

THE
STUDENTS' COMMENTARY
ON THE
H O L Y B I B L E .

THE
STUDENTS' COMMENTARY
ON THE
HOLY BIBLE.

Founded on the Speaker's Commentary.

ABRIDGED AND EDITED

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INTRODUCTION.

THE "Speaker's Commentary on the Bible" has secured for itself a recognized place as the foremost work of its class available to English readers. Its publication has been said, with truth, to mark an era in the scientific exposition of Scripture for popular use. Numerous testimonies to the merit of this work and to the fact that it meets a real want in religious literature have been received from various countries and different schools of thought. America and Germany, Churchman and Nonconformist, clergyman and layman, have alike found in its pages wise and liberal views upon points of confessedly disputed interpretation, and a storehouse of scholarship and research upon questions philosophical, archæological, and historical. The Editor does but quote the opinions of the Press and of leading scholars when he claims for the "Commentary" that practical common sense and that thorough conscientious accuracy which are the distinguishing features of genuine English scholarship. Together with a full appreciation of critical difficulties there is a firm belief in Divine Revelation; together with breadth, compactness, and directness there is the devoutness of a rational Christian faith. If the work be a repertory of orthodox interpretation, it is so consistently with the discoveries of modern research, and with full knowledge of modern difficulties and objections.

In preparing the original Speaker's Commentary the writers were compelled to go into details and learned disquisitions,

which, however necessary in so large a work, are not required by general readers. Consequently an urgent demand has arisen for a smaller work, embodying the results of the larger, and possessing the advantage of cheapness for circulation among readers of all classes.

The object therefore of the present "Abridgment" is to give information sufficient to enable any reader to understand the Holy Scriptures, to acquaint him with the conclusions of learned investigations, and supply him with satisfactory answers to current misinterpretations.

In character the "Abridgment" will be found to retain the special features of the "Commentary:" it is to be studied for its explanations rather than for practical remarks or spiritual application. The exigencies of space have made it necessary to give these explanations in a brief and dogmatic form. The student will, however, always find in the larger work the arguments and authorities which have led to the adoption of any special explanation. So far as possible the words of the original contributors have been retained; and the Editor has permitted himself to make corrections or additions* only where topographical, cuneiform, or other discoveries have thrown fresh light upon particular passages.

The text of the Authorised Version, with marginal references and paragraph divisions, is substantially one the use of which has been kindly given by the Society for Promoting Christian Knowledge. Many of the references in the body of "The Speaker's Commentary" have thus been removed to the margin, and others (*e.g.* Gen. iii. 15) have been selected with a view to furnishing a catena of instruction or illustration.

J. M. FULLER.

* Enclosed in brackets, thus [].

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THE PENTATEUCH.

INTRODUCTION.

THE title, Pentateuch, is the Greek name given by the LXX. translators to the five books of Moses, the name by which they were known among the Jews being "The Law," *Torah*.¹

The division into five books is by many thought to be also due to the LXX. interpreters. The Jews, however, retain the division, calling the whole "The five quinquernions of the Law," though they only distinguish the several books by names derived from a leading word in the first verse in each. Thus Genesis they called *Bereskith*, i.e. "in the Beginning," Exodus *Shemoth*, "the Names," &c.

That Moses was the author and writer of the Pentateuch was the general belief of all Jewish and Christian antiquity. The narrative itself contains evidence that Moses wrote a history.² With this constant tradition and these frequent allusions there is at least a presumption in favour of the Mosaic authorship.

The authorship thus claimed for Moses is not however inconsistent with certain admissions.

¹ In the Scriptures it is called "the Book of the Law" (2 K. xxii. 8), "the Book of the Covenant" (2 K. xxiii. 2, 21; 2 Chr. xxxiv. 30), "the Book of the Law of the Lord" (2 Chr. xvii. 9, xxxiv. 14), "The Law of Moses," "The Book of Moses," or "The Book of the Law of Moses." (See 2 Chr. xxv. 4, xxxv. 12; Ezra vi. 18, vii. 6; Neh. viii. 1, xiii. 1).

² Cp. Ex. xvii. 14; xxiv. 4; xxxiv. 27; Num. xxxiii. 2; Deut. xvii. 18, 19; xxi. 9, &c.

(a) For instance, it is not necessary to insist, that every word of the Pentateuch was written down by the hand of Moses in his own autograph. He may have dictated much, or all of it, to Joshua, or to some secretary or scribe. He may have merely superintended its writing, and stamped it with his own authority, as perhaps St. Peter did the Gospel according to St. Mark.

(b) It is not necessary to deny, that the Pentateuch, though the work of the great Prophet and Law-giver whose name it bears, may have undergone some recension in after times, as by Ezra or others. The Jews hold that all the books of the Old Testament were submitted to a careful review by Ezra and the Great Synagogue; and the Fathers of the Church generally believed in some such supervision.

(c) It is not necessary to deny that Moses had certain documents or traditions referring to the patriarchal ages, which he incorporated into his history.

1. Taking for granted the existence of Moses, and that he was the leader of his own people out of Egypt into Canaan, the first question which naturally occurs is, Was the art of writing known so early as Moses? And especially was it known to the Egyptians and the Jews?

The Prisse-papyrus, of incalculable antiquity, and the papyrus-bearing scribe on the tomb at Beni-Hassan, of a date many centuries

before the Exodus, prove the early existence of writing power in Egypt. It is Ewald's conclusion that writing in a book with ink was a possession of the Semitic nations long before Moses; and that we need not scruple to assume that Israel knew and used it in Egypt before Moses.

If then it is certain that Moses *could* have written a history, first, of the ancestors of his race, if it were only from the traditions which were sure to have been preserved among them, and secondly, of their wars and their wanderings, in which he himself had been their leader:—then it is almost certain, that he would have wished to do so. The Hebrews were an oppressed race who, escaping from their captivity in Egypt, made a settlement in the land of Canaan. By degrees they grew into a powerful people, having a code of laws and a system of worship, markedly distinguishing and keeping them apart from the nations round about them. Where would they get their laws but from the wise leader who subjected them, before their settlement in Canaan, to a system of training, and committed his laws to writing? Where would they get their strongly-marked nationality but from one who tried to call out their national spirit by giving them a history of their ancestry and of their own assertion of their national independence?

We conclude then, that Moses could have written a work such as the Pentateuch, and that, if he could, most probably he would have written such a work. But

2. The concurrent testimony of subsequent times proves, that Moses did write the books now known by his name.

Beginning with the earliest books of the Old Testament we can trace a constant stream of reference and quotation to the laws, the history, and the words of Moses, which shew them all to have been well-known and universally accepted.

In Joshua, the Law of Moses, the Book of the Law, which had been written and was to be read, is continually spoken of;³ and the constitution, both ecclesiastical and temporal, of the Israelitish people exactly corresponds with that ordained by Moses.

In fact, the testimony of the Book of Joshua to the Pentateuch is such that adverse criticism has found no escape but in saying that the writer of Joshua must also have been the writer of the Pentateuch, or (perhaps *and*) that the Book of Joshua was a recent production of the time of the kings or of the captivity.

The Book of Judges is by its nature such as to call forth but few references to the history or the laws of Moses. The Book, however, appears in the first place to be a continuation of the history of Israel from the death of Joshua, and so thoroughly joins on to the Book of Joshua, that it can hardly be explained except on the belief that the Book of Joshua was written before it (see ch. i. 1. sqq. ii. 6—8). The laws of Moses, and God's commandments by him, seem to be frequently referred to;⁴ and we find the same ordinances of law and worship as are prescribed in the Pentateuch and observed in Joshua.

Such facts are consistent only with the belief that the events and

³ Josh. i. 7, 8, viii. 31, 34, xxiii. 6.

⁴ See ii. 1, 2, 3, 11, 12, 20; vi. 8—10: xx. 6, 13. Cp. Deut. xiii. 5; xxii. 21.

ordinances of the Pentateuch had preceded the history and were known to the actors and writers of the Book of Judges.

In the Books of Samuel, we find the ordinances of the Law,⁵ and the history of the Pentateuch⁶ referred to, recognized and acted on.⁷

This is an important point in the history of Israel. Supposing Moses to have been the author of the Pentateuch and the facts recorded in it to be historical, we have now found just what we might expect to find. The land of Canaan is conquered by Joshua, the lieutenant and successor of Moses, who endeavours to establish his people in their new settlements by enforcing upon them a strict observance of all the ordinances of the Mosaic Law. After his death, and even during his failing years, we find the Israelites demoralized by long wars, settling imperfectly down to their civil duties and institutions, acknowledging, and in the main, both ecclesiastically and politically, guided by the laws of the Pentateuch; yet without a strong and settled government to enforce their strict and constant observance. Samuel, prophet, judge, and almost priest, becomes at length the chief ruler. He consistently aims at consolidating and reforming the state of society. To this end, though he apparently makes no change in the established worship of the country, which had not widely departed from that ordained

by Moses, yet he strives to bring all the ordinances both of Church and State back to conformity with the institutions of the Pentateuch.

In the times of David and Solomon, the facts are the same as before; the Levitical priesthood, the tabernacle, the ark, the sacrifices, all are the same; but there are two things to be observed now, which bring us fresh evidence of the existence of, and the respect paid to, the Pentateuch.

1. In David we have not only a king but an author. It is impossible to compare the references in the note,⁸ even in the English Version (but in the Hebrew it is much more apparent), without being convinced that David had in his mind the words or the thoughts of the Pentateuch.

2. In Solomon we have also a royal author. His language, however, is not so much penetrated with the language of the Pentateuch as is that of David.⁹

But that which specially connects Solomon with the history of the Exodus, is that he was the builder of the Temple. Now the Temple was the Tabernacle fixed and enlarged. All the proportions of the Taber-

⁵ *c.g.*, the various kinds of sacrifices, the animals and customs of sacrifice.

⁶ *c.g.*, the plagues of Egypt and the Exodus.

⁷ Even verbal quotations from the Pentateuch are pointed out. Cp. 1 S. ii. 22, and Ex. xxxviii. 8; 1 S. viii. 5, 6; Deut. xvii. 14; 1 S. viii. 3; and Deut. xvi. 19.

* Ps. i. 3.	Gen. xxxix. 3, 23.
„ iv. 5 (Heb. 6).	Deut. xxxiii. 19.
„ „ 6 (Heb. 7).	Num. vi. 26.
„ viii. 6, 7, 8.	Gen. i. 26, 28.
„ ix. 12.	Gen. ix. 5.
„ xvi. 4.	Ex. xxiii. 13.
„ xvii. 8.	Deut. xxxii. 10.
„ xxvi. 6.	Ex. xxx. 19, 20.
„ xxxix. 12.	Lev. xxv. 23.
„ lxxviii. 1.	Num. x. 35.
„ „ 4.	Deut. xxxiii. 26.
„ „ 8.	Ex. xix. 16.
„ lxxxvi. 8.	Ex. xv. 11.
„ cx. 4.	Gen. xiv. 18.

⁹ Cp. *c.g.*, Prov. iii. v. 3, and Ex. xiii. 9, Deut. vi. 8; v. 9 and Ex. xxii. 29, Deut. xxvi. 2; v. 12 and Deut. viii. 5; v. 18 and Gen. ii. 9; x. 18, and Num. xiii. 32, xiv. 36, 37; xi. 1, xx. 10, 23, and Lev. xix. 36, Deut. xxv. 13.

nacle are carefully retained, but the size is exactly doubled. All the instruments and the sacred vessels are the same, except that they are magnified. Nothing material is altered, except that the Temple is a structure of stone, whilst the Tabernacle was a tent covered with skin; and in the Temple there is magnificence, whereas in the Tabernacle, notwithstanding the gold and embroidery, there was comparative simplicity.

Unless the tent and all its accompaniments had existed and been described, the Temple of Solomon would have been almost impossible. No one would have thought of building a house with all the proportions of a tent, except to perpetuate the relation of the house to the tent, the Temple's ancestral rights in the Tabernacle.

After the separation of the ten tribes from Judah, though the worship of the true God was preserved only in Judah, and idolatry prevailed in Israel, there is still evidence that in both kingdoms the Pentateuch was acknowledged, both as a history and a law. In Judah, we find "the Book of the Law of the Lord" used as the great text-book for teaching the people in the reign of Jehoshaphat (2 Chron. xvii. 9). Hezekiah, a great reformer in Judah, institutes all his reforms on principles strictly according with the law of the Pentateuch (2 K. xviii. 6.) In Israel the history of Jeroboam (1 K. xi. xii.) contains the clearest testimony to the existence and authority of the Law even in the description of the most flagrant breach of it.¹

¹ For the history of the succeeding reigns it may suffice to point attention to

But at one period in this history we find a body of illustrious prophets warning the people both of Judah and Israel or Samaria. Isaiah, Hosea, Amos and Micah, all prophesied during the reigns or part of the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. Isaiah's prophecy was confined to Judah, but Amos and Micah prophesied in both kingdoms, and Hosea wholly or chiefly in the kingdom of Israel.

In all these prophets there are frequent references to the Law, which three of them distinctly name (Is.² v. 24; xxx. 9; Hos. iv. 6; viii. 1; Amos ii. 4). The Pentateuch, whether as Law or as history, was assumed by the three prophets, who prophesied in Israel, as the basis of truth even in appeals to the apostate and idolatrous kingdom of Ephraim.³

In the reign of Josiah we have abundant evidence that the ordinances observed, when the temple had been purified, were those of

the following references in the books of Kings to the laws of the Pentateuch.

1 K. xxi. 3 to Lev. xxv. 23; Num. xxxvi. 8.
 „ xxi. 10 to Num. xxxv. 30; Deut. xvii. 6, 7; xix. 15.

„ xxii. 17 to Num. xxvii. 16, 17.

2 K. iii. 20 to Ex. xxix. 38 seq.

„ iv. 1 to Lev. xxv. 39 &c.

„ vi. 18 to Gen. xix. 11.

„ vii. 3 to Lev. xiii. 46; Num. v. 2.

² The familiarity of this great prophet and probably of his hearers with the Pentateuch may be seen by comparing Is. i. 10—14 with Ex. xxxiv. 24; Lev. ii. 1, 16; vi. 14, 15; xxxiii. passim; Is. ii. 7, xxxi. with Deut. xvii. 16; Is. iii. 16 with Exod. xxii. 5, 26; Is. v. 26 with Deut. xxviii. 49; Is. xxx. 16, 17 with Lev. xxvi. 8; Deut. xxxii. 30, &c.

³ Cp. Hos. xii. 4 with Gen. xxv. 26, &c.
 „ ii. 15, xi. 1, with Ex. iv. 22.

„ Amos ii. 10 with Gen. xv. 16.

„ „ iii. 14 with Ex. xxvii. 2.

„ „ iv. 4, 5 with Lev. ii. 11;
 Deut. xiv. 28.

„ Micah, vii. 17 with Gen. iii. 14.

„ „ vi. 4, 5 with Num. xxxii.

the Mosaic Law.⁴ For in this reign we meet with that remarkable event, the finding of the Book of the Law in the Temple by Hilkiah the High priest (2 K. xxii. ; 2 Chr. xxxiv.).

The Prophets of the Captivity acknowledged the Law, and refer to the Pentateuch as much as any of those that preceded them.⁵

According to Jewish tradition, Ezra (besides writing Ezra, Nehemiah, Esther, and 1 and 2 Chronicles) probably collected and reduced to order all the earlier books of the Old Testament. He introduced the custom, which prevailed afterwards, of having Chaldee translations or paraphrases read with the Hebrew Scriptures, for the use of the Chaldee-speaking Jews ; [and from his time, if not by himself, the Scriptures were gradually transcribed from the ancient Hebrew character (now identified with old Phœnician and Moabite) into the modern Aramaic character].

The copy of the Pentateuch preserved in Samaria by the Samaritans is an independent witness, from at least the time of Ezra, to the integrity of the five books of Moses.

⁴ See 2 Kings xxiii. ; 2 Chron. xxxv.

⁵ Jeremiah began to prophesy in the 13th year of the reign of Josiah. The portion of his book from ch. ii. 1 to ch. viii. 17, is generally acknowledged to have been written before the finding of the Book of the Law by Hilkiah ; but in those chapters there are statements concerning the Law and quotations from the books of Moses, which shew that Jeremiah was then well acquainted with the Pentateuch. Dr. McCaul has observed that in the one short passage of Ezekiel (xxii. 7—12), there are at least twenty-nine references to, or rather quotations from, Exodus, Leviticus, and Deuteronomy, perceptible in the English version, and which the marginal references in an ordinary Bible sufficiently point out, but which by consulting the original will be found to contain the very words of the Hebrew.

The translation into Greek (B.C. 280), the famous translation of the LXX., has a remarkable resemblance to the text of the Samaritan Pentateuch, and proves the acceptance of the Pentateuch by the Jews in Egypt.

And the Chaldee paraphrases, the earliest of which extant is that of Onkelos,⁶ bring us to the times of the New Testament of which it may be sufficient here to say that, wherever the Pentateuch is referred to by the Apostles or by the Lord Himself, its Mosaic origin, as well as its Divine authority, is clearly expressed or implied.⁷

The chain then is unbroken from the books of Joshua and Judges to the New Testament and the words of Jesus Christ. We may fairly ask, whether any book, ancient or modern, has such a stream of concurrent and credible testimony in support of its claims to genuineness and authenticity.

3. Internal evidence points to Moses and to him only as the writer of the Pentateuch ; and for the following reasons :—(1) The author of the Pentateuch and deliverer of the Levitical Law had an intimate acquaintance with Egypt, its literature, its laws and its religion. This is especially clear in the history of Joseph, the Exodus, and the laws of Moses.

(2) The history and the Law of the Israelites both bear marks and

⁶ The date of which is uncertain, by some placed in the century before our Saviour, but most probably to be referred to a date nearly coincident with the earthly life of Christ. The Targum of Onkelos is a paraphrase of the Pentateuch as we have it now.

⁷ See for instance, Matt. xix. 8 ; Mark x. 5 ; xii. 26 ; Luke xx. 37 ; Joh. i. 17 ; v. 46, 47 ; viii. 5 ; Acts iii. 22 ; vii. 37 seq. &c. &c.

tokens of their passage through the wilderness, and long residence in it.

This is specially to be observed concerning the Tabernacle.

(3) The language and the legislation of the Pentateuch have Canaan only in prospect. It is patent throughout that the wording, both of the laws and of the language of the lawgiver, looks forward to a future in Canaan.

(4) The language of the Pentateuch is such as to suit the age and character of Moses. The language is undoubtedly archaic. There are several words and forms to be found in the Pentateuch, and to be found nowhere else.

These are, briefly stated, the facts external and internal which combine to point out Moses as the author of the Pentateuch.

GENESIS.

INTRODUCTION.

If it be admitted that the Pentateuch, as a whole, is due to Moses, there can be no difficulty in admitting that Genesis, the most ancient part of the Pentateuch, is due to him.

Adverse criticism has, however, been busy in trying to dislocate not only all portions of the Pentateuch, to disprove its unity, and so to shake the evidence for its Mosaic origin; but it has been signally busy in so dealing with Genesis. The progress of the criticism has been sufficiently gradual. Conjectures, neither unnatural nor irreverent, that documents of various kinds coming down from the times of the patriarchs and preserved among the Israelites, had been collected, reduced to order, worked up, and where needful, filled in by Moses, were succeeded by the effort to distinguish these documents by the name of God (Jehovah or Elohim) borne by them. A further step was to suggest that the different documents gave different versions of the same story, and had been carelessly and clumsily put together. And a further still has been to deny, that Moses could be either the Elohist, the Jehovist, or the compiler and redactor, it being evident that the whole was a later work, due perhaps to Samuel, perhaps to Hilkiah or Jeremiah, perhaps still later to Ezra or some survivor from the Captivity, or possibly to a col-

lection of the labours, the piously fraudulent labours, of them all.

The two versions of the history of the Creation (the first from Gen. i. 1 to Gen. ii. 3, in which only the name Elohim occurs, the other from Gen. ii. 4 onwards, in which the name of JEHOVAH occurs in combination with Elohim): the two accounts of the Flood; and the well-known passage in Ex. vi. 3, (where the Most High says to Moses that He was known to the fathers by the name of El-Shaddai, but by the name JEHOVAH He was not known to them); are specially urged in proof of late authorship.

It may be well then to shew :

First, that the Book of Genesis is not an ill-digested collection of fragmentary documents, but a carefully arranged narrative with entire unity of purpose and plan.

Secondly, that the use of the names of God is neither arbitrary nor accidental, but consistent throughout with the Mosaic authorship, and the general scope of the history.

1. *Unity of Plan and purpose throughout.*

The book begins with a general introduction, from ch. i. 1 to ch. ii. 3, relating the Creation of the universe.

After this it consists of a series of *Toledoth*, or genealogical histories, the first of which is called "the Toledoth of the heavens and the earth," ch. ii. 4; the others

being the respective histories of the different families of man, especially of the ancestors of the people of Israel, from Adam to the death of Joseph (ch. v.—1.) As a rule, in each of these successive *Toledoth*, the narrative is carried down to the close of the period embraced, and at the beginning of each succeeding portion a brief repetition of so much as is needed of the previous account is given, and with it, very often, a note of time.

This shews that Genesis was drawn up carefully, elaborately, and with distinct unity of purpose; whether from pre-existing documents or not it matters comparatively little to enquire.

2. *Of the names of God as used in the Book of Genesis.*

The names by which the Supreme Being is called in the Old Testament, and especially in Genesis, are chiefly two, ELOHIM and JEHOVAH, the one generally rendered in the versions God, the other LORD. We meet also with El (a shorter form of ELOHIM), with Elion, Most High, and Shaddai, Almighty.

ELOHIM is the simple, generic name of God, "The Mighty." The plural form is probably a plural of excellence and majesty applied to God, as comprehending in Himself the fulness of all power and all the attributes which the heathen ascribe to their several divinities. Still the word is a title rather than a name. It is applied to false gods, as well as to the true.

JEHOVAH, on the contrary, is as clearly a proper name as Jupiter or Vishnu. It is now generally admitted that the word signifies "the existent" or something akin to this. The true pronunciation is lost; but there can be no reason-

able doubt, that the name of God declared to Moses in Ex. iii. 14, I AM, and the name JEHOVAH are parts of the same verb. ELOHIM and Jehovah are therefore as distinguishable as Deus and Jupiter; the difference being only in this, that, whereas the worshippers of Jupiter admitted "gods many and lords many," a multitude of *Dii*, the worshippers of Jehovah, on the other hand, believed in no ELOHIM except JEHOVAH. We may see at once, then, that there may be good reasons for expecting the title ELOHIM to be chiefly employed in some passages, whilst the proper name JEHOVAH would be chiefly employed in others. For instance, in the general account of Creation it is very natural that ELOHIM, the Mighty One, the God of Creation and Providence, should be the word in use. So, where foreigners, people of heathen nations, are introduced, it is most natural that the word ELOHIM should be more frequent than JEHOVAH. On the contrary, when the history of the chosen people or their ancestors is specially concerned, and the stream of the Theocracy traced down from its fountain head, then the special name of Him, Who was not ashamed to be called their God, would probably be of more frequent use. This, if kept clearly in view, will explain many of the so-called Elohistic and Jehovistic phenomena in Genesis.

The inference derived from Exod. vi. 2, 3, has been this:—that all the parts of Genesis in which JEHOVAH predominates were added afterwards.

But the name JEHOVAH was not unknown to the patriarchs (Ex. iii. 14), nor do the words of Exodus vi. 2, 3 necessarily mean that it

These words mean, "I manifested myself to the patriarchs in the character of El-Shaddai, the Omnipotent God, able to fulfil that which I had promised; but as to My name (*i.e.* My character and attributes of) JEHOVAH I was not made manifest to them."

If the name, JEHOVAH, was known to the patriarchs, but had, as seems most likely from the first chapters of Exodus, been latterly but little used, perhaps wholly disused, among the Israelites in Egypt; then it is pretty certain that traditions or documents which came to Moses as the groundwork of his history would have had EL, Elohim, or Elion, for the name of God, perhaps even to the exclusion of the name JEHOVAH. In working up these materials into a continuous history, some of the documents would be preserved entire, others might be so arranged and so worded as to fit them to be connecting links one with the other, while we should probably find many portions of the history in the hand of the author or compiler himself.

It must not, however, be thought that the variety in the employment of the sacred names could have resulted only from the variety of the materials used by Moses and the additional matter introduced by him. Careful observation will shew, that, whilst often it was a matter of indifference whether the one or the other name was introduced, yet there was no mere carelessness in the introduction. On the contrary, in most passages it is impossible to doubt that the choice of the name adopted is the happiest possible.

Thus in the first history of Creation we have Elohim, the Mighty

One, God of Creation and Providence, then in order to mark the transition of subject and yet the unity of the Being spoken of, we have for two chapters JEHOVAH—Elohim; but when we come to the ivth chapter and to Eve's exclamation, when she hoped that her first-born should be the ancestor of the promised seed, the words ascribed to her connect her hope with JEHOVAH, Him Whom the Israelites learned to look on as their covenant-God, Who was to make good all the promises to the fathers.

Verbal peculiarities said to distinguish the so called Jehovistic from the so called Elohist portions of the Pentateuch do not interfere with the Mosaic origin of Genesis, so long as we admit that Moses may have used the so called Elohist MSS. or traditions. The Elohist phraseology would then be characteristic of the more ancient documents, the Jehovistic would belong to Moses himself. It is, however, very clear, that the peculiarities are greatly magnified, if they exist at all.

The supposed inconsistency of the statements in Genesis with the recent discoveries of science cannot be discussed at length here. Some of the points in debate are treated of in the notes to the earlier chapters. It may be well here only to say, that in the present state of our knowledge, both critical and scientific, a patient suspension of judgment on many points seems our wisest attitude. It is plain that a miraculous revelation of scientific truths was never designed by God for man. The account of Creation is given in popular language; yet it is believed that it will be found not inconsistent with.

though not anticipatory of, modern discovery. And after all, modern discovery is yet in a most imperfect condition, the testimony of the rocks and of the stars but imper-

fectly read, whilst there is room for no small diversity of sentiment on the meaning of many of the expressions in Genesis.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAP. 1. IN the ^abeginning ^bGod created the heaven and the
2 earth. And the earth was without form, and void; and dark-
ness *was* upon the face of the deep: ^cand the Spirit of God moved
3 upon the face of the waters. ^dAnd God said, ^eLet there be light:
4 and there was light. And God saw the light, that *it was* good:
5 and God divided ^fthe light from the darkness. And God called
the light ^gDay, and the darkness he called Night. ^hAnd the
6 evening and the morning were the first day. ¶ And God said,
ⁱLet there be a ^jfirmament in the midst of the waters, and let it
7 divide the waters from the waters. And God made the firma-

¹ Heb. *between the light*
and *between the darkness.*

² Heb. *And the evening was,*
and *the morning was, &c.*

³ Heb. *expansion.*

^a Heb. 1. 10.
^b Ps. 8. 3.
& 89. 11. &
102. 25. &
146. 6.
Isai. 44. 24.
Jer. 10. 12.
Zech. 12. 1.
Acts 14. 15.
Col. 1. 16. 17.
Heb. 11. 3.
Rev. 4. 11.
^c Ps. 33. 6.
Isai. 40. 13.
^d Ps. 33. 9.
^e 2 Cor. 4. 6.
^f Ps. 74. 16.
Ps. 136. 5.
Jer. 51. 15.

I. 1. *In the beginning*] Not "first in order," but "in the beginning of all things." See Joh. i. 1. The one passage illustrates the other. The "Word" *was*, when the world *was created*.

God created] In the first two chapters of Genesis we meet with four different verbs to express the creative work of God, viz. 1, to create; 2, to make; 3, to form; 4, to build. The first is used of the creation of the universe (v. 1); of the great sea-monsters (v. 21); and of man (v. 27). Everywhere else in these chapters we read of God's *making*, as from an already created substance (v. 7, 16, 25, &c.); or of His *forming* the beasts of the field out of the ground (ii. 19); or lastly, of His *building up* (ii. 22, margin). In Isa. xliii. 7, three of these verbs occur together. "I have *created* him for my glory, I have *formed* him, yea, I have *made* him." In nearly all the passages of Scripture in which *to create* occurs, the idea of a true creation is that which is most naturally implied. The word is evidently the common word for a true and original creation, and there is no other word in Hebrew which can express that thought.

the heaven and the earth] The universe popularly described according to its appearance as earth and sky (cp. 2 Pet. iii. 13). The Hebrew word for *heaven* is always plural, whether as expressive of greatness, or perhaps of multitude, like the old English plural, *welkin*.

2. *without form, and void*] Desolate (or

implies, not succession, but condition at the time in question.

deep] The *deep* means the abyss of waters and the clouds and mists with which the earth was surrounded.

the Spirit of God moved upon the face of the waters] (See Deut. xxxii. 11). The Spirit of God appears to be represented as the great quickening principle, hovering or brooding over the earth and the ocean, and breathing forth upon them light and life.

3. Was light created before the creation of the sun? The statement, that on the first day, not only was there light, but the succession of day and night, seems to prove that the creation of the sun was "in the beginning," though its visible manifestation in the firmament was not till the fourth day.

4. *God saw the light, that it was good*] The design of words like these is to express emphatically, that all the works, as they came direct from the hand of God, were good.

divided the light from the darkness] God caused a succession of day and night, calling the light "day" and the darkness "night."

5. *And the evening and the morning were the first day*] Literally, "And it was (or became) evening, and it was (or became) morning, day one."

Some think the evening is put before the morning, because the Jews reckoned their days from evening to evening. Others think, that, as the darkness was first and the light called out of darkness, so the evening (in

iv. 23). The meaning of the verse before us evidently is, "In the beginning God created the universe;" but, at the time now to be spoken of, the earth, which is our chief concern, was shapeless and waste. The verb "was" as used in this verse

chaotic darkness may have been the first night, and the first day that period of light which immediately succeeded the darkness.

6. *a firmament*] It is plain from this that the word here rendered *firmament* embraces the atmosphere immediately sur-

^h Prov. 8. 28.

ⁱ Ps. 148. 4.

^k Job 26. 10.

^l 39. 8.

^m Ps. 33. 7.

ⁿ 95. 5.

^o 104. 9.

^p 136. 6.

^q Prov. 8. 29.

^r Jer. 5. 22.

^s 2 Pet. 3. 5.

^t Heb. 6. 7.

^u Luke 6.

^v 44.

^w Deut. 4.

^x 19.

^y Ps. 74. 16.

^z 136. 7.

^{aa} Ps. 74. 17.

^{ab} 104. 19.

^{ac} Ps. 8. 9. &

^{ad} 148. 3. 5.

^{ae} Ps. 8. 3.

^{af} Job 38. 7.

^{ag} Jer. 31. 35.

^{ah} ch. 6. 20.

^{ai} & 7. 14.

^{aj} & 8. 19.

^{ak} Ps. 104. 26.

^{al} ch. 8. 17.

ment, and ^hdivided the waters which *were* under the ^hfirmament from the waters which *were* ^habove the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and

9 the morning were the second day. ¶ And God said, ^kLet the waters under the heaven be gathered together unto one place,

10 and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called

11 he Seas: and God saw that *it was* good. And God said, Let the earth ^lbring forth ^lgrass, the herb yielding seed, *and* the fruit tree yielding ^mfruit after his kind, whose seed *is* in itself, upon the

12 earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit,

whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.

14 ¶ And God said, Let there be ⁿlights in the firmament of the heaven to divide ⁿthe day from the night; and let them be for

15 signs, and ^ofor seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon

16 the earth: and it was so. And God ^pmade two great lights; the greater light ^qto rule the day, and ^qthe lesser light to rule the

17 night: *he made* ^rthe stars also. And God set them in the firmament of the heaven to give light upon the earth, and to ^rrule

18 over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and

20 the morning were the fourth day. ¶ And God said, Let the waters bring forth abundantly the ^smoving creature that hath

^slife, and fowl *that* may fly above the earth in the ^topen firmament of heaven. And ^tGod created great whales, and every

living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his

22 kind: and God saw that *it was* good. And God blessed them, saying, ^uBe fruitful, and multiply, and fill the waters in the seas,

23 and let fowl multiply in the earth. And the evening and the morning were the fifth day. ¶ And God said, Let the earth

bring forth the living creature after his kind, cattle, and creeping

¹ Heb. *tender grass*.

² Heb. *between the day and between the night*.

³ Heb. *for the rule of the day, &c.*

⁴ Or, *creeping*.

⁵ Heb. *soul*.

⁶ Heb. *face of the firmament of heaven*.

rounding the surface of the earth, which bears up the clouds floating in it, in or on the face of which also the birds are described as flying (see v. 20). In v. 14 the word is extended further to embrace the whole region of the sky in which sun and moon and stars appear (cp. the use of *caelum* and *heaven*). The most probable meaning of the *firmament* therefore is the *expanse* or the *expansion*.

11. We have here the first calling forth of life upon the earth, vegetable life first, soon to be succeeded by animal life.

14. *lights*] Lit. *luminaries*, *light-bearers*, spoken of lamps and candlesticks, Ex. xxv. 6, Num. iv. 9, 16. The narrative only tells what sun, moon, and stars are in relation to the earth.

20. *the moving creature*] i.e. probably the insect creation, the fishes of the sea, and the reptiles and saurians of sea and land.

life, and fowl that may fly] Better; "life: and let fowl fly."

21. *great whales*] Great sea monsters. Serpents, crocodiles, and other huge saurians, though possibly any large monsters of sea or river may be included. The use of the word *created* in this place has already been remarked on v. 1. Another reason for its use may be, that, as the Egyptians paid idolatrous worship to crocodiles, the sacred historian would teach that they also were creatures of God.

24. The work of the sixth day gives inhabitants to the land, "cattle," which afterwards became domesticated, "and creeping things," such as serpents, lizards, crawling insects and the like, "and beast of the earth," i.e. either the wilder and fiercer beasts, or perhaps more generally animals of all kinds.

25 thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good. And God said, ^aLet us make man in our image, after our likeness: and ^blet them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, ^cin the image of God created he him; 28 ^amale and female created he them. And God blessed them, and God said unto them, ^bBe fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing 29 that ^cmoveth upon the earth. And God said, Behold, I have given you every herb ^dbearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree 30 yielding seed; ^eto you it shall be for meat. And to ^fevery beast of the earth, and to every ^gfowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ^hlife, *I have given* every 31 green herb for meat: and it was so. And ⁱGod saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. 2. THUS the heavens and the earth were finished, and 2 ^aall the host of them. ^bAnd on the seventh day God ended his work which he had made; and he rested on the seventh day 3 from all his work which he had made. And ^cGod blessed the seventh day, and sanctified it: because that in it he had rested

^a ch. 5. 1.
Ps. 100. 3.
Eccles. 7. 29.
Acts 17. 26.
Eph. 4. 24.
^b ch. 9. 2.
Ps. 8. 6.
^c 1 Cor. 11. 7.

^a ch. 5. 2.
Mal. 2. 15.
Matt. 19. 4.
^b ch. 9. 1. 7.
Lev. 26. 9.
Ps. 128. 3. 4.

^c ch. 9. 3.
Job. 36. 31.
Ps. 104. 14.
Acts 14. 17.
^d Ps. 145. 15.
16. & 147. 9.
^e Job 38. 41.
^f Ps. 104. 24.
^g 1 Tim. 4. 4.

^a Ps. 33. 6.
^b Exod. 31. 17.
Heb. 4. 4.
^c Isai. 58. 13.

¹ Heb. *creepeth*.

² Heb. *seedling seed*.

³ Heb. *a living soul*.

26. It has been observed by commentators, both Jewish and Christian, that the deliberation of the Creator is introduced to enhance the dignity of the last work, the creation of man. Man is that great "piece of work," concerning which God is described as taking forethought and counsel, as making him in His own image, and (ii. 7) as breathing into him the breath of life.

Some interpreters, both Jewish and Christian, have understood "*let us*" as a plural of dignity, after the manner of kings. But the royal style of speech was probably a custom of much later date than the time of Moses (cp. xli. 41-44), and is unknown in Scripture. The ancient Christians with one mind see in these words of God that plurality in the Divine unity, which was more fully revealed, when God sent His only begotten Son into the world, and when the only begotten Son, who was in the bosom of the Father, declared Him to mankind.

in our image, after our likeness] Many Christian writers think that nothing is meant except that man was created holy and innocent, and that this image of God was lost when Adam fell. That holiness formed part of the likeness may be inferred from Col. iii. 10, but that the image of God was not wholly obliterated by the fall seems clear from ix. 6, Jas. iii. 9. St. Basil

considers that the likeness consisted in freedom of will. The brute creatures have no self-determining will, no choice between good and evil, no power of self-education, no proper moral character, and so no true personality. God is the essentially personal Being, and in giving to man an immortal soul, He gave him also a true personality, self-consciousness, power of free choice, and so distinct moral responsibility. All this was accompanied at first with perfect purity and innocence; and thus man was like his Maker, intelligent, immortal, personal, with powers of forethought and free choice, and at the same time pure, holy, and undefiled.

II. 3. God, having divided His own great work into six portions, assigned a special sacredness to the seventh on which that work became complete; and having called man into being, He ordained him for labour, yet in love and mercy appointed that one-seventh of his time should be given to rest and to the religious service of his Maker. This truth is repeated in the 1vth Commandment, Ex. xx. 11, and with a second and special reason in Deut. v. 15. Not only has it been felt by Divines that the religious rest of the seventh day is needful for the preservation of the worship of God, but it has been acknowledged even by statesmen and physiologists that the ordinance is invaluable for the physical and moral benefit of mankind.

^d ch. 1. 1.
^e Ps. 90. 1. 2.
^f ch. 1. 12.
^g Ps. 104. 14.
^h Job 38. 26.
ⁱ ch. 3. 23.
^k Ps. 103. 14.
^l Eccles. 12. 7.
^m Isai. 61. 8.
ⁿ 1 Cor. 15. 47.
^o Job 33. 4.
^p Acts 17. 25.
^q ch. 7. 22.
^r Isai. 2. 22.
^s 1 Cor. 15. 45.
^t Ezek. 28. 13.
^u ch. 3. 24.
^v ch. 4. 16.
^w ver. 15.

4 from all his work which God ¹created and made. ¶ ^dThese ^{are} the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the 5 heavens, and every ^eplant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not ^fcaused it to rain upon the earth, and ^{there was} not a man ^gto 6 till the ground. But ²there went up a mist from the earth, and 7 watered the whole face of the ground. And the LORD God formed man ³of the ^hdust of the ground, and ⁱbreathed into his ^knostrils 8 the breath of life; and ^lman became a living soul. ¶ And the LORD God planted ^ma garden ⁿeastward in ^oEden; and there ^phe

¹ Heb. *created to make.* ² Or, *a mist which went up* ³ Heb. *dust of the ground.*
from, &c.

4. *These are the generations, &c.*] When these words occur without *and*, they—according to Jewish writers—separate the words following from those preceding, but when they have the *and*, then they unite with the preceding. It is apparent, that the narrative proceeds in direct order from i. 1 to this verse, ii. 4, and that ii. 4 sqq. is evidently a continuation of i., although there is a return or recapitulation in *ver.* 4, 5, 6, 7, in order to prepare the way for an account of Paradise and the fall.

The word “generations,” *toledoth*, which occurs for the first time in this verse, meets us again continually at the head of every principal section of the Book of Genesis.

It is used in general to usher in a history of the race or descendant of the heads of the great patriarchal families. The application of the word here is very appropriate. The primary creation of all things had just been recorded; the sacred writer is about to describe more in detail the results of creation. The world had been made; next comes a history of its natural productions, its plants and trees, and chief inhabitants. And as the history of a man's family is called the “book of his generations,” so the history of the world's productions is called “the generations of the heavens and of the earth.”

when they were created] Heaven and earth were creatures of God; “the generations” referring to what is to come after, not to what preceded, as though the universe had sprung from generation or natural production.

the LORD God] The sacred name JEHOVAH occurs here for the first time; according to the Jews, because the works being now perfected, the perfect name of God, “the LORD God,” is for the first time adopted; according to others, because the sacred writer now passes to the more personal history of man and his immediate relation to his Maker, and therefore introduces the more personal name of God, the name by which He became afterwards

known to the patriarchs, as *their* God. See Introduction, p. 6. See xv. 2 note.

5. Or rather, “Now no plant of the field was yet in the earth, and no herb of the field had yet sprouted forth; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.”

This passage does not refer to the produce of the earth created on the third day, but to those herbs and plants, which are raised by the cultivation of man.

The mist, or vapour, or cloud, here mentioned as watering the ground, may perhaps tally well with that watery condition of the atmosphere, of which we read in ch. i. The purpose, however, of ch. ii. is to give an account, not of the creation or adaptation of the whole earth, but of the preparation of a special chosen spot for the early abode of man. That spot may have been in a region where little or no rain fell, and which derived all its moisture from vapours or dews.

7. God *created* man in His own image (i. 26), because the production of a rational, personal, responsible being clothed with a material body was a new creation. Spiritual beings existed before; animal natures had been called forth from earth and sea; man had an animal nature like the beasts, but his spiritual nature was in the likeness of his Maker. So in this verse, the language used clearly expresses that man's bodily substance was composed of earthly elements, whilst the life breathed by God into his nostrils plainly distinguishes that life from the life of all inferior animals. All animals have the body, all the living soul, i. 20, 21, but the breath of life, breathed into the nostrils by God Himself, is said of man alone. Cp. “the body, soul and spirit” of ancient philosophy and of the Apostle Paul, 1 Thess. v. 23.

8. *a garden*] The versions render a *Paradise*, which is a Persian word, signifying rather a park than a garden, pleasure grounds laid out with shrubs and trees.

Eden signifies delight, and the Vulgate renders a *garden of delight*, a *pleasure*

9 put the man whom he had formed. And out of the ground made the LORD God to grow ^aevery tree that is pleasant to the sight, and good for food; ^bthe tree of life also in the midst of the garden, ^cand the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that ^dis it which compasseth ^ethe whole land of Havilah, ^fwhere there is gold; and the gold of that land is good: ^gthere is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of ^hEthiopia. And the name of the third river is ⁱHiddekel: that ^jis it which goeth ^ktoward the east of Assyria. And the fourth river is Euphrates. ¶ And the LORD God took ^lthe man, and ^mput him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden ⁿthou mayest freely eat: ^obut of the tree of the knowledge of good and

^a Ezek. 31. 8.

^b Prov. 11.

^c 30.

^d Rev. 2. 7.

^e & 22. 2. 14.

^f ver. 17.

^g ch. 25. 18.

^h Num. 11. 7.

ⁱ Dan. 10. 4.

^j ver. 8.

^k ver. 8.

^l ver. 8.

^m ver. 8.

ⁿ ver. 8.

^o ver. 9.

¹ Heb. Cush.

² Or, eastward to Assyria.

³ Or, Adam.

⁴ Heb. eating thou shalt eat.

garden; but the word is a proper name, and points to a region, the extent of which is unknown. Eden is the name of (1) a region in Mesopotamia near the Tigris, 2 K. xix. 12, Is. xxxvii. 12, Ez. xxvii. 23; and (2) a region in the neighbourhood of Damascus, Amos i. 5; but neither of these can be certainly identified with the region in which Paradise was placed. The difficulty connected with the site of Paradise consists in discovering the four rivers mentioned in *vv.* 11, 12, 13, 14. [If "Phrath" (*v.* 14) be the Euphrates, and Hiddekel the Tigris, and the two other rivers are connected with the same river-system, then the region here called Gan-Eden may be identified with the land of Gan-dumas, a name given to the whole of Babylonia].

9, *made the LORD God to grow*] We must understand this of the trees of Paradise only. *the tree of life*] Jewish and many Christian commentators consider that there was a virtue in this tree, which was calculated to preserve from diseases and to perpetuate animal life. The Christian fathers inclined to the belief that the life to be supported by this tree was a spiritual life. And its reference, not to temporal, but to eternal life, seems to be implied in *iii.* 22. In Prov. iii. 18, Wisdom is compared to the tree of life: and in Prov. xiii. 12, we read, "When the desire cometh, it is a tree of life," which connects it with the hope of the future. And so whatever was the physical effect of the fruit of this tree, there was a lesson contained in it, that life is to be sought by man, not from within, from himself, in his own powers or faculties, but from that which is without him, even from Him Who only hath life in Himself. Joh. i. 4, xiv. 6. *the tree of knowledge of good and evil*] *i.e.*, Of the fruit of which they who eat learn to distinguish between good and evil. The tree appears to have been the test, whether

man would be good or bad; by it the trial was made whether in keeping God's commandments he would attain to good, *i.e.*, to eternal life, or by breaking them he should have evil, *i.e.* eternal death. The lesson seems to be that man should not seek to learn what is good and evil from himself but from God only.

12. *bdellium*] a transparent gum obtained from a tree (*Borassus flabelliformis*) which grows in Arabia and elsewhere. Others, with great probability take the word in the Hebrew text to mean "pearls." It appears far more probable that it should mean either pearls or some precious stone than a gum like bdellium, which is of no great value.

13. *Ethiopia*] Cush. (See *x.* 7.)

14. *toward the east of Assyria*] In the time of Moses Assyria proper would be understood, a region on the left bank of the Tigris.

17. If there was to be any trial of man's obedience in Paradise, some special test was almost necessary. If we take the ten Commandments as the type of the moral law, we shall find none that Adam and Eve, in their state of healthy innocence, could naturally desire to break. Their position was one of freedom indeed, but of dependence. Their danger was that they should prefer independence, and so seek for themselves freedom in the direction of evil as well as in the direction of good; and the renouncing dependence upon God is the very essence of evil in the creature. Now the command concerning the fruit of the tree, was one exactly suited to their simple and childlike state. Moreover it is not inconsistent with God's general dealings with mankind, that He should at times see fit to test faith and obedience by special and unusual trials. Compare xxii. 1, Matt. xix. 21.

* ch. 3, 3, 17.

* Rom. 6. 23.

1 Cor. 16. 56.

Jam. 1. 15.

1 John 5. 16.

* ch. 3. 12.

1 Cor. 11. 9.

1 Tim. 2. 13.

* ch. 1. 20, 24.

* Ps. 8. 6.

See ch. 6. 20.

* ch. 15. 12.

1 Sam. 26. 12.

f Prov. 18. 22.

Heb. 13. 4.

* ch. 29. 14.

Judg. 9. 2.

2 Sam. 5. 1.

Eph. 5. 30.

* 1 Cor. 11. 8.

* ch. 31. 15.

Ps. 45. 10.

Mark 10. 7.

1 Cor. 6. 16.

Eph. 5. 31.

* ch. 3. 7.

10. 11.

* Ex. 32. 25.

Isai. 47. 3.

* Rev. 20. 2.

* Matt. 10. 16.

2 Cor. 11. 3.

* ch. 2. 17.

evil, *thou shalt not eat of it: for in the day that thou eatest thereof ^{1a}thou shalt surely die. ¶ And the LORD God said, *It is*

not good that the man should be alone; ^bI will make him an help

¹⁹meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ⁴brought

them unto ³Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the same

thereof. And Adam ⁴gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there

was not found an help meet for him. And the LORD God caused a ⁶deep sleep to fall upon Adam, and he slept: and he took one of

his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, ⁵made he a woman,

and ⁷brought her unto the man. And Adam said, *This is now* ⁹bone of my bones, and flesh of my flesh: she shall be called

²⁴Woman, because she was ⁸taken out of man. ¹Therefore shall a man leave his father and his mother, and shall cleave unto his

²⁵wife: and they shall be one flesh. ²And they were both naked, the man and his wife, and were not ¹ashamed.

CHAP. 3. NOW ^athe serpent was ^bmore subtil than any beast of the field which the LORD God had made. And he said unto the

woman, ⁶Yea, hath God said, Ye shall not eat of every tree of

the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ^cbut of the fruit of the

tree which *is* in the midst of the garden, God hath said, Ye shall

¹ Heb. *dying thou shalt die.*

² Heb. *as before him.*

³ Or, *the man.*

⁴ Heb. *called.*

⁵ Heb. *builded.*

⁶ Heb. *Yea, because, &c.*

thou shalt surely die] With the day of transgression a life commences which is a living death. St. Paul uses the expression, "Sin worketh death in me" (Rom. vii. 13).

19. The account of the formation of the brute animals here is introductory to the bringing them one by one to Adam that he may name them, and it is intended to lead up to the statement that they were none of them suited to be Adam's chief companions. They were formed by God of earthly materials; but the breath of Divine life had not been breathed into them.

see what he would call them] The power of speech was one of those gifts which from the first distinguished man from all other animals; but, as tending to that civilised condition in which it was God's will to place Adam, and in order to mature his mental powers, and to teach him the use of language, the animals are brought to him that he may name them.

20. *an help meet for him*] i.e. "a helper suited to," or rather "matching him," "answering to him."

22. *the rib . . . made He a woman*] lit. **The rib He built up into a woman.** The formation of woman from the "rib" or "side" of man is without question most mysterious: but it teaches very forcibly and beautifully the duty of one sex towards the other, and the close relationship between

them. The New Testament tells us that marriage is a type of the union of Christ and His Church; and the fathers held that the formation of Eve from the side of Adam typified the formation of the Church from the side of the Saviour.

23. *Woman, because she was taken out of man*] Hebrew, "Ishsha because she was taken out of Ish."

24. These may have been the words of Adam, or of the historian. In Matt. xix. 5, our Lord seems to refer them to the latter, which also is the more natural interpretation.

III. 1. Almost everywhere throughout the East the serpent was used as an emblem of the evil principle; and the earliest Jewish or Christian interpretations all consider the evil spirit alluded to here. The evil one is constantly called by the Jews "the old serpent" (so also in Rev. xii. 9). In Wisd. ii. 24, we read, "Through envy of the devil came death into the world." Our Lord Himself says, the Devil "was a murderer from the beginning" (Joh. viii. 44). The reason why Satan took the form of a beast remarkable for its subtlety may have been (cp. Milton's *Par. Lost*, ix. 91), that so Eve might be the less upon her guard. New as she was to all creation, she may not have been surprised at speech in an animal which apparently possessed almost human sagacity.

- 4 not eat of it, neither shall ye touch it, lest ye die. ^a And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then ^eyour eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* ¹pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, ^fand did eat, and gave also ^gunto her husband with her; ^hand he did eat. And ⁱthe eyes of them both were opened, ⁱand they knew that they *were* naked; and they sewed fig leaves together, and made themselves ²aprons.
- 8 ¶ And they heard ²the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid ¹themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, ^mand I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, ⁿThe woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
- 13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, ^oThe serpent beguiled me, and I did eat. And the LORD God said ^punto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^qdust shalt thou eat all the days of thy life: and I will put enmity

^a ver. 13.
2 Cor. 11. 3.
1 Tim. 2. 14.
^e ver. 7.
Acts 26. 18.

^f 1 Tim. 2.
14.
^g ver. 12. 17.
^h ver. 5.
ⁱ ch. 2. 25.

^k Job 39. 1.
^l Job 31. 33.
Jer. 23. 24.
Amos 9. 3.

^m ch. 2. 25.
Ex. 3. 6.
1 John 3.
20.

ⁿ ch. 2. 19.
Job 31. 33.
Prov. 28.
13.

^o ver. 4.
2 Cor. 11. 3.
1 Tim. 2.
14.

^p Ex. 21. 29.
32.
^q Isai. C5.
25.
Mic. 7. 17.

¹ Heb. *a desire*.

² Or, *things to gird about*.

5. The tempter represents God as envious of His creatures' happiness, the ordinary suggestion of false religion and unbelief. Then he suggests to Eve—what is the origin of all sin—the giving up dependence on God, and the seeking power, wisdom, happiness in self.

[*as gods*]. Or more probably, *as God*. See Introduction, p. 8.

[*knowing good and evil*] Having a clear understanding of all great moral questions; not like children, but like those of full age (Heb. v. 14). This was the serpent's promise, though he knew that the result would be really a knowledge of evil through the perversion of their own will and their own ill choice.

7. Their eyes were opened to see that in the moment when they had departed from God they had become slaves of the flesh, that freewill, independence of God, knowing good and evil, delivered them up to the power of evil. Man, who had the glorious destiny before him of becoming, by means of the knowledge and love of God and by obedience, the free lord of the world, ceased, by disobedience, to be master of himself.

8. The whole of the history is full of what are called anthropomorphic representations. The Creator is spoken of as if consulting about the formation of man (i. 26), as reflecting on the result of His creation, and declaring it all "very good" (i. 31), as resting from His work (ii. 2), as planting a garden

for Adam (ii. 8), bringing the animals to him to name them (ii. 19), then building up the rib of Adam into a woman, and bringing her to Adam to be his bride (ii. 22). So here Adam hears His voice as the voice of one speaking while walking in the garden. All this corresponds well with the simple and childlike character of the early portions of Genesis. The Great Father is teaching His children, in the infancy of their race, by means of simple language, and in simple lessons. The Targums here and generally paraphrase the name of the Most High by "the Word of the LORD," more especially in those passages where is recorded anything like a visible or sensible representation of His Majesty. The Christian fathers almost universally believed that every appearance of God to the patriarchs and prophets was a manifestation of the eternal Son. Compare Joh. i. 18.

14. *cursed above all cattle*] We can hardly doubt that these words were in part directed against the animal, which was made the instrument of man's ruin (cp. Ex. xxi. 28); yet, as the serpent was but the outward form of the spirit of evil, so the language of the Almighty, which outwardly refers to the serpent, in its spiritual significance is a curse upon the evil one. The curse implied continued and perpetual degradation coupled with a truceless war against mankind.

15. In this promise God did a kind-

* Matt. 13.
38.
Acta 13. 10.
* Ps. 132. 11.
Isai. 7. 14.
Luke 1. 31.
Gal. 4. 4.
* Col. 2. 15.
Heb. 2. 14.
Rev. 12. 7, 17.
* John 16. 21.
1 Tim. 2. 15.
* ch. 4. 7.
* 1 Cor. 11. 3.
Eph. 5. 22.
1 Tim. 2. 11.
1 Pet. 3. 1.
* 1 Sam. 15. 23.
* ver. 6.
* ch. 2. 17.
* Isai. 24. 5, 6.
* Eccl. 2. 23.
* Job 31. 40.
* Ps. 104. 14.
* Eccl. 1. 13.
* ch. 2. 7.
* Job 34. 15.
Ps. 104. 29.
Eccles. 3. 20.
Rom. 5. 12.
* ver. 5.
* ch. 2. 9.
* ch. 4. 2.
* ch. 2. 8.
* Ps. 104. 4.

between thee and the woman, and between *thy seed and *her seed; *it shall bruise thy head, and thou shalt bruise *his heel.
16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; *in sorrow thou shalt bring forth children; *and thy desire *shall be* ¹to thy husband, and he shall *rule over thee.
17 And unto Adam he said, *Because thou hast hearkened unto the voice of thy wife, *and hast eaten of the tree, *of which I commanded thee, saying, Thou shalt not eat of it: *cursed is the ground for thy sake; *in sorrow shalt thou eat ²of it all the days of thy life; *thorns also and thistles shall it *bring forth to thee; 18 and *thou shalt eat the herb of the field; *in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: *for dust thou art, and *unto dust shalt thou 20 return. And Adam called his wife's name ³Eve; because she was 21 the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. ¶ And the LORD God said, *Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, *and take 23 also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, ⁴to till 24 the ground from whence he was taken. So he drove out the man; and he placed *at the east of the garden of Eden *Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. 4. AND Adam knew Eve his wife; and she conceived,

¹ Or, *subject to thy husband.*

² Heb. *cause to build.*

³ Heb. *Charah.*

ness to Adam, who otherwise by the temptation might have been estranged from his wife; the promise of redemption is through the seed of the woman. The promise is, no doubt, general, that, though the seed of the serpent (mystically Satan and all his servants) shall continually wage war against the descendants of Eve, yet ultimately by God's appointment mankind (the whole seed of the woman) shall triumph over their spiritual enemy. But the last words of the verse seem not merely general but personal; they speak of a personal contest, and a personal victory. This inference is strengthened by the promise being made to the seed of the woman. There has been but one descendant of Eve, who had no earthly father; and He was "manifested that He might destroy the works of the devil." (1 John iii. 8).

Roman Catholic divines have attributed the victory to the Virgin Mary, misled by the rendering of some MSS. of the Latin, *Ipsa*, she. The Hebrew as now pointed, and the Greek and Syriac versions are against any such rendering.

16. *thy desire shall be* ["Desire" here expresses that reverential longing with which the weaker looks up to the stronger.

17. The whole earth partakes of the punishment, which the sin of man, its head and destined ruler, has called down. Yet even here there is some mark of mercy: for, whereas the serpent is cursed directly, and that with a reference to the earth he

was to travel over; here on the contrary the earth, rather than the man, is cursed, though for the man's sake and with reference to him.

20. *Eve* Life. Not only because she gave birth to all living, but, perhaps with a further prophetic meaning, because the race of man, now subject to death, should be made alive by the Offspring of the woman.

22. *the man is become as one of Us* The meaning of this mysterious saying of the Most High may be, that now by sin man has attained a knowledge like the knowledge which God has of necessity, a knowledge which the Angels have who stood upright, a knowledge which evil angels have from their own deliberate choosing evil instead of good.

Us It was the universal belief of the early Christians, that here as in i. 26, God was speaking to, and of, His coeternal Son and Spirit.

lest he put forth his hand The exclusion from the tree of life was that evil might not be immortal, and that the punishment might be an act of benevolence.

24. *Cherubims* Cherubim. Here spiritual beings fulfilling God's will. The word is by some traced to an Egyptian [by others to an Assyrian] source. See note to Exod. xxv. 18.

IV. 1. The last Chapter was a history of the first birth of sin; this gives us an account of its development, as also of the first out-spreading of the human race. Cain

• and bare Cain, and said, I have gotten a man from the LORD.
 2 And she again bare his brother 'Abel. ¶ And Abel was ^aa keeper
 3 of sheep, but Cain was ^aa tiller of the ground. And ³in process
 of time it came to pass, that Cain brought ^bof the fruit of the
 4 ground an offering unto the LORD. And Abel, he also brought
 of ^cthe firstlings of his ⁴flock and of the fat thereof. And the
 5 LORD had ^drespect unto Abel and to his offering; but unto
 Cain and to his offering he had not respect. And Cain was very
 6 wroth, ^eand his countenance fell. And the LORD said unto Cain,
 Why art thou wroth? And why is thy countenance fallen?
 7 If thou doest well, shalt thou not ⁵be accepted? And if thou
 doest not well, sin lieth at the door. And ⁶unto thee shall be his

¹ Heb. *Hebel*.

² Heb. *a feeder*.

³ Heb. *at the end of days*.

⁴ Heb. *sheep, or goats*.

⁵ Or, *have the excellency?*

⁶ Or, *subject unto thee*.

^a ch. 3. 23.

& 9. 20.

^b Num. 18.

12.

^c Num. 18.

17.

Prov. 3. 9.

^d Heb. 11. 4.

^e ch. 31. 2.

and Abel are respectively types of the two opposing principles discernible throughout the sacred history; Cain of the unchecked dominion of evil, Abel of the victory of faith.

[I have gotten a man from the LORD] i.e. "by means of the Lord;" others have rendered the word, "I have gotten a man, even JEHOVAH," as though Eve understood that the seed, who was to bruise the serpent, should be incarnate Deity. There is little doubt that her words had some pregnant meaning, and that she looked on Cain as at all events one of that race which was destined to triumph over the seed of the Serpent.

2. Eve called her first-born Cain (*possession*), but this second Abel (*breath, vapour, nothingness*), because all human possession is but vanity. [Abel = "son" in Assyrian. His saintly life and tragic death perhaps affixed to him, historically, this name of affection. Cp. x. 24 note.]

[sheep] This includes sheep and goats. The account of Genesis represents man as placed by his Maker in a state of very simple civilization. Adam in Paradise was "to dress and to keep" the garden (ii. 15). His sons must have learned from him the knowledge which he had thus acquired; a knowledge sufficient to rescue them from a state of pure barbarism, and from the necessity of living by the chase.

3. *an offering*] See Lev. ii. 1 seq. There has been in all times a difference of opinion as to the Divine or human origin of sacrifice. Sacrifices were so thoroughly sanctioned by the Divine law in after times, so generally accepted by God, and made so conspicuously types of the Lamb of God, that it is difficult to conceive how they should have arisen but from a Divine command. Yet, Scripture is silent as to any such command, whilst the institution of the Sabbath and of other positive ordinances is distinctly recorded. Hence, many have thought that sacrifice was dictated by an instinct of natural religion, and then, by a condescension to man's infirmity,

sanctioned for a temporary purpose, and constituted an image of redemption. The fathers generally adopted the belief that sacrifice was a human, not a Divine, ordinance.

4. *had respect unto*] Comp. Num. xvi. 15; Amos v. 22. How did the Almighty express His approval of Abel's offering? According to some, by sending down fire to consume the sacrifice. We must be content to suppose, that some sign, intelligible to both the brothers, was given from above. The reason, as well as the mode, of the acceptance of Abel's gift has been greatly debated. Whilst we may see in the different spirit and disposition of the offerers a reason why one should be accepted and the other rejected (cp. v. 7. and Heb. xi. 4), still the view so often expressed, that Abel's sacrifice with blood resulted from a more profound religious apprehension than that of Cain, which was "without shedding of blood," seems to agree with the general bearing of the text.

7. *if thou doest not well, sin lieth at the door*] This is generally explained as meaning that sin crouches at the door of the soul, like a wild beast, ready to devour it.

And unto thee shall be his desire, &c.] There are two principal interpretations of these words referring *his desire* (a) to *Abel*, (b) to *sin*. The sense, according to (a), will be, that Cain, whose jealousy had been excited by God's acceptance of Abel, need not, if he behaved well, fear that Abel should be preferred before him; his pre-eminence of birth should still be preserved to him: the desire of the younger brother should be towards him (an expression noting the longing of one who looks up to another as an object of reverence, and with the dependence of a younger brother on an elder, cp. iii. 16). The sense according to (b) would be, "Sin lieth crouching like a wild beast at the door of the soul; its desire is towards thee, yet thou art not given over into its power; but if thou wilt, thou shalt be able to keep it in subjection." The former of these interpretations, which is also the more ancient, seems both more

- 8 desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ¹slew him.
- ¹ Matt. 23. 35. ¹ John 3. 12. Jude 11. ² Ps. 9. 12. ³ John 8. 44. ⁴ Heb. 12. 21. Rev. 6. 10.
- 9 And the LORD said unto Cain, ⁵Where *is* Abel thy brother?
- 10 And he said, ⁶I know not: *am* I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood ⁷crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy
- 11 brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and
- 12 a vagabond shalt thou be in the earth. And Cain said unto the
- 13 LORD, ⁸My punishment *is* greater than I can bear. ⁹Behold, thou hast driven me out this day from the face of the earth; and
- 14 from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ¹⁰that every one
- 15 that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ¹¹sevenfold. And the LORD ¹²set a mark upon Cain, lest any
- 16 finding him should kill him. ¶ And Cain ¹³went out from the presence of the LORD, and dwelt in the land of Nod, on the east
- 17 of Eden. And Cain knew his wife; and she conceived, and bare

¹ Heb. *blood*.² Or, *My iniquity is greater than that it may be forgiven.*

natural and more according with the simple meaning of the original.

8. *Cain talked with Abel*] Some versions explain this, "Cain said to Abel his brother, Let us go into the field."

10. Murder is a crime which cries to heaven for vengeance, and though the blood may be hidden, its voice cannot be silenced.

11. *now art thou cursed from the earth*] Probably, "Cursed art thou away from the land," i.e. Thou art cursed and banished from the land, in which thou hast dwelt, and in which thy father and brethren are dwelling. The curse was in effect, that Cain should be banished from the land inhabited and cultivated by Adam and his family, should wander about without a settled habitation or a fertile dwelling place, living hardly in a barren and inhospitable wilderness (v. 12).

14. *from Thy face shall I be hid*] Though God no longer constantly manifested His Presence as in Eden, yet there were at times some indications of that Presence (e.g. see vv. 4, 16). It may perhaps be inferred that some special place had already been set apart for Divine worship and sacred service. (On this subject see Blunt, "Undesigned Coincidences," l. p. 9, eighth Edition, 1863.)

slay me] Cain's fear was the vengeance of his own kindred. The murder of Abel probably took place just before the birth of Seth, i.e. 130 years after the creation of man, (v. 3.) Cain, Abel, and Seth, were not the only sons of Adam. See v. 4. Cain, Abel, and Seth, are mentioned for obvious reasons; Abel for his piety and his early death, Cain for his wickedness and the worldly wisdom of his posterity, Seth be-

cause he was the ancestor of the promised seed. An Eastern tradition assigns to Adam and Eve no less than 33 sons and 27 daughters.

15. Cain may not have had the full and fixed purpose to commit murder, but in a moment of furious anger have seized a weapon and dealt a murderous blow, perhaps hardly aware of its deadly consequences. Hence, it may be, the Most High forbids him to be put to death, but sentences him to a perpetual banishment from his early home, and to a life of misery and sorrow. Kalisch well observes upon the whole history, "The early death of Abel can be no punishment; he seemed in fact to enjoy the peculiar favour of God; his offering was graciously accepted. We find, therefore, in this narrative the great and beautiful thought, that life is not the highest boon; that the pious find a better existence and a more blessed reward in another and a purer sphere; but that crime and guilt are the greatest evils; that they are punished by a long and wearisome life, full of fear and care and compunction of conscience."

set a mark upon Cain] *Gave a sign to Cain*. God provided either some mark which would make him known, or some sign to Cain to assure him that he should not be slain.

17. *builded a city*] Rather "began to build a city." The word *city* is, of course, not to be interpreted by modern ideas: a village of rude huts, which was distinguished from the booths or tents of the nomads, would satisfy all the conditions of the text.

* Enoch : and he builded a city, and called the name of the city, [†] Ps. 40. 11.
 18 after the name of his son, Enoch. And unto Enoch was born
 Irad : and Irad begat Mehujael : and Mehujael begat Methu-
 19 sael : and Methusael begat ² Lamech. And Lamech took unto
 him two wives : the name of the one was Adah, and the name of
 20 the other Zillah. And Adah bare Jabal : he was the father of
 21 such as dwell in tents, and of such as have cattle. * And his
 brother's name was Jubal : he was the [†] father of all such as [†] Rom. 4.
 22 handle the harp and organ. And Zillah, she also bare Tubal-
 cain, an ³ instructor of every artificer in brass and iron : and the
 23 sister of Tubal-cain was Naamah. And Lamech said unto his
 wives,

Adah and Zillah, Hear my voice ;
 Ye wives of Lamech, hearken unto my speech :
 For 'I have slain a man to my wounding,
 And a young man ⁵ to my hurt.

24 ⁴ If Cain shall be avenged sevenfold, [†] ver. 15.
 Truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again ; and she bare a son, and
[†] called his name ⁶ Seth : for God, said she, hath appointed me [†] ch. 5. 3.
 26 another seed instead of Abel, whom Cain slew. And to Seth,
[†] to him also there was born a son ; and he called his name [†] ch. 5. 6.
⁷ Enos : then began men ⁸ to call upon the name of the LORD. [†] 1 Kings
 18. 24.

¹ Heb. Chanoch.

² Heb. Lamech.

³ Heb. Whetter.

⁴ Or, I would slay a man in

my wound, &c.

⁵ Or, in my hurt.

⁶ Heb. Sheth.

⁷ Heb. Enosh.

⁸ Or, to call themselves by
 the name of the LORD.

[†] Ps. 118. 17.

Joel 2. 32.

Zeph. 3. 9.

1 Cor. 1. 2.

19. Here we have the first example of polygamy ; which, though afterwards tolerated, had its rise among the sons of Cain, and is evidently mentioned for reprobation.

20. and . . . have cattle] Perhaps " and among cattle." Jabal invented tents and introduced the custom of pasturing cattle round the tents. The word here used for "cattle" implies larger cattle ; that used in v. 2 applied only to smaller cattle : Jabal therefore was the first who introduced the thorough nomadic life.

21. the harp or the kinnur, which descended to the Greeks and was by them called Kinura, is described by Josephus as having ten strings and as played on by a plectrum ; but in 1 Sam. xvi. 23, xviii. 10, xix. 9, David is said to have played on it with his hand. It was probably, when invented by Jubal, the simplest form of stringed instrument. The word rendered organ was apparently a pipe, bagpipe, pan-pipe, or some very simple wind instrument.

22. an instructor of every artificer in brass and iron] Perhaps a sharpener of every instrument in bronze and iron. The word rendered brass is certainly either bronze, or, more probably, a native metal, copper. Bronze is an alloy of copper and tin, very much harder than either of them or brass. Previously to this time all weapons for defence or instruments of husbandry may have been of flint, or wood, or bone.

Nothing can be more natural or probable than the difference of character and develop-

ment in the descendants of Cain and Seth respectively. In the former we see the children of this world wise in their generation, rapidly advancing in art and the acquirement of riches, but sensual, violent, and godless. In the latter we find less of social and political advancement, but a life more regulated by the dictates of conscience and by faith in the Providence and Grace of God.

23, 24. Amid the violence of the times, especially among the descendants of Cain, Lamech comforts his wives with the boasting assurance that with the aid of the bronze and iron instruments now in his hands, he could kill any one who injured him ("I slay or would slay a man for wounding me") ; and that, if it had been promised to Cain, that he should be avenged sevenfold, there was power in the hands of Lamech's family to avenge seventy-seven fold. Lamech trusts in his weapons of brass and steel to maintain his cause, even when referring to words used by God to his forefather Cain. [The "sword-song" of Lamech is the earliest existing specimen of Hebrew poetry.]

25. Seth] i.e. "Foundation," from the word signifying to place, rendered here "appointed." Seth came into the place of Abel, as the ancestor of the promised seed.

26. Or, "Then began he to call on the name of the LORD." The most natural sense is, that when Enos was born, Seth began to praise the LORD and to call on Him with reassured hope in His mercy and His promises.

* 1 Chron.
1. 1.
Luke 3. 38.
b ch. 1. 26.
Eph. 4. 24.
Col. 3. 10.
c ch. 1. 27.
d ch. 4. 25.
e 1 Chron.
1. 1. &c.
f ch. 1. 28.
g ch. 3. 19.
h Heb. 9. 27.
i ch. 4. 26.

CHAP. 5. THIS is the ^abook of the generations of Adam. • In the day that God created man, in ^bthe likeness of God made he him; 2 ^cmale and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 ¶ And Adam lived an hundred and thirty years, and begat ^da son in his own likeness, after his image; and ^ecalled his name Seth: 4 ^fand the days of Adam after he had begotten Seth were ^geight hundred years: ^hand he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: ⁱand 6 he died. And Seth lived an hundred and five years, and ^jbegat 7 ^kEnos: and Seth lived after he begat Enos eight hundred and 8 seven years, and begat sons and daughters: and all the days of 9 Seth were nine hundred and twelve years: and he died. And 10 Enos lived ninety years, and begat ^lCainan: and Enos lived after he begat Cainan eight hundred and fifteen years, and begat 11 sons and daughters: and all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy 12 years, and begat ^mMahalaleel: and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and 13 daughters: and all the days of Cainan were nine hundred and 14 ten years: and he died. And Mahalaleel lived sixty and five 15 years, and begat ⁿJared: and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and 16 daughters: and all the days of Mahalaleel were eight hundred 17

¹ Heb. *Enosh*.

² Heb. *Kenan*.

³ Gr. *Muleleel*.

⁴ Heb. *Jered*.

V. 1. *the book of the generations*] The record or recounting of the genealogical history of Adam and his descendants. See ii. 4.

3. *Adam lived, &c.*] The genealogy given is that of the Sethites, probably as the line

of the promised seed. The chronology of this chapter is very different in the Hebrew, the Samaritan and the Septuagint, as will be seen from the following table. The numbers in the Hebrew text are generally thought to be the most correct.

	Hebrew Text.			Samaritan Text.			Septuagint.		
	Years before birth of Son.	Rest of Life.	Whole Life.	Years before birth of Son.	Rest of Life.	Whole Life.	Years before birth of Son.	Rest of Life.	Whole Life.
Adam	130	800	930	130	800	930	230	700	930
Seth	105	807	912	105	807	912	205	707	912
Enosh	90	815	905	90	815	905	190	715	905
Cainan	70	840	910	70	840	910	170	740	910
Mahalaleel	65	830	895	65	830	895	165	730	895
Jared	162	800	962	62	785	847	162	800	962
Enoch	65	300	365	65	300	365	165	200	365
Methuselah	187	782	969	67	653	720	187	782	969
Lamech	182	595	777	53	600	653	188	565	753
Noah	500			500			500		
Shem at the Flood	100			100			100		
Date of Flood	1656			1307			2262		

[According to the Babylonian tradition, there were 10 kings before the Flood (corresponding to the 10 patriarchs above), who reigned for 432,000 years.]

6. *Enos*] i.e. man. Adam signifies *man*,

mankind, generally. Enos, or Enosh, is rather *mortal, miserable man*.

9. *Cainan*] i.e. possession.

12. *Mahalaleel*] The Praise of God.

15. *Jared*] Descent.

18 ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat ¹Enoch. And Jared lived after he begat Enoch eight hundred years, and begat sons and 20 daughters: and all the days of Jared were nine hundred sixty 21 and two years: and he died. And Enoch lived sixty and five 22 years, and begat ¹Methuselah: and Enoch ⁴walked with God after he begat Methuselah three hundred years, and begat sons 23 and daughters: and all the days of Enoch were three hundred 24 sixty and five years: and ¹Enoch walked with God: and he *was* 25 not; for God took him. And Methuselah lived an hundred 26 eighty and seven years, and begat ²Lamech: and Methuselah lived after he begat Lamech seven hundred eighty and two 27 years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he 28 died. And Lamech lived an hundred eighty and two years, 29 and begat a son: and he called his name ³Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, 30 because of the ground ^mwhich the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five 31 years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he 32 died. And Noah was five hundred years old: and Noah begat ⁿShem, Ham, ^oand Japheth.

CHAP. 6. AND it came to pass, "when men began to multiply on the face of the earth, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were 3 fair; and they ^btook them wives of all which they chose. And

¹ Jude 14. 15.

⁴ ch. 6. 9. & 17. 1. & 21. 40. 2 Kin. 20. 3. Ps. 16. 8. & 116. 9. & 128. 1. Mic. 6. 8. Mal. 2. 6. ² Kin. 2. 11.

^m ch. 3. 17. & 4. 11.

ⁿ ch. 6. 10. ^o ch. 10. 21. ^a ch. 1. 28.

^b Deut. 7. 3, 4.

¹ Gr. *Mathusala*.

² Heb. *Lemech*.

³ Gr. *Noe*.

18. *Enoch*] i.e. consecrated.

21. *Methuselah*] Perhaps "the man of the sword." In Phœnician inscriptions, &c., Methu = Betha = man.

24. *he was not; for God took him*] The Greek version interprets this of translation. In Ecclus. xlv. 16, we read "He pleased the Lord and was translated" (into Paradise, according to the Vulgate), "being an example of repentance." See Heb. xi. 5.

29. The name "Noah" signifies "Rest," and the connection between the thought of rest and that of comfort is obvious. Lamech appears as one oppressed with the toil and labour needful to subdue the earth, and with the feeling that God had cursed it and made it sterile. He expresses a hope, that Noah would be a comfort to his parents and the bringer of rest.

VI. In this chapter is assigned a reason for the universal spread of ungodliness throughout the world, such as to call down from heaven a great general judgment on mankind.

2. *the sons of God saw the daughters of men*] The most probable interpretation of these words is that "the sons of God" were the descendants of Seth, who adhered to the worship and service of the true God (cp. iv. 26), and that "the daughters of men" were of the race of the ungodly Cain.

There appears to have been a growing corruption of mankind, more rapid in the family of Cain than in any other race, but also spreading far and wide. The line of the Sethites alone appears to have kept itself pure, the little Church of God, in the midst of the gathering darkness in the world around. When therefore some of these "sons of God" went out from their own little home circle, to make mixed marriages with the general heathenized races round them, the elements of corruption were brought from the world into the Church, the Church itself became corrupted, and the single family of Noah appears to have been kept pure from that corruption, just as afterwards the family of Lot was the only family in Sodom free from the pollution and depravity of the cities of the plain.

3. *yet his days shall be an hundred and twenty years*] i.e. "There shall yet be a respite or time for repentance of 120 years, before the threatened vengeance shall overtake them." Many suppose that the words in the text allude to the shortening of the term of human life. But the whole context shews, that the judgment impending was that of the Flood, and that it was a respite from that, which is here promised, that time might be given for Noah's preaching and man's repentance.

* Gal. 5. 16, 17.
 1 Pet. 3. 19, 20.
 † Ps. 78. 39.
 * ch. 8. 21.
 Deut. 29. 19.
 Prov. 6. 18.
 Matt. 15. 19.
 / Num. 23. 19.
 1 Sam. 15.
 11, 29.
 2 Sam. 24. 16.
 Jam. 1. 17.
 † Eph. 4. 30.
 * ch. 19. 19.
 Ex. 33. 12.
 Luke 1. 30.
 Acts 7. 46.
 † ch. 7. 1.
 Ezek. 14. 14.
 Heb. 11. 7.
 2 Pet. 2. 5.
 * ch. 5. 22.
 † ch. 5. 32.
 * ch. 7. 1.
 & 10. 9.
 & 13. 13.
 2 Chr. 34. 27.
 Luke 1. 6.
 . 3. 19.
 . 8. 17.
 . 6.
 Hab. 2. 8, 17.
 * ch. 18. 21.
 Ps. 14. 2.
 & 53. 2, 3.
 † Jer. 51. 13.
 Ezek. 7. 2, 6.
 Amos 8. 2.
 1 Pet. 4. 7.
 * ver. 17.
 * ver. 13.
 ch. 7. 4, 21,
 22, 23.
 2 Pet. 2. 5.

* ch. 7. 1, 7.
 13.

1 Pet. 3. 20.
 2 Pet. 2. 5.

the LORD said, "My spirit shall not always strive with man,"^c for that he also *is* flesh: yet his days shall be an hundred and twenty 4 years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty 5 men which *were* of old, men of renown. And God *saw* that the wickedness of man *was* great in the earth, and *that* every 6 imagination of the thoughts of his heart *was* only evil ²con- 6 tinually. And ¹it repented the LORD that he had made man on 7 the earth, and it ⁹grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the 8 earth; ³both man, and beast, and the creeping thing, and the 8 fowls of the air; for it repenteth me that I have made them. But 9 Noah ⁴found grace in the eyes of the LORD. ¶ These *are* the 9 generations of Noah: "Noah was a just man and ⁴perfect in his 10 generations, and Noah ⁵walked with God. And Noah begat three 11 sons, 'Shem, Ham, and Japheth. The earth also was corrupt 12 ⁶before God, and the earth was ⁶filled with violence. And God ⁶looked upon the earth, and, behold, it was corrupt; for all flesh 13 had corrupted his way upon the earth. ¶ And God said unto Noah, ⁷The end of all flesh is come before me; for the earth is filled 14 with violence through them; ⁸and, behold, I will destroy ⁵them 14 with the earth. Make thee an ark of gopher wood; ⁶rooms shalt thou make in the ark, and shalt pitch it within and without 15 with pitch. And this *is the fashion* which thou shalt make it of: the length of the ark *shall be* three hundred cubits, the breadth 16 of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it 17 above; and the door of the ark shalt thou set in the side thereof; 17 with lower, second, and third *stories* shalt thou make it. ⁸And, behold, I, even I, do bring a flood of waters upon the earth, to 18 destroy all flesh, wherein *is* the breath of life, from under 18 heaven; and every thing that *is* in the earth shall die. But with thee will I establish my covenant; and ⁹thou shalt come

¹ Or, the whole imagination. nation, but also the pur-
 The Hebrew word signi- poses and desires.
 fies not only the imagi- Heb. every day.

³ Heb. from man unto beast.

⁴ Or, upright.

⁵ Or, from the earth.

⁶ Heb. nests.

4. giants] Nephilim derived either from a root signifying to fall; and so "the fallen," or, "those who fall on others;" or from a root signifying "wonder," and so "monsters," "prodigies." In Num. xlii. 33, this name is given to one of the Canaanitish tribes, who appear to have been men of large stature, as were the Rephaim, the Anakim and others. This very likely was the reason, why the word came to be rendered "giants."

6. it repented the LORD] All the language of this portion of Scripture is suited to the infant condition of the world. Hence human sentiments are, more than in the later books of Scripture, attributed to the Almighty.

9. These are the generations of] See ii. 4.

14. The word for ark occurs only here and in Exod. ii. 3, 5, the ark or boat of papyrus or bulrushes. The word used for the

"ark of the Covenant" is different: see Exod. xxv. 10.

gopher wood] Probably cypress wood, a wood well fitted for ship-building and abounding in the parts of Syria next to Babylon, which many have supposed to be the country inhabited by Noah.

15. The actual form of the ark is not described. The proportions only are given, viz. length 525 ft., breadth 87 ft. 6 in., height 52 ft. 6 in.; which are not very different from those of "The Great Eastern," viz. length 680, breadth 83, depth 58. The length of the cubit was probably the length from the elbow to the end of the hand. It has been calculated that there was room in the ark for 7000 distinct species.

16. A window, &c.] i.e. a window course running for a cubit long under the top or deck of the ark, lighting the whole upper story very similar to the clerestory of churches.

*into the ark, thou, and thy sons, and thy wife, and thy sons' 19 wives with thee. And of every living thing of all flesh, ^atwo of every sort shalt thou bring into the ark, to keep *them* alive with 20 thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort ^ashall come unto thee, to 21 keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food 22 for thee, and for them. ^aThus did Noah; ^aaccording to all that God commanded him, so did he.

CHAP. 7. AND the LORD said unto Noah, ^aCome thou and all thy house into the ark; for ^bthee have I seen righteous before 2 me in this generation. Of every ^cclean beast thou shalt take to thee by ^dsevens, the male and his female: ^eand of beasts that *are* 3 not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon 4 the face of all the earth. For yet seven days, and I will cause it to rain upon the earth ^fforty days and forty nights; and every living substance that I have made will I ^gdestroy from off the 5 face of the earth. ^hAnd Noah did according unto all that the 6 LORD commanded him. ¶ And Noah *was* six hundred years old 7 when the flood of waters was upon the earth. ⁱAnd Noah went in, and his sons, and his wife, and his sons' wives with him, into 8 the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that 9 creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded 10 Noah. And it came to pass ^jafter seven days, that the waters of 11 the flood were upon the earth. ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ^kthe fountains of the great deep 12 broken up, and the ^lwindows of heaven were opened. ^mAnd the 13 rain was upon the earth forty days and forty nights. In the self-same day ⁿentered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons 14 with them, into the ark; ^othey, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his

¹ Heb. seven seven.

² Heb. blot out.

³ Or, on the seventh day.

⁴ Or, floodgates.

^a ch. 7. 8, 9, 15, 16.

^b ch. 7. 9,

15.

^c See ch. 2.

19.

^d Heb. 11. 7.

^e See Ex. 40.

16.

^f ch. 7. 5, 9.

16.

^g ver. 7. 13.

Matt. 24. 38.

Luke 17. 26.

Heb. 11. 7.

1 Pet. 3. 20.

2 Pet. 2. 5.

^h ch. 6. 9.

Ps. 33. 18,

19.

Prov. 10. 9.

2 Pet. 2. 9.

ⁱ ver. 8.

Lev. ch. 11.

^j Lev. 10. 10.

Ezek. 44. 23.

^k ver. 12. 17.

^l ch. 6. 22.

^m ver. 1.

ⁿ ch. 8. 2.

Prov. 8. 28.

Ezek. 28. 19.

^o ch. 1. 7.

^p ch. 8. 2.

Ps. 78. 23.

^q ver. 4. 17.

^r ver. 1. 7.

ch. 6. 18.

Heb. 11. 7.

1 Pet. 3. 20.

2 Pet. 2. 5.

^s ver. 2. 3.

8. 9.

VII. The preceding chapter accounts for a period of 120 years (vi. 3). In the present chapter we reach the end of that period. The ark had been built in the prescribed form with due preparation and capacity. Noah had done according to all that God had commanded him (vi. 22), and now the Lord gave to Noah fuller directions concerning the animals which he was to take with him.

2. *by sevens*] There is no inconsistency between this verse and vi. 20, "two of every sort." 120 years before it was said that Noah's family should be preserved together with a pair of every kind of beast. Now, whilst the general rule should be the saving of a single pair (v. 9), yet, in the case of the few clean beasts, there should be preserved, not one pair only but seven.

3. *i.e.* And of all the fowls of the air which are clean by sevens, the male and the female, and of all fowls which are not clean by two, the male and the female, to keep seed alive upon the face of all the earth.

11. *i.e.* in the middle of November, the beginning of the wintry and rainy season.

were all the fountains of the great deep broken up, and the windows of heaven were opened] This is not a philosophical explanation of the flood, but expresses only the effect produced upon man's senses.

12. *forty days*] These were not additional to, but part of, the 150 days (v. 24) of the prevalence of the flood.

- * ch. 6. 20. 15 kind, every bird of every ¹sort. And they ^awent in ^{up to} Noah into the ark, two and two of all flesh, wherein ^{is} the ~~the~~breath of 16 life. And they that went in, went in male and female of all flesh, ^aas God had commanded him: and the LORD shut him in.
- * ver. 2. 3.
- * ver. 4. 12. 17 ^aAnd the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the 18 earth. And the waters prevailed, and were increased ~~greatly~~ upon the earth; ^aand the ark went upon the face of the waters.
- * Ps. 104. 26.
- * Ps. 104. 6.
- Jer. 3. 23. 19 And the waters prevailed exceedingly upon the earth; ^aand all the high hills, that *were* under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains 21 were covered. ^aAnd all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping 22 thing that creepeth upon the earth, and every man: all in ¹whose nostrils *was* ²the breath of life, of all that *was* in the dry 23 *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the 24 creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ^aNoah only remained *alive*, and they that *were* with him in the ark. ^aAnd the waters prevailed upon the earth an hundred and fifty days.
- * ver. 4.
- ch. 6. 13, 17.
- Job 22. 16.
- Matt. 24. 39.
- Luke 17. 27.
- 2 Pet. 3. 6.
- * ch. 2. 7.
- * 1 Pet. 3. 20.
- 2 Pet. 2. 5.
- & 3. 6.
- * ch. 8. 3.
- & ch. 4. compared with ver. 11 of this chapter.
- * ch. 19. 29.
- Ex. 2. 24.
- 1 Sam. 1. 19.
- * Ex. 14. 21.
- * ch. 7. 11.
- * Job 38. 37.
- * ch. 7. 24.
- CHAP. 8.** AND God ^aremembered Noah, and every living thing, and all the cattle that *was* with him in the ark: ^band God made 2 a wind to pass over the earth, and the waters asswaged; ^cthe fountains also of the deep and the windows of heaven were 3 stopped, and ^dthe rain from heaven was restrained; and the waters returned from off the earth ^econtinually: and after the 4 end ^eof the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of 5 the month, upon the mountains of Ararat. And the waters ^ddecreased continually until the tenth month: in the tenth 6 month, on the first *day* of the month, were the tops of the 6 mountains seen. ¶ And it came to pass at the end of forty 7 days, that Noah opened the window of the ark which he had 7 made: and he sent forth a raven, which went forth ^eto and fro,

¹ Heb. wing.² Heb. the breath of the spirit of life.³ Heb. in going and returning.⁴ Heb. were in going and decreasing.⁵ Heb. in going forth and returning.

20. Fifteen cubits upward] *i.e.* from 25 to 28 feet: a depth apparently above the height of the neighbouring mountains.

VIII. 1. God remembered Noah] Words which do not point to a previous forgetfulness, but to God's great mercy towards him.

2. The fountains, &c.] The clouds were dispersed by a wind, the waters no longer increased, and the effect was, as though, after the forty days of rain and flood, the fountains of the deep and the windows of heaven were closed.

4. in the seventh month, on the seventeenth day] We have the very remarkable coincidences that on the 17th day of Nisan the ark rested on Mount Ararat—on the 17th day of Nisan the Israelites passed over the Red Sea—on the 17th day of Nisan Christ our Lord rose again from the dead.

Ararat] The belief that this is the moun-

tain-range now commonly called Mount Ararat, the highest peak of which rises nearly 17,000 feet above the level of the sea, rests on a very uncertain foundation. Far more probable is the opinion that Ararat was the ancient name of the Southern portion of Armenia [or of the country near the present Lake Van].

6. the window] or opening. This is quite a different word from that used in vi. 16. Noah opened the window, or casement, in the ark, which he had made on purpose to open.

7. went forth to and fro] It has been supposed that there were carcasses of men and beasts floating on the waters, upon which the raven found a place to light, as well as food; and hence, though it returned from time to time and rested on the ark, it never again sought an entrance into it.

- 8 until the waters were dried up from off the earth. Also he sent forth ^a a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and ^b pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, ^c thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee ^d every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their ^e kinds, went forth out of the ark. ¶ And Noah builded an altar unto the LORD; and took of ^f every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled ^g a sweet savour; and the LORD said in his heart, I will not again ^h curse the ground any more for man's sake; ⁱ for the imagination of man's heart is evil from his youth; ^j neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and ^k day and night shall not cease.

¹ Heb. caused her to come.

² Heb. families.

³ Heb. a savour of rest.

⁴ Or, though.

⁵ Heb. As yet all the days of the earth.

^c ch. 7. 13.

^d ch. 7. 15.

ⁱ ch. 1. 22.

^k Lev. ch. 11.

^l Lev. 1. 9.

^m Ez. 20. 41.

ⁿ Eph. 5. 2.

^o ch. 3. 17.

^p & 6. 17.

^q ch. 6. 5.

^r Job 14. 4.

^s Ps. 51. 5.

^t Jer. 17. 9.

^u Matt. 15. 19.

^v Rom. 1. 21.

^w ch. 9. 11, 15.

^x Isai. 54. 9.

^y Jer. 33. 20, 25.

8. a dove] Noah, finding no sufficient indication from the raven, now sends forth the dove, a bird which rests only on dry places and feeds only on grain.

11. an olive leaf pluckt off] Rather a fresh leaf. The olive is said to live more healthily under a flood than most other trees.

20. every clean beast] Those which were esteemed clean for sacrifice; viz. oxen, sheep and goats, doves and pigeons.

21. a sweet savour] Lit. "the savour of satisfaction," the word "satisfaction," having a reference to the name Noah, "rest." The gratitude of Noah, and his faith as manifested by the sacrifice, were acceptable to God.

for the imagination of man's heart is evil from his youth] In vi. 5 the actual sinfulness of man, the constant tendency of every imagination of his thoughts to evil, is represented as moving the anger of God, and tending to man's destruction; but here the Lord is described as considering the

feebleness of his nature, and pitying that natural propensity to evil, which every man inherits at his birth.

The word in the original for *imagination*, is the word which the Rabbins used to express that desire of evil, which results from original sin. Accordingly in ch. vi. we see God's righteous indignation against the hardened, impenitent, unbelieving sinner. Here, on the contrary, we read of the Lord's compassionate kindness to His feeble and erring creatures, and how He is moved not to curse, but to pity and to bless those who turn to Him with penitent hearts, and with faith in that great Sacrifice, of which Noah's offering was a type and a prophecy.

22. seedtime and harvest] The Deluge had confounded earth and sea. But thenceforth the Lord decreed, that seasons should follow in their course, the season of sowing and the season of reaping, the cold and the heat, the summer and the winter, the day and the night.

- CHAP. 9.** AND God blessed Noah and his sons, and said unto them,
- 2 ^aBe fruitful, and multiply, and replenish the earth. ^bAnd the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into
- 3 your hand are they delivered. ^cEvery moving thing that liveth shall be meat for you; even as the ^dgreen herb have I ^egiven
- 4 you ^fall things. ^fBut flesh with the life thereof, *which is* the
- 5 blood thereof, shall ye not eat. And surely your blood of your lives will I require; ^gat the hand of every beast will I require it, and ^hat the hand of man; at the hand of every ⁱman's brother
- 6 will I require the life of man. ^kWhoso sheddeth man's blood,
- 7 by man shall his blood be shed: ^lfor in the image of God made
- 8 he man. And you, ^mbe ye fruitful, and multiply; bring forth
- 9 abundantly in the earth, and multiply therein. ¶ And God
- 10 spake unto Noah, and to his sons with him, saying, And I, ⁿbehold, I establish ^omy covenant with you, and with your seed
- 11 after you; ^pand with every living creature that ^qis with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
- 12 And ^rI will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall
- 13 there any more be a flood to destroy the earth. And God said,

^a ver. 7. 19.
^b ch. 1. 28.
^c ch. 1. 28.
^d Hos. 2. 18.
^e Deut. 14. 3,
 9, 11. Acts
 10. 12.
^f ch. 1. 29.
^g Rom. 14.
 14, 20.
^h Col. 2. 16.
ⁱ 1 Tim. 4. 3.
^j Lev. 19. 28.
^k Deut. 12. 23.
^l 1 Sam. 14.
 33.
^m Acts 15. 20.
ⁿ Ex. 21. 28.
^o ch. 4. 9.
^p Ps. 9. 12.
^q Acts 17. 26.
^r Ex. 21. 12.
^s Lev. 24. 17.
^t ch. 1. 27.
^u ver. 1. 19.
^v ch. 1. 28.
^w ch. 6. 18.
^x Isai. 64. 9.
^y Ps. 145. 9.
^z Isai. 64. 9.

IX. 1. *And God blessed Noah, &c.]* Noah, now become the second head of the human family, receives a blessing, the former part of which is but a repetition of the blessing first pronounced on Adam, (i. 28). The sin of man had frustrated the intent of the first blessing. The earth had been filled with licentiousness and violence, fatal to the increase of mankind, and at length bringing down a judgment, which swept all but one family away. Now all begins anew; and God repeats the promise of fecundity, which sin had made of none effect.

3. It has been a question whether in the primal blessing (i. 28, 29, 30) there had been a permission to use animal food or not; and the almost universal opinion of the ancients was that only vegetable food was then permitted. It cannot, however, be said that there was from the first a *prohibition* of animal food. It is likely that those who fed and sacrificed sheep, would in the course of time have learned the use of animal food: and this is now permitted with the following restrictions.

4. Some understand this verse to be a prohibition of the practice of eating flesh cut from the living animal. The monstrous wickedness of the Antediluvians may have taken this among other forms; and the words without doubt condemn by implication all such fiendish cruelty. They prohibit also the revolting custom of eating raw flesh; for civilization is ever to be a handmaid to religion. But over and above all this, there is reference to that shedding of blood, or pouring out of life, which

formed so great a part of typical sacrifice, and which had its full significance in that pouring out of the soul unto death, which won for man the resurrection to eternal life (see Lev. xvii. 10, 11).

5. *And surely your blood of your lives will I require, &c.] i.e.* "your life blood." Under the law the ox that gored was to be killed (Ex. xxi. 28), which seems a comment on this passage. In Ps. ix. 12 (Heb.) God is said to be "the requirer of blood," a phrase identical with that made use of here.

6. *Whoso sheddeth man's blood.]* Here the manner in which God will "require" the blood of the murdered man is specified. There shall be a legal retribution, life for life (see Exod. xxi. 22-25).

for in the image of God made he man.] The slaughter of brute animals was permitted, though wanton cruelty towards them was forbidden; but man was made in the image of God (note on i. 26), and to destroy man's life has in it the sin of sacrilege. It is to cut short his time of probation, to abridge his day of grace, to frustrate, as far as may be, God's purposes of love and mercy to his soul. Hence the sin of murder is the greatest wrong which man can do to his brother man; perhaps also the greatest insult which man can offer to Him Who is the loving Father of all men.

10. *from all that go out of the ark, to every beast of the earth.]* An expression from which we can hardly fail to infer that the destruction of the lower animals was confined to a certain district, and not general throughout the earth.

^aThis is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set ^amy bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and ^aI will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember ^athe everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: ^aand Ham is the father of ¹Canaan. ^aThese are the three sons of Noah: ^aand of them was the whole earth overspread. ¶ And Noah began to be ^aan husbandman, and he planted a vineyard: and he drank of the wine, ^aand was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ^bAnd Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said,

^cCursed be Canaan;

^aA servant of servants shall he be unto his brethren.

¹ Heb. *Chenaar*.

^a ch. 17. 11.

^a Rev. 4. 3.

^a Lev. 26. 42.
^b Ez. 16. 60.

^a ch. 17. 13,
19.

^a ch. 10. 6.

^a ch. 5. 32.

^a ch. 10. 32.

^a Chron. 1.

^a, &c.

^a ch. 3. 19.

^a Prov. 20. 1.

^a 1 Cor. 10. 12.

^b Ex. 20. 12.

^b Gal. 6. 1.

^c Deut. 27.

16.

^a Josh. 9. 23.

1 Kings, 9.

20. 21.

13. *I do set my bow*] Lit. **I have set.** It appears at first sight as if the words of the A. V. implied that this was the first rainbow ever seen on earth. The rainbow was already a familiar sight, but it was newly constituted the sign or token of a Covenant, visible to all nations, and intelligible to all minds; just as afterwards the familiar rite of baptism and the customary use of bread and wine were by our Blessed Lord ordained to be the tokens and pledges of the new Covenant in Christ between His Heavenly Father and every Christian soul.

20. *Noah began to be an husbandman*] Husbandry had been much used before the flood; but now all was, as it were, begun again. Many of the inventions of the Antediluvian race would have been preserved by the family of Noah; and probably among the rest the cultivation of the vine.

21. The Holy Scriptures never conceal the sins even of God's greatest saints, and the sins of saints are sure to meet with chastisement. Noah's piety is plainly recorded. It is also plainly recorded that he fell into sin, whether partly of ignorance or wholly of infirmity; that sin brought with it shame, and, as is so often found, was the occasion of sin to others, and led on to consequences

disastrous to the descendants of all those who in any degree shared in the guilt of it. Noah, Ham, and perhaps Canaan (see v. 22 note) sinned. So there was a heritage of sorrow to the descendants of Noah in the line of Ham, to the descendants of Ham in the line of Canaan.

22. *Ham, the father of Canaan*] The great difficulty in this history is that Ham appears to have sinned, and Canaan is cursed. A tradition existed among the Jews, that Canaan first saw the shame of his grandfather and told it to his father. The chief sin therefore lay with Canaan, and hence he especially inherited the curse. Many commentators have adopted this opinion, and apply "his younger (lit. little) son (ver. 24)" not to his son Ham, but to his grandson Canaan.

25. *Cursed be Canaan, &c.*] In the patriarchal ages, when there was no regular order of priests or prophets, the head of the family was the priest, and these blessings and curses spake they not of themselves, but being high priests they prophesied (Cp. John xi. 49). Yet we can hardly fail to see in these histories a lesson, that a parent's blessing is to be valued, a parent's curse to be dreaded.

26 And he said,

• Ps. 144. 15.
Hob. 11. 16.

•Blessed be the LORD God of Shem;
And Canaan shall be ¹his servant.

27

/ Eph. 2. 13,
14. & 3. 6.

God shall ²enlarge Japheth,
³And he shall dwell in the tents of Shem;
And Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years:
and he died.

• ch. 9. 1, 7,
19.

CHAP. 10. NOW these *are* the generations of the sons of Noah,
Shem, Ham, and Japheth: ⁴and unto them were sons born after

¹ Or, *servant to them.*

² Or, *personate.*

26. Blessed be the LORD God of Shem] The prophecy here assumes the form of a thanksgiving to God, who had put into the heart of Shem to act piously. At the same time, it is clearly implied, that the Lord, JEHOVAH, should be very specially the God of Shem, which was fulfilled in the selection of the descendants of Abraham to be the peculiar people of God.

Canaan shall be his servant] Noah foretells the subjugation of the land of Canaan by the people of Israel, when the Canaanites should become servants of the descendants of Shem.

27. God shall enlarge Japheth] The prophecy looked forward to the wide territory which was assigned to the descendants of Japheth, reaching from India and Persia in the East to the remotest boundaries of Europe in the West, and now spreading over America and Australia.

and he shall dwell in the tents of Shem] He, *i.e.* Japheth, *cp.* the similar prophecy in Isai. lx. 3, 5.

The prophecy embraces the following particulars: 1. That the world should be divided among the descendants of Noah, but that Japheth should have the largest portion for his inheritance. 2. That the descendants of Shem should preserve the knowledge of the true God, and be specially chosen to be His inheritance and His peculiar people. 3. That the descendants of Japheth should ultimately dwell in the tents of Shem, that is, according to Jewish interpretation, should learn from the descendants of Shem the knowledge of the true God. 4. That Canaan, and perhaps other Hamitic nations, should be depressed and reduced to a condition of servitude.

How fully all these predictions have been carried out in the history of Asia, Europe, and Africa, hardly needs to be said.

X. 1. Now these are the generations] From the history of Noah the sacred narrative proceeds to the genealogy of the sons of Noah. It is admitted on all hands that there exists no more interesting record, ethnological and geographical, independently of its Scriptural authority.

The genealogy traces the origin of all na-

tions from Noah and his family. Though it is quite possible to interpret the language of the sacred narrative consistently with the belief that the Deluge was not universal, it at least appears most probable that the man-inhabited world was submerged. The inquiries of naturalists and physiologists at present tend to make it certain that human beings constitute but one species deducible from a single pair; and the evidence to be derived from human language, is also an argument for the unity of the human race.

Certain rules are to be observed for the clearing up of some difficulties in the genealogy of this chapter. 1. Though some notice may be taken of the progenitors of all nations, yet naturally those families, more or less connected with the Hebrews, are the longest dwelt upon. 2. In the case of more remote peoples, only the larger division by *nations* is traced, whilst those related to or bordering on the Hebrews are traced both according to the wider division of *nations*, and the narrower of *families*. 3. Although the first division of the earth is spoken of as made in the time of Peleg, and some families may be traced no farther than up to the time of such division, yet the development of those more specially treated of is brought down to the time of Moses. 4. For none, however, must we seek a very remote settlement, as the original dispersion could not have extended so far. 5. In some cases the names of nations or tribes appear to be substituted for the names of individuals, such as the Jebusite, the Hivite, the Arkite, &c., very probably also such as Kittim, Dodanin, Migraim, &c.; and even perhaps Aram, Canaan and the like. This may be accounted for in more than one way. The purpose of the sacred writer was to trace nations and families, rather than to give a history of individuals, and he therefore speaks of nations known by name to the Israelites as begotten by (*i.e.* descended from) certain patriarchs, in preference to tracing their descent through unknown individuals. Perhaps too individual patriarchs and progenitors had become known by tradition to posterity, not by their own original names,

- 2 the flood. 3 The sons of Japheth; Gomer, and Magog, and 4 Madai, and Javan, and Tubal, and Meshech, and Tiras. And 5 the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 6 And the sons of Javan; Elishah, and Tarshish, Kittim, and

^b 1 Chron. i. 5, &c.

but by the name of the place they had settled in, or by the name of the tribe which they had founded and ruled. Thus even, in the case of the very earliest patriarchs, Shem may have been the man of *name*, the most renowned of Noah's sons, Ham, the man who settled in the *warm* regions of Africa, Japheth the father of the *fair* people of Europe, or perhaps the man whose descendants *spread abroad* more widely than the rest. Canaan again may have been the dweller in *low* lands, while Aram may have derived a title from having chosen the *high* lands for his home. The whole number of families noticed in this chapter amounts to 70; but it is to be observed that in some cases the descent is traced only to the grandsons, in other cases to the great grandsons of Noah: in the family of Shem only, the ancestor of the Hebrews, the descent is traced through six generations.

2. *Japheth*] It is doubtful whether Japheth was the eldest or the second son of Noah, see v. 21, note. In this genealogy he occurs first, the reason being probably this; Shem is reserved to the last that his descent may be traced to a greater length, and Ham last but one, because his descendants were those most closely connected with the descendants of Shem.

Gomer] Josephus says that Gomer was the ancestor of those whom the Greeks called Galatians, who were formerly called Gomarites. The descendants of Gomer have accordingly been generally identified with the race called in the time of Homer Cimmerii, who are first known as inhabiting the Chersonesus Taurica, which still retains the name *Crimea*. The relation of Gomer to Magog and Madai corresponds with the original juxtaposition of the Cimmerians to the Scythians and Medes, the Cimmerians dwelling first on the confines of Asia and Europe. Being driven thence by the Scythians in the reign of Cyaxares, they made an irruption into Asia Minor, from which they were driven back again. Their name, which then nearly disappears in Asia, is recognised again in the Cimbri, who occupied the Cimbrian Chersonesus and other parts of the North of Europe, and in the great Celtic tribe of Cymry, the ancient inhabitants of Britain and the present inhabitants of Wales.

Magog] The statement of Josephus that the descendants of Magog were the Scythians is generally accepted as true. (See Ezek. xxxviii. 2, 14; xxxix. 1, 6.) The Scythians, according to their own traditions, lived first in Asia near the river Araxes, afterwards they possessed the whole country

to the ocean and the lake Mæotis, and the rest of the plain to the river Tanais. Herodotus relates their descent upon Media and Egypt, till they were surprised and cut off at a feast by Cyaxares. From their intermixture with the Medes, the Sarmatians appear to have arisen, and from them the Russians.

Madai] They dwelt to the S. and S. W. of the Caspian, and coming over to Europe in small parties mingled with the Scythians, whence sprang the Sarmatians.

Javan] From Javan was "Ionia and the whole Hellenic people" (Josephus). Cp. Isa. lxvi. 19; Ezek. xxvii. 13; Daniel viii. 21; Joel iii. 6; Zech. ix. 13. Greece is called Ionia in Egyptian hieroglyphics and Yuna in a Cuneiform inscription at Persepolis. The Ionians were the most Eastern of the Hellenic races, and so were the best known to the Asiatics.

Tubal, and Meshech] See Ezek. xxvii. 13, xxxii. 26, xxxviii. 2, 3, xxxix. 1. Meshech is identified with the Moschi, inhabitants of the Moschian mountains between Armenia, Iberia and Colchis, and Tubal with the Tibareni, who dwelt on the Southern shore of the Euxine towards the East and near to the Moschi; others consider the Tibareni to be connected with the Iberians.

Tiras] Probably the Thracians.

3. *Ashkenaz*] Jer. li. 27 makes it probable that the descendants of Ashkenaz dwelt near the Euxine and the Caspian.

Riphath] Perhaps the Riphæan mountains, or the Carpathians.

Togarmah] cp. Ez. xxvii. 14, xxxviii. 6. Probably the Armenians.

4. *Elishah*] Ezekiel (xxvii. 7) mentions the isles of Elishah as those whence the Tyrians obtained their purple and scarlet. Some identify with Hellas, some with the Æolians, some with the Peloponnesus, which was famous for its purple dye, and of which the most important district was called *Elis*. Whichever view be adopted, there is little doubt that the descendants of Elishah in the time of Ezekiel were a maritime people of the Grecian stock.

Tarshish] Usually identified with Tartessus in Spain. Tarshish, from the various notices of it, appears to have been a seaport town towards the West (cp. Ps. lxxii. 10; Is. lx. 9); whether the Phœnicians were wont to traffic in large ships (see 1 K. x. 22, xxii. 48; Ps. xlviii. 7; Is. ii. 16, xxiii. 1, 14, lx. 9) sailing from the port of Joppa (Jon. i. 3, iv. 2). It was a most wealthy and flourishing mart, whence came silver, iron, tin, and lead (Ps. lxxii. 10; Is. lxvi. 19; Jer. x. 9; Ezek. xxvii. 12, 25). Tartessus appears to have been situated at the mouth of the Guadalquivir.

‘Ps. 72. 10.
Jer. 2. 10.
Zeph. 2. 11.
† 1 Chron.
1. 8, &c.

5 ¹Dodanim. By these were ‘the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in 6 their nations. ¶ ²And the sons of Ham; Cush, and Mizraim, 7 and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the 8 sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: 9 he began to be a mighty one in the earth. He was a mighty

¹ Or, as some read it, *Rodanim*.

Kittim (or *Chittim*) Probably Cyprus, in which we meet with the town of Citium. The colonies of the Chittim extended to the isles of the Eastern Mediterranean (see Jer. ii. 10; Ezek. xxvii. 6).

Dodanim] Equivalent with Dardanim = Dardani or Trojans; or according to another reading here and in 1 Chr. i. 7, with Rodanim, Rhodii, the people of Rhodes.

6. *isles*] The word translated “isle” very probably meant originally “habitable region” (cp. Is. xlii. 15), and is generally used either of islands or places on the sea coast. By the phrase here is understood those countries of Europe and Asia Minor to which the inhabitants of Egypt and Palestine had access only by sea.

6. *Ham*] It is generally thought that the name means *warm*, which is to be compared with the Greek Aithiops (Ethiopian), which has a similar significance. The descendants of Ham appear to have colonized Babylonia, Southern Arabia, Egypt, Ethiopia, and other portions of Africa.

Cush] Ethiopia. The Ethiopians at the time of Josephus were called Chusæi, Cushites, and that is still the Syriac name for the Abyssinians. There is good reason to believe that the first home of the Cushites was Southern Asia, from whence they spread in different directions, a main body having crossed the sea and settled in Ethiopia.

Mizraim] Egypt. The dual form of the word has been supposed to indicate Upper and Lower Egypt. It perhaps may be the rendering or transcription of Mes-ra-n “children of Ra,” i.e. of the Sun. The Egyptians claimed to be sons of Ra. If the name belonged rather to a race or nation than to a man, the son of Ham here named is probably designated as the founder of the people of Mizraim.

Phut] Libyans. Josephus says that Phut colonized Libya, and that the people were from him called Phutites.

Canaan] The name is thought by some to be derived from the flat, depressed nature of the country in which the descendants of Canaan lived.

7. *Seba*] The name of a commercial and wealthy region of Ethiopia (see Ps. lxxii. 10; Is. xliii. 3, xlv. 14), and the ancient name of Meroë.

Havilah] His descendants are identified

with the Avalitæ on the coast of Africa. This name is also that of a descendant of Shem (v. 29). It seems very possible that the descendants of Havilah the son of Cush intermingled with the descendants of Havilah the son of Joktan, and so ultimately formed but one people, whose dwelling-place was the well-known fertile region of Yemen.

Sabtah] The home of his descendants is commonly sought for in Hadramaut, a province of Southern Arabia.

Raamah] Also in Southern Arabia, probably on the W. shore of the Persian Gulf.

Sabtechah] By some placed in Ethiopia, by others in Caramania, on the Eastern shore of the Persian Gulf.

Sheba, and Dedan] Cp. v. 28, and xxv. 3. This is evidently another example of the intermingling of the Cushites with the Joktanides, and generally of the early descendants of Shem and Ham. In Ezek. xxvii. 15-20 we find the Cushite Dedan supplying Tyre with merchandise brought from beyond the sea, while the Shemite Dedan supplies the produce of flocks. Sheba is known to us as an important and opulent region of Arabia Felix. The Sabeans are spoken of by Strabo as a most opulent and powerful people, famous for myrrh, frankincense, and cinnamon, their chief city being Mariaba (in Arab. Marib). This was afterwards the famous kingdom of the Himyaritic Arabs, so called probably from the ruling family of Himyar. It is probable, that the Cushite Sheba and his brother Dedan, were settled on the W. shore of the Persian Gulf; but afterwards were combined with the great Joktanide kingdom of the Sabeans.

8. *Cush begat Nimrod*] Nimrod is here separated from the other sons of Cush, perhaps because of his great fame and mighty prowess; but the words may only mean that Nimrod was a descendant of Cush, not immediately his son, the custom of the Hebrews being to call any ancestor a father, and any descendant a son. [The Babylonian traditions describe a great hero in language almost identical with that here used of Nimrod.]

9. *before the Lord*] Is most likely added to give emphasis, or the force of a superlative (cp. Gen. xiii. 10, xxx. 8, xxxv. 5; 1 S. xi. 7, xiv. 15, xxvi. 12; Ps. civ. 16; Jonah iii. 3; Acts vii. 20).

¹hunter before the LORD: wherefore it is said, Even as Nimrod ^a Jer. 16. 16.
10 the mighty hunter before the LORD. ^b And the beginning of his ^c ch. 6. 11.
kingdom was ¹Babel, and Erech, and Accad, and Calneh, in the ^d Mic. 5. 6.
11 land of Shinar. Out of that land ²went forth Asshur, and
12 builded Nineveh, and ³the city Rehoboth, and Calah, and Resen
13 between Nineveh and Calah: the same is a great city. And
Mizraim begat Ludim, and Ananim, and Lehabim, and Naph-
14 tulin, and Pathrusim, and Casluhim, (⁴out of whom came ^e 1 Chron.
15 Philistim,) and Caphtorim. And Canaan begat ^f Sidon his 1. 12.

¹ Gr. Babylon.

² Or, he went out into Assyria.

³ Or, the streets of the city.
⁴ Heb. Tzidon.

10. And the beginning of his kingdom was Babel] The later Chaldeans and Babylonians spoke a Semitic language, but the most ancient Babylonian inscriptions show that the earliest inhabitants spoke a language closely allied to the dialect of Elam. The words "beginning of his kingdom" may signify that Babel was the first, or possibly that it was the chief city founded by Nimrod. [Babel signifies in Babylonian, "gate of God."]

Erech] Now the ruins of Warka, about 120 miles to the south east of Babylon. The numerous mounds and remains of bricks and coffins indicate that this was probably the burying place of the kings of Assyria.

Accad] ["Highland:" probably the capital of a district near Sippara, north of Babylon, so called from the Accadi or Highlanders.]

Calneh] [The Accadian Kulunn], perhaps Ctesiphon on the east bank of the Tigris, opposite Seleucia, N.E. of Babylon.

Shinar] [or Sumer (Sungir)], the country round about Babylon, the great plain or alluvial country watered by the Tigris and Euphrates.

11. Out of that land went forth Asshur] Better as in the margin, "From this land he, Nimrod, went out into Assyria." Asshur, the son of Shem, r. 22, was at least a generation older than Nimrod, and probably first colonized the country called after him, Asshur (or Assyria); Nimrod, or one of his descendants, afterwards invading and governing that country. Asshur was a region through which the Tigris flowed, to the N.E. of Babylonia, including a portion of Mesopotamia.

and builded Nineveh] Nineveh, the ancient metropolis of Assyria, on the east branch of the Tigris, became in after ages the largest and most flourishing city of the old world. It is described in the book of Jonah as "an exceeding great city (Jon. iii. 3, cp. iv. 11). According to Diodorus Siculus, it was no less than 55 miles in circumference, built, no doubt, like the ancient cities of the East, with mud-brick and alabaster.

12. the same is a great city] It has been conjectured that the four cities, Nineveh, Rehoboth-Ir, Resen, and Calah, were all afterwards combined under the one name of Nineveh.

13. Ludim] There was also a son of Shem called Lud, r. 22; but these Ludim were an African tribe. The name appears to have belonged to the old population of Central Egypt. (Cp. Jer. xlv. 9; Ezek. xxx. 4, 5.) In Isaiah, on the contrary, we find (lxvi. 19) Lud connected with Asiatic and European tribes, Tarshish, Pul, Tubal, and Javan. [The existence of the two tribes both called Lud, the one Semite and the other Hamite, is perhaps due to separation following original intermingling.]

Lehabim] The same as the Labim, or Libyans. The original home of this people appears to have been to the west of the Delta.

Naphtulin] Only here and 1 Chr. i. 11; the midland Egyptians whose capital was Memphis.

14. Pathrusim] The people of Pathros, mentioned often in the prophets (as Isa. xi. 11; Jer. xlv. 1; Ezek. xxix. 14, xxx. 14), and identified with the Thebaid or Upper Egypt.

Casluhim] Conjectured to be the Colchians, who were an Egyptian colony from Casiotis, a region between Gaza and Pelusium, so called from Mount Casius.

Out of whom came Philistim] In Jer. xlvii. 4; Amos ix. 7, the Philistines are traced to the Caphtorim. It has therefore been conjectured, that the Casluhim and Caphtorim were tribes which intermingled, the Caphtorim having strengthened the Casluhim colony by immigration, and that hence the Philistines may have been said to have come from either. The name Philistine probably means emigrants.

Caphtorim] It is plain from Jer. xlvii. 4, where the Philistines are called "the remnant of the isle (or maritime country) of Caphtor," that we must look for the site of the Caphtorim near the sea. Recent investigations in Egypt identify Caphtor

modern travellers with the ruins of Nebbi Yunus and Koyunjik, nearly opposite to Mosul.

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ably the Phoenicians emigrated into Asia.

15. Sidon his first-born] Sidon was the oldest Phœnician state. The city stood on

16 firstborn, and Heth, and the Jebusite, and the Amorite, and 17 the Gergasite, and the Hivite, and the Arkite, and the Sinite, 18 and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

^c Num. 34. 2-12.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto ¹Gaza; as thou goest, unto Sodom, and 20 Gomorrah, and Adinah, and Zeboim, even unto Iasha. • These are the sons of Ham, after their families, after their tongues, in 21 their countries, and in their nations. ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the 22 elder, even to him were children born. The ^kchildren of Shem;

^k 1 Chron. 1. 17, &c.

¹ Heb. *Azzah*.

the eastern coast of the Mediterranean, about 20 miles north of Tyre, which is said to have been a colony of Sidon. So important was Sidon in very ancient times, that all the Phœnicians are comprised under the name of Sidonians (Josh. xiii. 6; Judg. xviii. 7). The name Sidon is supposed to be derived from *fishing*.

Heth] The ancestors of the Hittites, who inhabited the hill country of Judæa, especially in the neighbourhood of Hebron. They are by many identified with the Khetta, a very powerful tribe, and masters of Syria.

16. *the Jebusite*] Inhabitants of Jebus, the ancient name of Jerusalem (Judg. xix. 10, 11; 1 Chr. xi. 4, 5). The Jebusites, a mountain tribe (Num. xiii. 29; Josh. xi. 3), seem never to have been conquered, till David took Jebus, (1 Chr. xi. 4-6): and even after the conquest we find Araunah the Jebusite (2 S. xxiv. 23) living in peace and prosperity in the land.

the Amorite] The most powerful and widespread of all the Canaanitish tribes, dwelling chiefly in the hill-country of Judæa, subject to five kings (Josh. x. 5), but also spreading to the other side of Jordan (Num. xxi. 13, 24). The name is traced to a word signifying *mountain*, the Amorites being mountaineers or highlanders.

the Gergasite] Some have identified them with the Gergesenes (Matt. viii. 28), who lived to the east of the Lake of Genesaret.

17. *the Hivite*] A people living in the neighbourhood of Hermon and Lebanon (Josh. xi. 3; Judg. vi. 3), near Sichem also (Gen. xxxiv. 2), and Gibeon (Josh. ix. 1, 7). The name is said to signify the inhabitants of villages.

the Arkite] Inhabitants of Arca a city of Phœnicia, near Libanus, 12 miles to the north of Tripoli.

the Sinite] St. Jerome says, that "near Arca was another city called Sini, which, though ruined, still retained its ancient name."

18. *the Arvadite*] Inhabitants probably of the city of Aradus, on an island of the same name, about three miles from the Phœnician coast.

the Zemarite] Perhaps Samyra, a city of Phœnicia on the sea coast.

the Hamathite] The chief city of Upper Syria on the Orontes at the foot of Libanus (Judg. iii. 3; Jer. xlix. 23; Zech. ix. 2).

and afterwards were the families of the Canaanites spread abroad] The first place of habitation of the Canaanites was probably on the Mediterranean, in Phœnicia, in the neighbourhood of Tyre and Sidon; but by degrees they spread abroad through the whole of Palestine, from Tyre and Sidon on the North to Gerar and Gaza and even to Iasha.

19. *Iasha*] It was situated on the East of the Red Sea, and identified with Callirrhœ, famous for its warm springs.

21. *Shem also, the father of all the children of Eber*] As Ham is specially called the father of Canaan, so probably Shem is designated as the father of Eber. The Hebrews and the Canaanites were brought into constant conflict, and exemplified respectively the characters and destinies of the Hamites and the Shemites.

the brother of Japheth the elder] Or, more probably, the elder brother of Japheth. Shem is generally mentioned first, and is perhaps put last here, because the writer proceeds almost without interruption from this point with the history of the descendants of Shem.

22. *The children of Shem*] The Shemites dwelt chiefly in Western Asia, South of the Asiatic Japhethites.

Elam] Elymais, a region adjoining Susiana and Media, called by the Arabs Chuzistan. Daniel (viii. 2) places Shushan (*i.e.* Susa) in Elam, which immediately connects Elam with Susiana.

Asshur] The ancestor of the Assyrians. *Arphaxad*] Arrapachitis, a province in Northern Assyria, bordering on Armenia, is thought to have been derived from Arphaxad, the country of the Chaldees.

Lud] Lydians. Whose home was first not far from Armenia, whence they migrated into Asia Minor and Arabia.

Aram] The highland region lying to the north-east of the Holy Land, extending from the Jordan and the Sea of Galilee to the Euphrates.

23 Elam, and Asshur, and ¹Arphaxad, and Lud, and Aram. And the children of Aram: Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat ²¹Salah; and Salah begat Eber. ^mAnd ^{ch. 11. 12.} unto Eber were born two sons: the name of one was ^mPeleg; ^{1 Chron. 1. 19.} for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Haharmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, 28, 29 and Obal, and Abimael, and Sheba, and Ophir, and Havilah, 30 and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. These are the sons of Shem, after their families, after 32 their tongues, in their lands, after their nations. ¶ These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. ^{ver. 1.} ^{ch. 9. 19.}

CHAP. 11. AND the whole earth was of one ⁴language, and of one ²speech. ¶ And it came to pass, as they journeyed ⁶from the east, that they found a plain in the land of Shinar; and they dwelt 3 there. And ⁷they said one to another, Go to, let us make brick, and ⁸burn them throughly. And they had brick for stone, and

¹ Heb. *Arpachshad*.

² Heb. *Shelah*.

³ That is, *Division*.

⁴ Heb. *lip*.

⁵ Heb. *words*.

⁶ Or, *eastward*, as ch. 13.

⁷ 11. 2 Sam. 6. 2. with

1 Chron. 13. 6.

⁷ Heb. *a man said to his neighbour*.

⁸ Heb. *burn them to a burning*.

23. *Uz*] From him no doubt was named "the land of Uz" (Job i. 1), probably the northern part of Arabia Deserta.

Hul—Gether—Mash] The geographical position of the places occupied by these descendants of Aram is very uncertain.

24. *Arphaxad begat Salah; and Salah begat Eber*] Salah appears to signify *sending forth, extension*, as Eber signifies *passing over*. Many of the names in these genealogies are significant, and were probably given to their bearers late in life, or even historically, after their deaths. Salah and Eber seem to point to this fact, that the descendants of Arphaxad were now beginning to spread forth from the first cradle of the Semitic race, and to cross over the great rivers on their way to Mesopotamia, and thence to Canaan.

25. *Peleg; for in his days was the earth divided*] It is generally supposed from this, that Peleg lived contemporaneously with the dispersion of Babel. It is, however, quite possible, that the reference is to a more partial division of regions and separation of races. The genealogy is now specially concerned with the descendants of Shem and the ancestry of the promised race, which is here traced down to Peleg to be continued farther in xi. 18 sq. The two races, which sprang from Eber, soon separated very widely from each other, the one, Eber and his family, spreading north-westward towards Mesopotamia and Syria, the other, the Joktanides, southward into Arabia.

Joktan] The Arabs identify Joktan with Kahtan, who was the traditional ancestor of the inhabitants of Yemen or Arabia Felix; and traces of several of the names of

hissons, given in this and the following verses, linger among the Arabian tribes to this day.

28. *Sheba*] A country in Arabia Felix, abounding in gold, precious stones, frankincense, and famous for its merchandise (1 K. x. 10; Job vi. 19; Ps. lxxii. 10, 15; Is. lx. 6; Jer. vi. 20; Ezek. xxvii. 22; Joel iii. 8.)

29. *Ophir*] The position of Ophir, as a son of Joktan, and the settlement of the other Joktanides in Arabia, form a strong argument in favour of placing Ophir in Arabia also. The historical notices, however, in the books of Kings and Chronicles (1 K. ix. 26—28, x. 11, xxii. 48; 2 Chr. viii. 18, ix. 10) have inclined many to place Ophir either in India or in Africa: whilst others have thought, that two Ophirs are mentioned in Scripture, one in Arabia, the other in India or Ceylon.

30. *Sephar*] A mount with a seaport (Zafar) on the coast of Hadramaut, in the S. of Arabia.

XI. 1. *one language*] The general opinion of the Jews and ancient Christians was that this language was Hebrew. But it is impossible to assert this positively.

2. *it came to pass, as they journeyed from the east*] See viii. 4. If Armenia was the first home of the descendants of Noah we must suppose either that they had journeyed in a south-easterly direction before they turned towards Shinar, and then they would journey from the east, or we must render "eastward."

a plain] The word in the original more naturally means a deep valley, but it is often used of a wide vale or plain.

Shinar] See x. 10.

- 4 slime had they for mortar. And they said, Go to, let us build us a city and a tower, ^awhose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. ^bAnd the LORD came down to see the city and the tower, which the children of men build. And the LORD said, Behold, the people is one, and they have all ^cone language; and this they begin to do: and now nothing will be restrained from them, which they have ^dimagined to do. Go to, let us go down, and there confound their language, that they may ^enot understand one another's speech. So ^fthe LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called ^gBabel: ^hbecause the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. ¶ ⁱThese are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, ^jand begat Salah: and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: and Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. ^kAnd Eber lived four and thirty years, and begat ^lPeleg: and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: and Peleg lived after he begat Reu two hundred and nine years, and begat sons and

¹ That is, *Confusion*.

3. let us make brick, and burn them thoroughly] The rich alluvial plains of Assyria and Babylonia were specially abundant in brick earth. Nimrod would there have learned the art of brick-making. The villages in the earlier settlements of the descendants of Noah had been probably of wood or stone.

they had brick for stone, and slime had they for mortar] All the versions give *asphalt* or *bitumen* for the word "slime." Herodotus describes the building of the walls of Babylon much as the sacred history describes this building of the tower of Babel. Mr. Layard tells us that at Birs Nimroud, "The cement, by which the bricks were united, is of so tenacious a quality, that it is almost impossible to detach one from the other."

4. a tower, whose top may reach unto heaven] That is to say "a very high tower" (cp. Deut. i. 28, ix. 1). Many have identified this tower with the temple of Belus, which is described by Herodotus as consisting of eight squares one upon the other, the dimensions of the lowest or base being a stadium in length and in breadth. The mound called Birs Nimroud is generally supposed to be the ruin of the temple of Belus.

let us make us a name, lest we be scattered abroad upon the face of the whole earth] In x. 10, we find that Nimrod founded a kingdom in Shinar. He and his followers were

apparently actuated by an ambitious spirit, not satisfied with the simplicity of a patriarchal life, nor willing to be scattered abroad, as so many were, by the migratory instinct that seems to have led the descendants of Noah thus early to form extensive settlements. They desired to found an empire, to build a city, with a strong citadel, and so to hold together in a powerful commonwealth, and to establish for themselves a name, fame, importance, renown, thereby, it may be, attracting others to join their community. The tradition which assigns the lead in the building of the tower of Babel to Nimrod was ancient and general. It may have arisen chiefly from what is said of him in x. 9, 10, 11.

5. the Lord came down to see] An instance of language suitable for the teaching of man in a state of simple and partial civilization.

8. they left off to build the city] The Babylonian and Greek tradition that God overturned it with a tempest witnesses to its not having been completed.

9. Babel] See x. 10. [The signification of *confusion* (cp. v. 7) is common to the Hebrew and Assyrian record of this event.]

10. These are the generations of Shem] We have here the third geological table. The 1st was given in ch. v.; the 2nd in ch. x., the descendants of Shem being traced down as far as Peleg. Now we have the

20 daughters. And Reu lived two and thirty years, and begat
 21 ^pSerug: and Reu lived after he begat Serug two hundred and
 22 seven years, and begat sons and daughters. And Serug lived
 23 thirty years, and begat Nahor: and Serug lived after he begat
 24 Nahor two hundred years, and begat sons and daughters. And
 25 Nahor lived nine and twenty years, and begat ^qTerah: and Nahor
 lived after he begat Terah an hundred and nineteen years, and
 26 begat sons and daughters. And Terah lived seventy years, and
 27 ^rbegat Abram, Nahor, and Haran. ¶ Now these *are* the gene-
 rations of Terah: Terah begat Abram, Nahor, and Haran; and
 28 Haran begat Lot. And Haran died before his father Terah in
 29 the land of his nativity, in Ur of the Chaldees. And Abram
 and Nahor took them wives: the name of Abram's wife *was*
^sSarai; and the name of Nahor's wife, ^tMilcah, the daughter of
 30 Haran, the father of Milcah, and the father of Iscah. But
 31 ^uSarai was barren; she *had* no child. And Terah ^vtook Abram
 his son, and Lot the son of Haran his son's son, and Sarai his
 daughter in law, his son Abram's wife; and they went forth
 with them from ^wUr of the Chaldees, to go into ^xthe land of
 32 Canaan; and they came unto Haran, and dwelt there. And the

^p Luke 3.35,
Saruch.

^q Luke 3.34,
Thara.

^r Josh. 24.2.
1 Chron. 1.
29.

^s ch. 17. 15.
& 29. 12.
^t ch. 22. 20.
^u ch. 16. 1.
^v 2. & 18. 11.
12.
^w ch. 12. 1.
^x Neh. 9. 7.
Acts 7. 4.
^y ch. 10. 19.

line of Shem farther carried down to Abra-
 ham, the father of the faithful, the ancestor
 of the promised seed, with the length of the
 generations or of the duration of life.

The following table exhibits the different
 calculations according to the Hebrew, the
 Samaritan, and the Septuagint texts respec-
 tively:—

	Hebrew Text.			Samaritan.			Septuagint.		
	Years before birth of Son.	Rest of Life.	Whole Life.	Years before birth of Son.	Rest of Life.	Whole of Life.	Years before birth of Son.	Rest of Life.	Whole Life.
Shem	100	500	600	100	500	600	100	500	600
Arphaxad	35	403	438	135	303	438	135	400	535
Kainan							130	330	460
Salah	30	403	433	130	303	433	130	330	460
Eber	34	430	464	134	270	404	134	270	404
Peleg	30	209	239	130	109	239	130	209	339
Ren	32	207	239	132	107	239	132	297	339
Serug	30	200	230	130	100	230	130	200	330
Nahor	29	119	148	79	69	148	179	125	304
Terah	70	135	205	70	75	145	70	135	209
Abraham									

28. *before*] Or, "in the presence of."
Ur of the Chaldees] *Ur* means "the
 city." ¹According to the inscriptions, it was
 devoted to the worship of the moon-god.
 This city is supposed to be now represented
 by Mugheir on the right bank of the
 Euphrates.

29. *Iscah*] According to some the same
 as Sarai. This, however, hardly seems
 consistent with xx. 12. According to
 others, Iscah was Lot's wife; but there is
 no evidence for this.

31. *and they went forth with them*] i.e.
 Terah and Abram went forth with Lot
 and Sarai.

Haran] The Carrhæ of the Greeks and

Romans, where Crassus fell, defeated by
 the Parthians. It is called Charran in Acts
 vii. 4.

32. *two hundred and five years*] St. Stephen
 (Acts vii. 4) says that the migration of Abram
 into Canaan was after his father's death;
 and by xii. 4 we find that Abram was 75
 when he left Haran. Terah may have been
 130 years old when Abram was born: for
 though it is said in ver. 26 that Terah lived
 70 years and begat Abram, Nahor and
 Haran, yet it does not follow that Abram
 was the eldest son, having been named first
 as being the heir of the promises and the
 subject of the future history. Others prefer
 the Samaritan text, 145.

a Isai. 41. 2.
 Acts 7. 3.
 Heb. 11. 8.
 b ch. 17. 6.
 & 18. 18.
 Deut. 26. 5.
 1 Kin. 3. 8.
 c ch. 24. 35.
 d ch. 28. 4.
 Gal. 3. 14.
 e ch. 27. 20.
 Ex. 23. 22.
 Num. 24. 9.
 f ch. 22. 18.
 & 26. 4.
 Ps. 72. 17.
 Acts 3. 25.
 g ch. 14. 14.
 h ch. 11. 31.
 i Heb. 11. 9.
 k Deut. 11.
 l ch. 10. 12.
 m ch. 17. 1.
 n ch. 13. 15.
 & 17. 8.
 Ps. 105. 11.

days of Terah were two hundred and five years : and Terah died in Haran.

- CHAP. 12.** NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, 2 unto a land that I will shew thee : ^band I will make of thee a great nation, ^cand I will bless thee, and make thy name great ; 3 ^dand thou shalt be a blessing : ^eand I will bless them that bless thee, and curse him that curseth thee : ^fand in thee shall all 4 families of the earth be blessed. So Abram departed, as the LORD had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and ^gthe souls that they had gotten ^hin Haran ; and they went forth to go into the 6 land of Canaan ; and into the land of Canaan they came. And Abram ⁱpassed through the land unto the place of Sichem, ^kunto the plain of Moreh. ^lAnd the Canaanite was then in the 7 land. ^mAnd the LORD appeared unto Abram, and said, "Unto

XII. 1. Now the LORD had said] Now the LORD said. The former chapter had carried the history down to the death of Terah. The present chapter returns to the date of the call of Abram. In Acts vii. 2 St. Stephen tells us, what also appears most likely from the history in Gen., that God appeared to Abram "when he was in Mesopotamia, before he dwelt in Charran." This led our translators to render "*had said*." We have here the beginning of a new chapter in the history, of a new dispensation, and a new covenant. Henceforth the narrative concerns only the chosen people of God and those who affect them and their fortunes.

Get thee out of thy country] The call was evidently from the birthplace of Abram, Ur of the Chaldees ; and not only Abram, but his father and others of his family seem at first to have obeyed the call (xi. 31). The land is here called by the Almighty "the land that I will show thee," but Moses, in xi. 31, calls it "the land of Canaan," the destination of Abram being known to Moses, though it was not at the time of his call known to Abram himself.

2. *I will make of thee a great nation]* Literally fulfilled in the glories of Israel, spiritually and more largely in the spiritual sons of Abraham, Gal. iii. 29.

2, 3. It is not necessary to assert that the prediction here given was such as to enlighten Abram with any full clearness as to the way in which his seed should bless all nations. Indeed the promise is twofold, general and particular. Generally, it is true, that Abraham's seed was for centuries the sole depository of God's objective revelations, and that the knowledge of God which was confided to them has by them been spread to all nations (Is. ii. 3). The Semitic nations, and especially the descendants of Abram, were from the time of Abram to Christ the only believers in the

unity of the Godhead ; and ever since the Christian era they only have taught monotheism to mankind. But that which was the special blessing to Abram's race, has also, springing from that race, become the universal blessing to mankind. Of him "as concerning the flesh Christ came." (Rom. ix. 5.)

5. *the souls that they had gotten]* that is, the slaves or dependants whom they had attached to them (cp. Ezek. xxvii. 13).

into the land of Canaan they came] Leaving Haran they must have crossed the river Euphrates, from which crossing it is very commonly supposed the name Hebrew, *the crosser over*, was derived. Thence their course must have been southward over the desert, probably near to Mount Lebanon, and thence to the neighbourhood of Damascus.

6. *the place of Sichem]* So named by anticipation. It is generally supposed that Sychar (Joh. iv. 5) is the name by which it was known among the later Samaritans. The name Neapolis, modern Nablous, was given to it by Vespasian. The situation of the town is described by modern travellers as one of exceeding beauty.

the plain of Moreh] The oak (or terebinth) of Moreh. It is a question whether the oak of Moreh was a single tree, or whether the word used may be a noun of multitude, signifying the oak grove.

the Canaanite was then in the land] The original settlement of the sons of Canaan seems to have been in the South near the Red Sea. A Semitic race probably occupied the regions of Palestine and Phœnicia ; but a colony of the Canaanites afterwards spreading northwards, partly dispossessed and partly mingled with the ancient Shemite inhabitants, and adopted their language. At the time of the emigration of Abram and his followers, the Canaanite was in possession of the land.

7. *And the LORD appeared unto Abram]*

- thy seed will I give this land : and there builded he an altar
 8 unto the LORD, who appeared unto him. And he removed
 from thence unto a mountain on the east of Beth-el, and pitched
 his tent, *having* Beth-el on the west, and Hai on the east : and
 there he builded an altar unto the LORD, and ^ocalled upon the
 9 name of the LORD. And Abram journeyed, ^ogoing on still to-
 ward the south. ¶ And there was ^oa famine in the land : and
 10 Abram ^owent down into Egypt to sojourn there ; for the famine
 11 ^owas ^o'grievous in the land. And it came to pass, when he was
 come near to enter into Egypt, that he said unto Sarai his wife,
 Behold now, I know that thou *art* ^oa fair woman to look upon :
 12 therefore it shall come to pass, when the Egyptians shall see
 thee, that they shall say, This *is* his wife : and they ^owill kill
 13 me, but they will save thee alive. ^oSay, I pray thee, thou *art*
 my sister : that it may be well with me for thy sake ; and
 14 my soul shall live because of thee. And it came to pass, that,
 when Abram was come into Egypt, the Egyptians ^obeheld the
 15 woman that she *was* very fair. The princes also of Pharaoh saw
 her, and commended her before Pharaoh : and the woman was
 16 ^otaken into Pharaoh's house. And he ^oentreated Abram well
 for her sake : and he had sheep, and oxen, and he asses, and
 menservants, and maidservants, and she asses, and camels.

¹ Heb. in going and journeying.

This is the first mention of the distinct appearance of the LORD to man. His voice is heard by Adam, and He is said to have spoken to Noah and to Abram : but here is a visible manifestation of the Son of God, in some measure anticipating the Incarnation. No man saw God at any time, but the only begotten Son, who was in the bosom of the Father, declared Him. God spake to man by an Angel or Messenger, and that Angel or Messenger was Himself God. He, Who was the Word of God, the Voice of God to his creatures, was yet in the beginning with God, and He was God.

Unto thy seed will I give this land : and there builded he an altar] This is the first definite promise to Abram, that the land of Canaan should be the inheritance of his children. Accordingly, he built an altar of burnt offering there, as consecrating the soil and dedicating it to God.

8. *he removed*] lit. *he plucked up* his tent pegs. The journeying was by repeated encampments, after the manner of the Bedouins.

Beth-el] *i.e.* the House of God. This is by anticipation. It was called *Luz* at this time (see xxviii. 19 ; Judg. i. 23). The present name is Beitan.

Hai] was about five miles to the East of Beth-el, the ruins of which bear the name of Medinet Gai.

9. *going on still toward the south*] As food offered itself he pitched his tent and fed his cattle, and when food failed he went onwards to fresh pastures.

10. *a famine*] A country like Canaan, imperfectly cultivated, would be very sub-

ject to drougths and famine. The part of Egypt, which lay immediately South of Canaan, appears to have been especially fertile. It was at that time inhabited by a people skilled in agriculture, and flooded periodically by the Nile. Egypt is still the refuge for neighbouring nations when afflicted with drought. It is said that Abram went down to Egypt "to sojourn," not to live there ; for he had received the promise of inheritance in Canaan, and, though this famine may have tried, it did not shake his faith.

11. *Behold... thou art a fair woman*] Sarai was now more than sixty years old : but her life extended to 127 years, so that she was only then in middle life ; and her fair complexion would contrast with the swarthy complexion of the Egyptians. Abram was about to sojourn in a country with a despotic government, and among a licentious people. His conduct here and in ch. xx. is an instance of one under the influence of deep religious feeling and true faith in God, but yet with a conscience imperfectly enlightened as to many moral duties ; when leaning to his own understanding he was suffered to fall into great error and sin. The candour of the historian is shewn by his exhibiting in such strong relief the dissimulation of Abram as contrasted with the straightforward integrity of Pharaoh.

15. *Pharaoh*] The name or title, by which the kings of Egypt are called in the Old Testament. As a title it probably signifies "the great house." Abram's Pharaoh was probably one of the first kings of the 12th dynasty.

- ^b ch. 20. 18. 17 And the LORD ^bplagued Pharaoh and his house with great
^{Ps.} 105. 1. 18 plagues because of Sarai Abram's wife. And Pharaoh called
^{Heb.} 13. 4. Abram, and said, 'What *is* this *that* thou hast done unto me?
^c ch. 20. 9. 19 why didst thou not tell me that she *was* thy wife? Why saidst
^{& 26. 10.} thou, She *is* my sister? so I might have taken her to me to wife:
^d Prov. 21. 20 now therefore behold thy wife, take *her* and go thy way. ^d And
1. Pharaoh commanded *his* men concerning him: and they sent
him away, and his wife, and all that he had.
- CHAP. 13.** AND Abram went up out of Egypt, he, and his wife,
2 and all that he had, and Lot with him, "into the south. ^b And
3 Abram *was* very rich in cattle, in silver, and in gold. And he
went on his journeys ^cfrom the south even to Beth-el, unto the
place where his tent had been at the beginning, between Beth-el
4 and Hai; unto the "place of the altar, which he had made there
at the first: and there Abram ^ccalled on the name of the LORD.
5 ¶ And Lot also, which went with Abram, had flocks, and herds,
6 and tents. And ^dthe land was not able to bear them, that they
might dwell together: for their substance was great, so that
7 they could not dwell together. And there was ^aa strife between
the herdmen of Abram's cattle and the herdmen of Lot's cattle:
^a and the Canaanite and the Perizzite dwelled then in the land.
8 And Abram said unto Lot, 'Let there be no strife, I pray thee,
between me and thee, and between my herdmen and thy herd-
9 men; for we be ¹brethren. ^kIs not the whole land before thee?
separate thyself, I pray thee, from me: 'if *thou wilt take* the left
hand, then I will go to the right; or if *thou depart* to the right
10 hand, then I will go to the left. And Lot lifted up hi

¹ Heb. *men brethren*: See ch. 11. 27. 31. Ex. 2. 13. Ps. 133. 1. Acts 7. 26.

18. *Pharaoh called Abram*] Josephus says, that the priests told Pharaoh for what cause that plague had fallen on him. It is more likely that Sarai herself, being interrogated about it, confessed the truth (Patrick).

19. *so I might have taken her*] better, **So I took her**. Pharaoh, deceived by Abram's words, took her with the intention of making her his wife, but was hindered from doing so by the afflictions with which God visited him. It deserves to be noticed, that throughout the history of the chosen race, Egypt was to them the scene of spiritual danger, of covetousness and love of riches, of worldly security, of temptation to rest on an arm of flesh or on man's own understanding, and not on God only. All this appears from the very first, in Abraham's sojourn there, Sarai's danger, and their departure full of wealth and prosperity.

XIII. 1. *and Lot with him*] Lot is not mentioned in the descent into Egypt, because no part of the narrative there concerns him. On the return to Canaan he becomes a principal actor.

into the south] or *Negeb*, the proper name for that southern part of Canaan, whence he had gone down into Egypt.

6. *the land was not able to bear them*] Lot was the sharer of Abram's prosperity. They came up out of Egypt with much larger possessions than before, more

"flocks and herds and tents" for their now more numerous retainers. The land too had but just recovered from a state of drought and dearth: "and the Canaanite and the Perizzite dwelt then in the land" (v. 7), and probably by their occupation contributed to the scarcity of pasture.

7. *Perizzite*] But little is known of this people. They appear from Josh. xi. 3. xvii. 15, to have dwelt in the woods and mountains, and were a rustic race, living in villages only, the name itself signifying *villagers*.

dwelt then in the land] See on xii. 6.

8. *Let there be no strife*] A noble example of disinterestedness and love of peace exhibited by the father of the faithful.

10. *Lot lifted up his eyes*] Lot saw the plains of Jordan, watered by fertilizing rivers, not yet broken up by the overflowing or outbursting of the great salt lake, very probably irrigated like the land of Egypt which he had lately left, where the Nile refreshed the soil, and the plague of famine never came. Taking no warning by the dangers, bodily and spiritual, which had beset them in Egypt, he feared not the proximity of the wealthy and luxurious inhabitants of Sodom and Gomorrah, but thought their land pleasant even as the garden of the Lord. He chose the rich pastures of the plain, and left Abram the less promising, but, as it proved, the safer

and beheld all ^mthe plain of Jordan, that it *was* well watered every ^wwhere, before the LORD ^ddestroyed Sodom and Gomorrah, ^eeven as the garden of the LORD, like the land of Egypt, as thou comest unto ^vZoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot ^ddwelled in the cities of the plain, and ^ppitched his tent toward Sodom. But the men of Sodom ^were wicked and ^ssinners before the LORD exceedingly. ¶ And the LORD said unto Abram, after that Lot ^was separated from him, Lift up now thine eyes, and look from the place where thou art ⁿorthward, and southward, and eastward, and westward: for all the land which thou seest, ^tto thee will I give it, and ^tto thy seed for ever. And ⁱI will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed *his* tent, and came and ^dwelt in the ¹plain of Mamre, ²which *is* in Hebron, and built there an altar unto the LORD.

CHAP. 14. AND it came to pass in the days of Amraphel king ^aof Shinar, Arioch king of Ellasar, Chedorlaomer king of ^bElam, 2 and Tidal king of nations; *that these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^cAdmah, and Shemeber king of Zebaiim, and the king of Bela, 3 which is ^aZoar. All these were joined together in the vale of

¹ Heb. *plains*.

inheritance of the hill country of Judaea. It was a selfish choice, and it proved a sad one.

12. *the plain*] Lit. "the circuit or neighbourhood," the country round about Jordan.

13. *sinners before the LORD*] Sodom, Gomorrah, Admah and Zebaiim are mentioned in x. 19, as among the first settlements of the Canaanites. Their wickedness is mentioned here perhaps in anticipation of the history in ch. xix., but partly also in order to exhibit more clearly the thoughtlessness and worldliness of Lot in choosing their neighbourhood for his residence, as distinguished from the humility and unselfish spirit of Abram.

14. *Lift up now thine eyes*, &c.] He was probably still on the hill east of Bethel. Here once again, on his return from Egypt to the land of his inheritance, God renews His promise to Abram.

15. *for ever*] When we consider that the promises to Abram have their full completion in Christ, to Whom are given "the uttermost parts of the earth for a possession" (Ps. ii. 8), there need be no limit to the sense of the words "for ever."

18. *the plain of Mamre*] The oaks (or terebinths) of Mamre, see on xii. 6. Probably it means "the oak grove" or "wood of Mamre," called after Mamre the Amorite, the friend and ally of Abram (xiv. 13, 24).

^m ch. 19. 17.
^d Deut. 34. 3.
^e ch. 19. 24.
^v Ps. 107. 34.
^c ch. 2. 10.
¹ Isai. 61. 3.
² ch. 14. 2.
⁸ & 19. 22.
⁷ ch. 19. 29.
⁷ ch. 14. 12.
^a ch. 18. 20.
¹ Ez. 16. 49.
² Pet. 2. 7.
¹ ch. 6. 11.
^u ver. 11.
^u ch. 28. 14.
^z ch. 12. 7.
^a & reff.
^{Acts} 7. 5.
^v 2 Chron. 20. 7.
^{Ps.} 37. 22.
²⁹ & 112. 2.
⁷ ch. 22. 17.
^a & 28. 14.
^a & 32. 12.
^{Kx.} 32. 13.
^{Num.} 23. 10.
¹ Kin. 4. 20.
^{Isai.} 48. 19.
^{Jer.} 33. 22.
^{Rom.} 4. 17.
^{Heb.} 11. 12.
^a ch. 14. 13.
^b ch. 35. 27.
^a ch. 10. 10.
^b Isai. 11. 11.
^d Deut. 29. 23.
^d ch. 10. 22.

Hebron] This, probably the original name of the city, was changed to Kirjath-arba during the sojourn of the descendants of Jacob in the land of Egypt, and restored by Caleb at the conquest of Palestine (Josh. xiv. 13—15).

XIV. 1. *And it came to pass*] The choice of Lot was soon seen not to be a wise choice, even for earthly happiness. The history of this war is a remarkable episode, and is thought to be a very ancient document incorporated by Moses in his great work.

In the days of Amraphel king of Shinar] The king of Shinar (see x. 10), as being the representative of Nimrod, founder of the great Babylonian Empire, is mentioned first. The names Amraphel and Arioch are probably Assyrian, derivation unknown.

Ellasar] It is probably identified with Larsa, a town in Lower Babylonia, on the left bank of the Euphrates.

Chedorlaomer king of Elam] [The Kudurlagamar of the inscriptions and king of a race of Turanians. Elam lay to the east of Babylonia.] Recent discoveries show that Susa (the capital of Elam) must have been one of the most ancient cities of the East.

Tidal king of nations] [or, king of the Goim, the Gutium of the inscriptions.]

3. *the salt sea*] The "Salt Sea" is according to Lynch 40 geographical miles long by 9 to 9½ broad. Its depression is 1316 feet below the level of the Mediterranean. Its depth in the northern portion

* Num. 34.
21.
† ch. 9. 20.

g ch. 15. 20.
h Josh. 12.
4. & 13. 12.
i Deut. 2.
20.
k Deut. 2.
10. 11.
l Deut. 2.
12. 22.
m 2 Chron.
20. 2.

* ch. 11. 3.

o ch. 19. 17.
30.
p ver. 16. 21.
q ch. 12. 5.
r ch. 13. 12.
s ch. 13. 18.

4 Siddim, *which is the salt sea. Twelve years [†]they served
5 Chedorlaomer, and in the thirteenth year they rebelled. And in
the fourteenth year came Chedorlaomer, and the kings that *were*
with him, and smote ^gthe Rephaims ^hin Ashteroth Karnaim,
and ⁱthe Zuzims in Ham, ^kand the Emims in ^lShaveh Kiria-
6 thaim, ^land the Horites in their mount Seir, unto ^mEl-paran,
7 which *is* by the wilderness. And they returned, and came to
En-mishpat, which *is* Kadesh, and smote all the country of the
Amalekites, and also the Amorites, that dwelt ⁿin Hazezon-
8 tamar. And there went out the king of Sodom, and the king of
Gomorrah, and the king of Admah, and the king of Zeboim,
and the king of Bela (the same *is* Zour;) and they joined battle
9 with them in the vale of Siddim; with Chedorlaomer the king of
Elam, and with Tidal king of nations, and Amraphel king of
10 Shinar, and Arioch king of Ellasar; four kings with five. And
the vale of Siddim *was full of* ^oslimepits; and the kings of
Sodom and Gomorrah fled, and fell there; and they that
11 remained fled ^pto the mountain. And they took ^qall the goods
of Sodom and Gomorrah, and all their victuals, and went their
12 way. And they took Lot, Abram's ^rbrother's son, ^swho dwelt
13 in Sodom, and his goods, and departed. ¶ And there came one
that had escaped, and told Abram the Hebrew; for ^the dwelt in

¹ Or, *the plain of Kiriathaim*.

² Or, *The plain of Paran*, ch. 21. 21. Num. 12. 16. & 13. 3.

is 1308 feet. Its extreme saltness is probably caused by the immense masses of fossil salt which lie in a mountain at its South-west border, and by the rapid evaporation of the fresh water, which flows into it. Nothing, animal or vegetable, lives in this sea: hence its name, the Dead Sea, a name unknown to the sacred writers, but common in after times. The character of the Southern part of the sea, abounding with salt, frequently throwing up bitumen, its shores producing sulphur and nitre, corresponds accurately with all that is told us of the valley of Siddim, which was "full of slime pits" (v. 10), and with the history of the destruction of the cities by fire and brimstone and the turning of Lot's wife into a pillar of salt (xix. 26). Others, however, arguing for a northern site for these cities, place the vale of Siddim near Jericho.

5. *Rephaims*] The name of an ancient people, very probably resident in the Holy Land before the immigration of the Canaanites. They appear to have been a people of large stature (Deut. iii. 11). Their habitation was to the north-east of the valley of the Jordan, the country afterwards called Peræa.

Ashteroth Karnaim] "Ashteroth of the two horns." It is most probable that this was the same as the Ashteroth, where Og the king of Bashan dwelt (Deut. i. 4; Josh. ix. 10); and that it was named from the worship of the Phœnician Venus Astarte (= Ashteroth = the Babylonian Ishtar), whose image was such as to suggest the idea of a horned figure.

Zuzims] They are very generally thought

to be the same with the Zamzummins (Deut. ii. 20), who are spoken of as a race of great stature, and connected with the Horim, as are the Zuzims here.

the Emims] See Deut. ii. 10, 11. They dwelt in the country afterwards occupied by the Moabites.

Shaveh Kiriathaim] or "the plain of Kiriathaim," or "the plain of the two cities" (Num. xxxii. 37; Josh. xiii. 19).

6. *the Horites in their Mount Seir*] The name "Horites" means "inhabitants of caves." These people dwelt in the mountain region called Seir [modern, Es—Sherah], extending from the Dead Sea southward to the Eilatitic Gulf (see xxxii. 3).

El-paran] i.e. "the oak—or terebinth—wood of Paran," marking the farthest point to which the expedition of Chedorlaomer reached. The wilderness of Paran is identified with the modern desert of Et-Tih.

7. *En-mishpat*] "the well of judgment," the ancient name to which the more modern *Kadesh* corresponded (see Num. xiii. 26).

Amalekites] See xxxvi. 12.

Hazezon-tamar] Afterwards called Engedi, "the fountain of the wild-goat" (2 Chr. xx. 2), and on the west of the Dead Sea.

10. *slimepits*] **Bitumen-pits:** of asphalt or bitumen, from which the Dead Sea was afterwards called Sea of Asphalt.

13. *one that had escaped*] Rather **those that escaped.**

the Hebrew] i.e. either "the descendant of Eber" (x. 21), who seems to have given a general name to his descendants, or "the stranger from beyond the Euphrates," an

the plain of Mamre the Amorite, brother of Eshcol, and brother
 14 of Aner: and these were confederate with Abram. And when
 Abram heard that "his brother was taken captive, he armed his
 2trained servants, "born in his own house, three hundred and
 15 eighteen, and pursued them "unto Dan. And he divided himself
 against them, he and his servants, by night, and "smote them,
 and pursued them unto Hobah, which is on the left hand of Da-
 16 mascus. And he brought back "all the goods, and also brought
 again his brother Lot, and his goods, and the women also, and
 17 the people. ¶ And the king of Sodom "went out to meet him
 "after his return from the slaughter of Chedorlaomer, and of
 the kings that were with him, at the valley of Shaveh, which is
 18 the "king's dale. And "Melchizedek king of Salem brought
 forth bread and wine: and he was "the priest of "the most high
 19 God. And he blessed him, and said, "Blessed be Abram of the

t ver. 24.
 u ch. 13. 8.
 w ch. 15. 3.
 Eccles. 2. 7.
 " Deut. 34. 1.
 y Isai. 41. 2.
 3.
 z ver. 11. 12.
 a Judg. 11.
 34.
 1 Sam. 18. 6.
 b Heb. 7. 1.
 c 2 Sam. 18.
 18.
 d Heb. 7. 1.
 e Ps. 110. 4.
 Heb. 5. 6.
 f Mic. 6. 6.
 Acts. 16. 17.
 g Ruth 3. 10.
 2 Sam. 2. 5.

¹ Or, led forth.

² Or, instructed.

appellative from the Hebrew noun or preposition *Eber*, signifying the "opposite side, beyond." The mention of Abram as the Hebrew is due to the fact, that the messenger was an inhabitant of the land, and Abram was to him one of a strange country and strange race.

the plain] The oaks or oak groves.

14. See the margin. He led forth his instructed servants. They were the members of his own patriarchal family, not bought, hired, or taken in war.

unto Dan] Probably Laish, which was not called Dan till after the country was conquered by the Danites (Josh. xix. 47; Judg. xviii. 29).

15. he divided himself against them, he and his servants, by night] From v. 24 it appears that besides Abram's own servants there went out with him Aner, Eshcol and Mamre, with their followers. These divided their forces, surprised the invaders at different points of attack during the darkness, and so routed them.

Hobah, which is on the left hand of Damascus] i.e. to the north of Damascus, the north being to the left of a man, who looks toward the sunrising.

17. The valley of Shaveh, which is the king's dale] Cp. marg. ref. If, as is most probable, Salem be Jerusalem, then Shaveh may well have been the valley of the Kidron.

18. Melchizedek] The form of the Hebrew word seems to point to a proper name rather than to a title (cp. Abimelech, Gen. xx. 2, Adoni-zedek, Josh. x. 3), and some have supposed that Melchizedek was Shem. The Jews very anciently considered him to be a type of Messiah; but they seem generally to have believed that he was a prince of the country, or simply king of Jerusalem, in which they are followed by most commentators of modern times. He is mentioned once besides in the Old Testament, viz. in Ps. cx. 4, where the priesthood of Messiah is said to be after the

order of Melchizedek; and again in the New Testament, Heb. v. vi. vii., where the comparison between the royal priesthood of Melchizedek and that of Jesus is drawn out at length.

king of Salem] Most authorities, Jewish and Christian, understand Jerusalem, which is called Salem in Ps. lxxv. 2. Probably Salem was the oldest, Jebus the next, and Jerusalem the most modern name of the same city, though some think that the Salem here was the same as Salim near Amon, where John baptized (Joh. iii. 23).

the priest] This is the first time that the word *Cohen*, priest, (*קֹהֵן*, *sacerdos*), occurs in the Bible, and it is in connection with the worship of an ancient people, perhaps not related by blood to the chosen race. The etymological meaning of *Cohen* is unknown. The word itself is applied afterwards both to the Levitical priesthood and to the priesthood of false religions. The patriarchs seem to have had no other priesthood than that of the head of the family (Gen. viii. 20, xii. 8, xxii., xxvi. 25, xxxiii. 20; Job i. 5); but here we find Melchizedek designated as a priest and as performing many priestly acts, solemnly blessing, taking tithes, &c. There is no distinct mention of sacrifice, which was afterwards the most special function of the priesthood. As, however, sacrifice was a rite of common use among the patriarchs, and, later at least, among all surrounding nations, there is no reasonable doubt but that Melchizedek was a sacrificing priest, and so more fitly a type of Christ, Who offered himself a sacrifice without spot to God.

the most high God] El-Elion. This is the first time we meet with the title Elion. It occurs frequently afterwards, as Num. xxiv. 16 (where it is used by Balaam, also an alien from the family of Abraham), Deut. xxxii. 8, Ps. vii. 18, ix. 3, xviii. 13, xlvii. 3, [but only here and in Ps. lxxviii. 35, in conjunction with El.]

19. possessor of heaven and earth] The

^a ver. 22.
^b Matt. 11. 25.
^c ch. 24. 27.
^d Heb. 7. 4.

^e Ex. 6. 8.
 Rev. 10. 5.
^f ver. 19.
 ch. 21. 33.
^g So
 Esther 9.
 15. 16.
^h ver. 13.

20 most high God, ^apossessor of heaven and earth: and ^bblessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ^kof all. ¶ And the king of Sodom said unto Abram, Give me the ^lpersons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, ^mthe possessor of heaven and earth, that ⁿI will not take from a thread even to a shoe-latchet, and that I will not take any thing that ^ois thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men ^pwhich went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. 15. AFTER these things the word of the LORD came unto Abram ^ain a vision, saying, ^bFear not, Abram: I am thy shield, and thy exceeding ^cgreat reward. And Abram said, Lord GOD, what wilt thou give me, ^dseeing I go childless, and the steward of my house ^eis this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, ^fone born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that ^gshall come forth out of thine own bowels shall be

¹ Heb. *souls*.

LXX. and Vulg. have "Maker of heaven and earth." This is probably the true meaning, but the word may have either significance.

20. *he gave him tithes of all*] The sentence, as it stands, is ambiguous, but the sense is obviously (as LXX., Joseph., Jonathan, and Heb. vii. 6) "Abram gave Melchizedek tithes of all," i.e., the *spolia opima*, the tenth part of the spoil which he had taken from the enemy (Joseph. 'Ant.' 1. 10).

21. *Give me the persons, and take the goods to thyself*] i.e. restore those of my people, whom you have rescued, but keep whatever other property of mine you may have lighted on.

22. *I have lift up mine hand unto the LORD*] A common form of solemn attestation in all nations (see Dan. xii. 7). Abram uses the very titles of God, which had been used by Melchizedek before (r. 19), coupling with them the most sacred name JEHOVAH, the name of the Covenant God, under which He was ever adored by the chosen seed as specially their God. Abram thus acknowledges Melchizedek a worshipper of the true God.

23. *That I will not take*] Lit. "If I will take." There is a marked difference between Abram's conduct to Melchizedek, and his conduct to the king of Sodom. From Melchizedek Abram receives refreshment, and treats him with honour and respect.

to lay himself under any obligation to their king, lest he should become too much associated with him and them.

24. *the young men*] Abram's trained

servants, whom he had led to the fight (cp. 2 S. ii. 14, 1 K. xx. 14).

XV. 1. *After these things the word of the LORD came unto Abram in a vision*] We have in this chapter a repetition of the promises to Abram (xii. 1-7), with the farther assurance that his own son should be his heir. This is the first time that the expression, so frequent afterwards, "the word of the LORD," occurs in the Bible.

Fear not] Abram though a great man, with wealth and a comparatively settled home, was in a land of strangers, and many of them of godless life. Accordingly he is now assured of God's farther protection, and secured against those feelings of despondency natural to one who was lonely, childless, and in danger. It is observed that the words "fear not" have introduced many announcements of Messiah, as Joh. xii. 15; Luke i. 13, 30, ii. 10.

2. *Lord God*] Adonai JEHOVAH. This is the first use of these two words together. The name Jehovah is usually expressed in the English version by GOD, LORD, in capital letters.

the steward of my house is this Eliezer of Damascus] i.e. "the steward," or "the heir of my house is Eliezer of Damascus." Abram, though blessed personally, feels that the promises of God seem to extend into the future, and does not understand

any house." The title was applicable to inmates of the house, especially those in honourable office in the household, whether born in the family, or afterwards adopted into it.

5 thine ~~their~~. And he brought him forth abroad, and said, Look now toward heaven, and ^h tell the ⁱ stars, if thou be able to number them: and he said unto him, ^k So shall thy seed be. 6 And he ^l believed in the LORD; and he ^m counted it to him for 7 righteousness. ¶ And he said unto him, I *am* the LORD that ⁿ brought thee out of ^o Ur of the Chaldees, ^p to give thee this 8 land to inherit it. And he said, Lord GOD, ^q whereby shall 9 I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young 10 pigeon. And he took unto him all these, and ^r divided them in the midst, and laid each piece one against another: but ^s the 11 birds divided he not. And when the fowls came down upon the 12 carcasses, Abram drove them away. ¶ And when the sun was going down, ^t a deep sleep fell upon Abram; and, lo, an horror 13 of great darkness fell upon him. And he said unto Abram, Know of a surety ^u that thy seed shall be a stranger in a land ^v that is not their's, and shall serve them; and ^w they shall afflict 14 them four hundred years; and also that nation, whom they shall serve, ^x will I judge: and afterward ^y shall they come out with 15 great substance. And ^z thou shalt go ^a to thy fathers in peace; 16 ^b thou shalt be buried in a good old age. But ^c in the fourth

^h Ps. 147. 4.
ⁱ Jer. 33. 22.
^k ch. 13. 16.
^l & reff.
^m Deut. 1. 10.
ⁿ Rom. 4. 3.
^o Ps. 106. 31.
^p ch. 12. 1.
^q ch. 11. 31.
^r Ps. 106.
^s 42. 44.
^t Rom. 4. 13.
^u See ch. 21.
^v 13. 14.
^w Jer. 34.
^x 18. 19.
^y Lev. 1. 17.
^z ch. 2. 21.
^a Job. 4. 13.
^b Ex. 12. 40.
^c Ps. 105. 23.
^d Acts 7. 6.
^e Ex. 1. 11.
^f Ex. 6. 6.
^g Ex. 12. 36.
^h Job. 5. 26.
ⁱ Acts 13.
^j 36.
^k ch. 25. 8.
^l Ex. 12. 40.

5. *tell the stars*] In the promise to Noah the rainbow had been the sign given from on high, a sacramental promise of mercy to mankind. Now to Abram the still brighter and more enduring token is the starry firmament. His seed should abide as "the faithful witness in heaven." There is the pledge of a brilliant future for his house, even as regards material prosperity; the pledge of still greater blessings to that spiritual family, which by baptism into Christ became "Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29).

6. *And he believed in the Lord; and he counted it to him for righteousness*] The promise here made by the LORD to Abram was given to him before circumcision, whilst there was yet not even the germ of Levitical Law. It contained in it the promise of Christ. It elicited from Abram the great evangelical principle of faith. God promised that which was opposed to all appearance and likelihood. Abram relied on that

8. *whereby shall I know*] Abram believed God; but there may have been some misgiving as to the reality of what he saw and heard; like St. Peter (Acts xii. 9), Gideon (Jud. vi. 17), Hezekiah (2 K. xx. 8), and the Blessed Virgin (Luke i. 34).

9. *Take me an heifer of three years old*] The age when the animals were in full age and vigour. The animals were those which specially formed the staple of Abram's wealth: they were also those, which in after times were specially ordained for sacrificial offerings. The covenant was made according to the custom of ancient nations. The sacrificed victims were cut ("made," v. 18; see xvii. 2) into two pieces, and the covenanting parties passed between them (see Jerem. xxxiv. 18, 19). In this case Abram was there in person to pass between the pieces, and the manifested Presence of God passed between them under the semblance of fire (v. 17).

11. *the fowls*] The birds of prey,

the heir of the promises; and the internal principle of faith became to him the true principle of righteousness. The Apostles naturally dwell upon this first recorded instance of faith, faith in God, implied faith in Christ, and consequent accounting of righteousness, recorded before all legal enactments, as illustrative of the great evangelical grace of faith, its power as resting on One Who is all powerful, and its sanctifying energy, as containing in itself the principle of holiness and the germ of every righteous act (see marg. reff.; Gal. iii.; Heb. xi.; Jas. ii., &c., &c.).

union with God through the accepted sacrifice of His Son.

13. *four hundred years*] Cp. v. 16, in the fourth generation or century. In Ex. xii. 40, it is called 430. Possibly here the reckoning is in round numbers.

16. *the iniquity of the Amorites is not yet full*] The Amorites, the most powerful people in Canaan, are here put for the Canaanites in general. The long-suffering of God waited for them, giving time for repentance, if they would be converted and live.

21. generation they shall come hither again: for the iniquity ^d of
 26. the Amorites ^e is not yet full. And it came to pass, that, when
 * Dan. 8. 23. the sun went down, and it was dark, behold a smoking furnace,
 Matt. 23. 32. and ^a a burning lamp that ^f passed between those pieces. ¶ In
 1 Th. 2. 16. the same day the LORD ^g made a covenant with Abram, saying,
 Jer. 34. ^h Unto thy seed have I given this land, from the river of Egypt
 18, 19. unto the great river, the river Euphrates: the Kenites, and the
 * ch. 24. 7. 20 Kenizzites, and the Kadmonites, and the Hittites, and the
 * ch. 12. 7. 21 Perizzites, and the Rephaims, and the Amorites, and the
 & 13. 15, 16. Canaanites, and the Girgashites, and the Jebusites.
 & reff.
- * ch. 15. 2, 3. **CHAP. 16.** NOW Sarai Abram's wife ^a bare him no children: and
 * ch. 21. 9. she had an handmaid, ^b an Egyptian, whose name was ^c Hagar.
 * Gal. 4. 24. 2 ^d And Sarai said unto Abram, Behold now, the LORD ^e hath re-
 * ch. 30. 3. strained me from bearing: I pray thee, ^f go in unto my maid;
 * ch. 30. 2. it may be that I may ^g obtain children by her. And Abram
 1 Sam. 1, 5, 3 ^h hearkened to the voice of Sarai. And Sarai Abram's wife took
 6. Hagar her maid the Egyptian, after Abram ⁱ had dwelt ten years
 * ch. 30. 3. in the land of Canaan, and gave her to her husband Abram to
 * ch. 3. 17. 4 be his wife. And he went in unto Hagar, and she conceived:
 * ch. 12. 5. and when she saw that she had conceived, her mistress was
 5 ⁱ despised in her eyes. And Sarai said unto Abram, My wrong
 10. be upon thee: I have given my maid into thy bosom; and when
 * Prov. 30. she saw that she had conceived, I was despised in her eyes: ^k the
 21. 23. LORD judge between me and thee. ^l But Abram said unto Sarai,
 * ch. 31. 53. 6 Behold, thy maid ^m is in thy hand; do to her ⁿ as it pleaseth
 1 Sam. 24. thee. And when Sarai ^o dealt hardly with her, ^p she fled from
 12. 7 her face. ¶ And the angel of the LORD found her by a fountain

¹ Heb. a lamp of fire.

³ Heb. that which is good

⁴ Heb. afflicted her.

² Heb. be builded by her.

in thine eyes.

17. *a smoking furnace, and a lamp of fire*] This was the token of the Presence of God, as when He appeared to Moses in the burning bush, and to the Israelites in a pillar of fire. The word *lamp* may very probably here signify a flame or tongue of fire.

18. *the river of Egypt*] The boundaries of the future possession are not described with minute accuracy, but generally as reaching from the valley of the Euphrates to the valley of the Nile. Cp. 2 S. viii. 3; 2 Chron. ix. 26.

19. *The Kenites*] An ancient people inhabiting rocky and mountainous regions to the south of Canaan, near the Amalekites (Num. xxiv. 21 seq.; 1 S. xv. 6, xxvii. 10, xxx. 29), a portion of which afterwards migrated to Canaan (Judg. i. 16, iv. 11, 17).

the Kadmonites] i.e. "the Eastern people." They and the Kenizzites are not elsewhere named.

20, 21. On some of these names see x. 15-19.

XVI. 1. The promise of offspring had been made to Abram, and he believed the promise. It had not, however, been distinctly assured to him that Sarai should be the mother of the promised seed. The expedient devised by Sarai was according to a custom still prevalent in the east. Yet the compliance of Abram with Sarai's suggestion may be considered as a proof of the

imperfection of his faith; and it is justly observed, that this departure from the primeval principle of monogamy on the part of Abraham has been an example followed by his descendants in the line of Ishmael, and has proved, morally and physically, a curse to their race.

an handmaid, an Egyptian, whose name was Hagar] Hagar, no doubt, followed Sarai from Egypt after the sojourn there recorded. Cp. xii. 16-20.

3. *after Abram had dwelt ten years in the land of Canaan*] Abram was now 85 and Sarai 75 years old (cp. xii. 4, xvi. 16, xvii. 17). These words are doubtless intended to account for the impatience produced in them by the delay of the Divine promise.

4. *her mistress was despised in her eyes*] Among the Hebrews barrenness was esteemed a reproach (see xix. 31, xxx. 1, 23) and fecundity a special honour and blessing of God (xxi. 6, xxiv. 60; Ex. xxiii. 26; Deut. vii. 14); and such is still the feeling in the east. But, moreover, Hagar may very probably have now thought that Abram would love and honour her more than her mistress (cp. xxix. 33).

5. *My wrong be upon thee*] i.e. "my wrong, the injury done to me is due to thee."

7. *the angel of the LORD*] In v. 13

of water in the wilderness, by the fountain in the way to Shur.
 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael;
 12 because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.
 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. 17. AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And

¹ That is, God shall hear.

² That is, The well of him that lieth and seeth me.

³ Or, upright, or, sincere.

^o ch. 25. 18.
^p Ex. 15. 22.

^q Tit. 2. 9.
^r Pet. 2. 18.
^s ch. 17. 20.
^t 21. 18.
^u 25. 12.
^v ch. 17. 19.
^w Matt. 1. 21.
^x Luke 1. 13.
^y ch. 21. 20.
^z ch. 25. 18.
^a ch. 31. 42.
^b ch. 24. 62.
^c 25. 11.
^d Num. 13. 26.
^e Gal. 4. 22.
^f ver. 11.
^g ch. 12. 1.
^h ch. 28. 3.
ⁱ 35. 11.
^j Ex. 6. 3.
^k ch. 5. 22.

^l 1 Kin. 2.
^m & 8. 25.
ⁿ ch. 6. 9.
^o Deut. 18. 13.
^p Job. 1. 1.
^q Matt. 5. 48.

distinctly called the LORD. See note on xii. 7.

[Shur] The desert of Shur is generally thought to be the north-eastern part of the wilderness of Paran. Hagar, no doubt, in her flight from Sarai, took the route most likely to lead her back to her native land of Egypt.

8. Hagar, Sarai's maid] The words of the Angel recall to Hagar's mind that she was the servant of Sarai, and therefore owed her obedience.

11. the LORD hath heard] i.e. "JEHOVAH hath heard." The name JEHOVAH, the covenant God of Abraham, is specially mentioned, that she may understand the promise to come to her from Him, Who had already assured Abraham of the blessing to be poured upon his race.

12. a wild man] i.e. wild and fierce as a wild ass of the desert. This animal is frequently mentioned in Scripture, and often as a type of lawless, restless, unbridled dispositions in human beings (see Job xi. 12, xxiv. 5; Ps. civ. 11; Is. xxxii. 14; Jer. ii. 24; Dan. v. 21; Hos. viii. 9).

his hand will be against every man, &c.] a common phrase for violence and injury (cp. Gen. xxxvii. 27; Exod. ix. 3; Deut. ii. 15; Josh. ii. 19; 1 S. xviii. 17, 21, xxiv. 13, 14). The violent character and lawless life of the Bedouin descendants of Ishmael from the first till this day is exactly described in these words.

13. Thou God seest me: for she said, Have I also here looked after him that seeth me?] The meaning of the words is probably

"Thou art a God that seest all things," (or perhaps "that revealest Thyself in visions"); "and am I yet living and seeing, after seeing God?" (cp. Judg. xiii. 21).

14. Beer-lahai-roi] "The well of life of vision," i. e. where life remained after seeing God.

[between Kadesh and Bered] On the site of Kadesh, see Num. xiii. 26.

XVII. 1. And when Abram was ninety years old and nine] i.e. just thirteen years after the events related in the last chapter, cp. v. 25.

the Almighty God] El-Shaddai, [a conjunction of names found in the Pentateuch, but elsewhere only in Ezek. x. 5.] Probably, like Elohim, and Adonai, Shaddai (a title known to Balaam, Num. xxiv. 4, 16, and constantly used in Job), was one of the more general world-wide titles of the Most High, whilst JEHOVAH was rather the name by which His own chosen people knew and acknowledged Him. The title, which especially points to irresistible power, seems most appropriate when a promise is made, which seems even to Abram and Sarai to be well-nigh impossible of fulfilment.

2. make my covenant] The original word for "make" is different from that used in xv. 18. There God is said to have "cut" a covenant with Abraham by sacrifice, which phrase has probably special reference to the sacrifice and also to the two parties who made the covenant by sacrifice (see xv. 9). Here He says, "I will give My covenant between Me and thee." The freedom of the covenant of promise is expressed in this latter

* ch. 12. 2.

f ver. 17.

g Rom. 4.

11, 12, 16.

Gal. 3. 29.

h Neh. 9. 7.

i Rom. 4. 17.

k ch. 35. 11.

l ver. 16.

ch. 35. 11.

Matt. 1. 6.

m Gal. 3. 17.

n ch. 26. 24.

& 28. 13.

Heb. 11. 16.

o Rom. 9. 8.

p ch. 12. 7.

q ch. 23. 4.

& 28. 4.

r Ex. 6. 7.

Lev. 26. 12.

Dent. 4. 37.

& reff.

s Acts 7. 8.

t Acts 7. 8.

Rom. 4. 11.

u Lev. 12. 3.

Luke 2. 21.

John 7. 22.

Phil. 3. 5.

v Ex. 4. 24.

I will make my covenant between me and thee, and ¹will multiply thee exceedingly. And Abram ²fell on his face: and God talked with him, saying, As for me, behold, my covenant ³is with thee, and thou shalt be ⁴a father of many nations. Neither shall thy name any more be called Abram, but ⁵thy name shall be ⁶Abraham; ⁷for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make ⁸nations of thee, and ⁹kings shall come out of thee. And I will ¹⁰establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, ¹¹to be a God unto thee, and to ¹²thy seed after thee. And ¹³I will give unto thee, and to thy seed after thee, the land ¹⁴wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and ¹⁵I will be their God. ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This ¹⁶is my covenant, which ye shall keep, between me and you and thy seed after thee; ¹⁷Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be ¹⁸a token of the covenant betwixt me and you. And ¹⁹he that is eight days old ²⁰shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which ²¹is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul ²²shall be cut off from his people; he hath broken my covenant. ¶ And God said unto Abraham, As for Sarai thy

¹ Heb. multitude of nations.² That is, Father of a great multitude.³ Heb. of thy sojournings.⁴ Heb. a son of eight days.

phrase. It was a gift from a superior, rather than a bargain between equals; and as it was accompanied by the rite of circumcision, it was typical of the freedom of that covenant made afterwards to Christians in Christ, and sealed to them in the Sacrament of Baptism.

4. of many nations] Of a multitude of nations; as in margin.

5. Abraham] i.e. "father of a multitude." He was originally *Ab-ram*, "exalted father." Now he becomes *Ab-raham*, "father of a multitude." Abraham was literally the ancestor of the twelve tribes of Israel, of the Ishmaelites, of the descendants of Keturah and of the Edomites; but spiritually he is the father of all the faithful, who by faith in Christ are "Abraham's seed, and heirs according to the promise" (Gal. iii. 29). The custom of giving the name at the time of circumcision (Luke i. 59) probably originated from the change of Abraham's name having been made when that rite was first instituted.

The reasons for this rite may have been various, 1st, to keep the descendants of Abraham distinct from the idolatrous nations round about them, the other inhabitants of Palestine not being circumcised,

2ndly, to indicate the rigour and severity of the Law of God, simply considered as Law, in contrast to which the ordinance that succeeded to it in the Christian dispensation indicated the mildness and mercy of the new covenant, 3rdly, to signify that the body should be devoted as a living sacrifice to God, "our hearts and all our members being mortified from all carnal and worldly lusts," and so to typify moral purity. (See Deut. x. 16; Jer. iv. 4; Acts vii. 51.) In all probability the Egyptians practised circumcision when Abraham first became acquainted with them, and some of Abraham's own Egyptian followers were circumcised. The Divine command was not therefore intended to teach a new rite, but to consecrate an old one into a sacramental ordinance.

12. eight days old] Seven days, a sacred number, were to pass over the child before he was consecrated to God's service.

14. that soul shall be cut off from his people] Whether exile or death is here meant is doubtful (see Exod. xxxi. 14).

15. Sarah] "Princess," in allusion probably to the princely race which was to spring from her. The less exalted name Sarai (like Abram) was replaced by a nobler one.

- wife, thou shalt not call her name Sarai, but ¹Sarah *shall* her
 16 name be. And I will bless her, ²and give thee a son also of her :
 yea, I will bless her, and ²she shall be a *mother* ³of nations ;
 17 kings of people shall be of her. Then Abraham fell upon his
 face, ⁴and laughed, and said in his heart, Shall *a child* be born
 unto him that is an hundred years old ? and shall Sarah, that is
 18 ninety years old, bear ? And Abraham said unto God, O that
 19 Ishmael might live before thee ! And God said, ⁵"Sarah thy
 wife shall bear thee a son indeed ; and thou shalt call his name
 Isaac : and I will establish my covenant with him for an ever-
 20 lasting covenant, *and* with his seed after him. And as for
 Ishmael, I have heard thee : Behold, I have blessed him, and
 will make him fruitful, and ⁶will multiply him exceedingly ;
⁷twelve princes shall he beget, ⁸and I will make him a great
 21 nation. But my covenant will I establish with Isaac, ⁹"which
 Sarah shall bear unto thee at this set time in the next year.
 22 And he left off talking with him, and God went up from
 23 Abraham. ¶ And Abraham took Ishmael his son, and all that
 were born in his house, and all that were bought with his
 money, every male among the men of Abraham's house ; and
 circumcised the flesh of their foreskin in the selfsame day, as
 24 God had said unto him. And Abraham *was* ninety years old
 and nine, when he was circumcised in the flesh of his foreskin.
 25 And Ishmael his son *was* thirteen years old, when he was cir-
 26 cumcised in the flesh of his foreskin. In the selfsame day was
 27 Abraham circumcised, and Ishmael his son. And ¹⁰all the men
 of his house, born in the house, and bought with money of the
 stranger, were circumcised with him.
- CHAP. 18.** AND the LORD appeared unto him in the "plains of
 2 Mamre : and he sat in the tent door in the heat of the day ; ¹¹and
 he lift up his eyes and looked, and, lo, three men stood by him :
¹²"and when he saw *them*, he ran to meet them from the tent door,
 3 and bowed himself toward the ground, and said, My Lord, if
 now I have found favour in thy sight, pass not away, I pray
 4 thee, from thy servant : let ¹³"a little water, I pray you, be

² ch. 18. 10.
³ ch. 35. 11.
 Gal. 4. 31.
¹ Pet. 3. 6.
⁴ ch. 18. 12.
 & 21. 6.

⁵ ch. 18. 10.
 Gal. 4. 28.

⁶ ch. 16. 10.
⁷ ch. 25. 16.
⁸ ch. 21. 18.
⁹ ch. 21. 2.

¹⁰ ch. 18. 19.

¹¹ ch. 13. 18.
¹² Heb. 13. 2.
¹³ ch. 19. 1.
¹ Pet. 4. 9.

¹⁴ ch. 19. 2.
 & 43. 24.

¹ That is, *Princes*.

² Heb. *she shall become nations*.

17. *laughed*] With the laughter of joy not of unbelief (cp. Joh. viii. 56). Abraham's words express the language of wonder rather than of incredulity.

18. *O that Ishmael might live before thee*] These words imply a fear, that now, when another heir is assured to Abraham, Ishmael should be excluded from all future inheritance.

19. *Isaac*] i.e. "he laughs."

20. *as for Ishmael, I have heard thee*] An allusion to the significance of the name Ishmael, viz. "God shall hear" (xvi. 11).

25. *Ishmael his son was thirteen years old*] The Arabs have in consequence always circumcised their sons at the age of 13.

XVIII. 1. *plains of Mamre*] Oaks or oak grove of Mamre, see xiii. 18.

2. *three men*] In v. 1 it is said, "The LORD appeared unto him ;" in v. 22 it is said, "The men turned their faces from thence, and went towards Sodom ; but

Abraham stood yet before the LORD ;" in xix. 1 it is said, "There came *two Angels* to Sodom at even." It appears from the comparison of these passages, and indeed from the whole narrative, that of the three Beings who appeared to Abraham, two were Angels, and one was JEHOVAH Himself. See note on xii. 7. Many have believed that the three here appearing to Abraham symbolized the three Persons of the Trinity ; and the Church by appointing this chapter to be read on Trinity Sunday seems to indorse this belief.

bowed himself toward the ground] This was merely the profound eastern salutation (cp. xxiii. 7, 12, xxxiii. 6, 7). Abraham as yet was "entertaining angels *unaware*" (Heb. xiii. 2).

4. *wash your feet*] In the hot plains of the east travellers shod only with sandals found the greatest comfort in bathing their feet (xix. 2, xxiv. 32).

- fetched, and wash your feet, and rest yourselves under the tree :
 5 and ¹I will fetch a morsel of bread, and ²comfort ye your
 hearts; after that ye shall pass on: ³for therefore ²are ye come
 to your servant. And they said, So do, as thou hast said.
 6 And Abraham hastened into the tent unto Sarah, and said,
³Make ready quickly three measures of fine meal, knead it, and
 7 make cakes upon the hearth. And Abraham ran unto the herd,
 and fetched a calf tender and good, and gave it unto a young
 8 man; and he hasted to dress it. And ⁴he took butter, and
 milk, and the calf which he had dressed, and set it before them ;
 9 and he stood by them under the tree, and they did eat. ¶ And
 they said unto him, Where is Sarah thy wife? And he said,
 10 Behold, ⁵in the tent. And he said, I ⁶will certainly return unto
 thee ¹according to the time of life; and, lo, ⁷Sarah thy wife
 shall have a son. And Sarah heard it in the tent door, which
 11 was behind him. Now ⁸Abraham and Sarah were old and well
 stricken in age; and it ceased to be with Sarah ⁹after the
 12 manner of women. Therefore Sarah ¹⁰laughed within herself,
 saying, ¹¹After I am waxed old shall I have pleasure, my ¹²lord
 13 being old also? And the LORD said unto Abraham, Wherefore
 did Sarah laugh, saying, Shall I of a surety bear a child, which
 14 am old? ¹³Is any thing too hard for the LORD? ¹⁴At the time
 appointed I will return unto thee, according to the time of life,
 15 and Sarah shall have a son. Then Sarah denied, saying, I
 laughed not; for she was afraid. And he said, Nay; but
 16 thou didst laugh. ¶ And the men rose up from thence,
 and looked toward Sodom: and Abraham went with them,
 17 ¹⁵to bring them on the way. And the LORD said, ¹⁶Shall
 18 I hide from Abraham that thing which I do; seeing that
 Abraham shall surely become a great and mighty nation, and
 19 all the nations of the earth shall be ¹⁷blessed in him? For
 I know him, ¹⁸that he will command his children and his house-
 hold after him, and they shall keep the way of the LORD, to do
 justice and judgment; that the LORD may bring upon Abraham
 20 that which he hath spoken of him. ¶ And the LORD said,
 Because ¹⁹the cry of Sodom and Gomorrah is great, and because
 21 their sin is very grievous; ²⁰I will go down now, and see
¹ Heb. stay. ² Heb. you have passed. ³ Heb. Hasten.

6. cakes upon the hearth] Probably the simpler form of cake baked in the midst of hot cinders.

8. butter] i.e. thick milk or clotted cream. The ancient inhabitants of Palestine used olive oil where we use butter.

they did eat] This was a proof that the visit of the angels to Abraham was no mere vision, but a true manifestation of heavenly Beings.

10. he said] In v. 9 we read "they said," i.e. one of the three heavenly guests spoke for the others. Now we have the singular number, and the speaker is distinctly called JEHOVAH in ver. 13.

12. laughed] See marg. ref. Sarah's laughter seems to have resulted from incredulity. She may scarcely have recognized the Divinity of the speaker, and had not perhaps realized the truth of the promise before made to Abraham.

14. is anything too hard for the LORD?]

Lit. "Is anything too wonderful for the Lord?" (Cp. Luke i. 37.)

16. Abraham went with them] The three heavenly visitors all go towards Sodom. Abraham goes some way with them, how far is not said. There is a tradition that he went as far as Caphtar-berucha, from which the Dead Sea is visible, through a ravine.

19. for I know him, that] The meaning is, "I have foreknown and chosen Abraham, that he should be the depository of my truth, and should teach his children in the way of religion and godliness, that so the promises made to him should be fulfilled in his seed and lineage."

21. I will go down] (Cp. marg. ref.) The reason for God thus revealing His purpose to Abraham seems to have been, that, as Abraham was to be the heir of the promises, he might be taught and might teach his children, who were afterwards to dwell in

• whether they have done altogether according to the cry of it,
 22 which ~~is~~ come unto me; and if not, ^bI will know. And the men
 turned their faces from thence, and went toward Sodom: but
 23 Abraham ^astood yet before the LORD. ¶ And Abraham ^cdrew
 near, and said, Wilt thou also destroy the righteous with the
 24 wicked? ^dPeradventure there be fifty righteous within the
 city? wilt thou also destroy and not spare the place for the
 25 fifty righteous that *are* therein? That be far from thee to
 do after this manner, to slay the righteous with the wicked:
 and ^ethat the righteous should be as the wicked, that be far
 from thee: ^fshall not the Judge of all the earth do right?
 26 And the LORD said, ^gIf I find in Sodom fifty righteous within
 27 the city, then I will spare all the place for their sakes. And
 Abraham answered and said, ^hBehold now, I have taken upon
 me to speak unto the Lord, which *am* ⁱbut dust and ashes:
 28 peradventure there shall lack five of the fifty righteous: wilt
 thou destroy all the city for *lack of five*? And he said, If I find
 29 there forty and five, I will not destroy *it*. And he spake unto
 him yet again, and said, Peradventure there shall be forty found
 30 there. And he said, I will not do *it* for forty's sake. And he
 said *unto him*, Oh let not the Lord be angry, and I will speak:
 peradventure there shall thirty be found there. And he said, I
 31 will not do *it*, if I find thirty there. And he said, Behold now,
 I have taken upon me to speak unto the Lord: peradventure
 there shall be twenty found there. And he said, I will not
 32 destroy *it* for twenty's sake. And he said, ^jOh let not the Lord
 be angry, and I will speak yet but this once: peradventure ten
 shall be found there. ^kAnd he said, I will not destroy *it* for
 33 ten's sake. ¶ And the LORD went his way, as soon as he had
 left communing with Abraham: and Abraham returned unto
 his place.
CHAP. 19. AND there ^lcame two angels to Sodom at even; and
 Lot sat in the gate of Sodom: and ^mLot seeing *them* rose up to
 meet them; and he bowed himself with his face toward the
 2 ground; and he said, Behold now, my lords, ⁿturn in, I pray
 you, into your servant's house, and tarry all night, and ^owash
 your feet, and ye shall rise up early, and go on your ways.
 And they said, ^pNay; but we will abide in the street all night.
 3 And he pressed upon them greatly; and they turned in unto

^b Deut. 8. 2.
^c Josh. 22. 22.
^d Luke 16. 15.
^e 2 Cor. 11. 11.
^f ch. 10. 1.
^g ver. 1.
^h Heb. 10. 22.
ⁱ Num. 16.
^j 22.
^k 2 Sam. 24.
^l 17.
^m Jer. 5. 1.
ⁿ Job 8. 20.
^o Isai. 3. 10.
^p Job 34. 17.
^q Ps. 68. 11.
^r Rom. 3. 6.
^s Jer. 5. 1.
^t Ezek. 22. 30.
^u Luke 18. 1.
^v ch. 3. 19.
^w Job 4. 19.
^x Eccl. 12. 7.
^y 1 Cor. 15.
^z 47, 48.

^a Judg. 6.
 39.
^b Jam. 5. 16.
^c ch. 18. 22.
^d ch. 18. 1.
^e Heb. 13. 2.
^f ch. 18. 4.
^g See Luke
 24. 28.

that very country, that God is not a God of mercy only, as shown to Abraham and his descendants, but a God of judgment also, as witnessed by His destruction of the guilty cities of the plain.

32. *I will not destroy it for ten's sake*] A noted example of the efficacy of prayer, of the blessedness of a good leaven in a city or nation, and of the long suffering mercy of God.

XIX. 1. *two angels*] Lit. the two Angels, who left Abraham still standing in the Presence of the LORD (xviii. 22), now came to Sodom at even.

Lot sat in the gate of Sodom] The gate of the city was, in the ancient towns of the east, the common place of public resort, both for social intercourse and public business. It was probably an arch with deep recesses, in which were placed the seats of the judges,

and benches on either side were arranged for public convenience (cp. xxxiv. 20; Deut. xxi. 19, xxii. 15; Ruth iv. 1).

2. Lot offers them all the rights of hospitality. In those days there were no inns, so that private houses only could give lodging to strangers.

we will abide in the street all night] The "street," lit. "the broad, open space," probably included all the streets, squares, and inclosures, frequently extensive in an eastern city, and in these early days perhaps less built over than in modern towns. The warmth of the climate would make it easy to pass the night in such a place.

3. *unleavened bread*] As having no time to leaven it. Literally the words mean "bread of sweetness," i.e. bread which had not been made bitter by leaven.

- J* ch. 18. 8. him, and entered into his house; ¹and he made ~~them~~ a feast, and did bake unleavened bread, and they did eat. ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: ²and they called unto Lot, and said unto him, Where are the men which came in to thee this night? ³Bring them out unto us, that we may know them. And ⁴Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as ⁵is good in your eyes: only unto these men do nothing: ⁶for therefore came they under the shadow of my roof. And they said, Stand back. And they said ⁷again, This one fellow came in to sojourn, and he will needs be a judge: now we will deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men ⁸that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. ¶ And the men said unto Lot, Hast thou here any besides? Son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the ⁹cry of them is waxen great before the face of the LORD; and ¹⁰the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the ¹¹iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; ¹²the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not
- J* ch. 18. 8.
v Isai. 3. 9.
h Judg. 19. 22.
i ch. 4. 1.
Rom. 1. 24.
27. Jude 7.
k Judg. 19. 23.
l See Judg. 19. 24.
m See ch. 18. 5.
n 2 Pet. 2. 7, 8.
o Ex. 2. 14.
p See 2 Kin. 6. 18.
Acts 13. 11.
q ch. 7. 1.
2 Pet. 2. 7, 9.
r ch. 18. 20.
s 1 Chron. 21. 15.
t Matt. 1. 18.
u Num. 16. 21. 45.
v Ex. 9. 21.
Luke 17. 28. & 24. 11.
w Num. 16. 24. 26.
Rev. 18. 4.
x Luke 18. 13.
Rom. 9. 15.
y Ps. 34. 22.
z 1 Kin. 19. 3.
aa ver. 26.
Matt. 24. 16, 17, 18.
Luke 9. 62.
Phil. 3. 13.

¹ Heb. are found.² Or, punishment.

8. The conduct of Lot has been much canvassed. He felt strongly the duty of hospitality, perhaps by this time he had even some suspicion of the sacred character of his guests. He was bound to defend his guests at the risk of his own life, but not by the sacrifice of his daughters. The sacred writer relates the history simply and without comment, not holding up Lot as an example for imitation, but telling his faults as well as his virtues, and leaving us to draw the inferences.

9. will needs be a judge] referring, probably, to Lot's frequent remonstrances with them for their licentiousness and violence (2 Pet. ii. 7, 8).

11. blindness] or confused vision. In Wisd. xix. 17, the darkness in which these men were involved is called a "horrible great darkness; every one sought the passage of

his own doors"; it may be compared with the plague of "darkness which may be felt," which fell on the Egyptians (Ex. x. 22).

14. which married his daughters] It is commonly thought that his two daughters were betrothed but not yet married; betrothal being sufficient to give the title "son in law" or "bridegroom" to their affianced husbands.

15. which are here] Lot's wife and daughters were at home and ready to accompany him, whilst his sons in law scoffed and refused to go.

17. the plain] The circuit of the Jordan. Lot was to escape from the whole of the devoted region, which he had coveted for his own, and where, when he parted from Abraham, he had made his habitation, and sought to enrich himself (xiii. 10).

behind thee, neither stay thou in all the plain; escape to the
 18 mountain, lest thou be consumed. And Lot said unto them,
 19 Oh, ¹not so, my Lord: Behold now, thy servant hath found
 grace in thy sight, and thou hast magnified thy mercy, which
 thou hast shewed unto me in saving my life; and I cannot
 escape to the mountain, lest some evil take me, and I die:
 20 behold now, this city ²is near to flee unto, and it ³is a little one:
 oh, let me escape thither, (⁴is it not a little one?) and my soul
 21 shall live. And he said unto him, See, ⁵I have accepted ⁶thee
 concerning this thing also, that I will not overthrow this city,
 22 for the which thou hast spoken. Haste thee, escape thither;
 for ⁷I cannot do any thing till thou be come thither. There-
 23 fore ⁸the name of the city was called ⁹Zoar. The sun was
 24 ¹⁰risen upon the earth when Lot entered into Zoar. ¶ Then
¹¹the LORD rained upon Sodom and upon Gomorrah brimstone
 25 and fire from the LORD out of heaven; and he overthrew those
 cities, and all the plain, and all the inhabitants of the cities,
 26 and ¹²that which grew upon the ground. But his wife looked
 27 back from behind him, and she became ¹³a pillar of salt. ¶ And
 Abraham gat up early in the morning to the place where
 28 ¹⁴he stood before the LORD: and he looked toward Sodom and
 Gomorrah, and toward all the land of the plain, and beheld,
 and, lo, ¹⁵the smoke of the country went up as the smoke of a
 29 furnace. ¶ And it came to pass, when God destroyed the cities
 of the plain, that God ¹⁶remembered Abraham, and sent Lot out
 of the midst of the overthrow, when he overthrew the cities in
 30 the which Lot dwelt. And Lot went up out of Zoar, and
¹⁷dwelt in the mountain, and his two daughters with him; for
 he feared to dwell in Zoar: and he dwelt in a cave, he and his
 31 two daughters. And the firstborn said unto the younger, Our

^a Acts 10.
14.

^b Job 42. 8.
Ps. 145. 19.

^c See ch. 32.
25, 26.
Ex. 32. 10.
Deut. 9. 14.
Mark 6. 5.
^d ch. 13. 10.
^e Deut. 29.
23.
Isai. 13. 19.
Jer. 50. 40.
Ez. 16. 49.
Amos 4. 11.
Luke 17. 29.

^f Ps.
^g Luke 11.
32.
^h ch. 18. 22.
ⁱ Rev. 18. 0.
^j ch. 8. 1.

^k ver. 17. 19.

¹ Heb. *thy face*.

² That is, *Little*, ver. 20.

³ Heb. *gone forth*.

19. *I cannot escape to the mountain*] Lot, exhausted by fear and anxiety, felt that, if he had to go to the mountains of Moab, he would be exposed to many dangers; another instance of defective courage and faith, which yet is pardoned by a merciful God.

some evil] **The evil**, i.e. the destruction about to fall on Sodom.

20. *is it not a little one?*] Though Zoar may have been involved in the guilt of the other cities of the plain, Lot pleads that it has but few inhabitants, and that the sins of such a small city can be but comparatively small.

22. *Zoar*] i.e. "little." The site of this (Bela, xiv. 2) is unknown.

24. *the LORD rained...from the LORD*] is a grand and impressive mode of saying, "The LORD rained from Himself."

brimstone and fire...out of heaven] Whether the fire from heaven was lightning, which kindled the bitumen and set the whole country in a blaze, or whether it was a great volcanic eruption overwhelming all the cities of the plain, or whether it was a raining down of ignited sulphur, is comparatively immaterial. The revelation to Abraham, the visit of the Angels, the deliverance of Lot, mark the whole as miraculous and

the result of direct intervention from above, whatever may have been the instrument which the Most High made use of to work His pleasure.

26. *a pillar of salt*] It has been supposed that she was first killed by the brimstone and fire and then incrustated over with salt, so as to become a statue or pillar of salt.

29. *God remembered Abraham*] i.e. both his intercession (xviii. 23) and also the covenant made with him, and now extended to his kinsman Lot.

30. *he feared to dwell in Zoar*] The proximity to Sodom was probably the reason for his fear. The weakness of Lot's character is seen here again, in his not trusting God's promises.

dwelt in a cave] These mountainous regions abound in caves, and the early inhabitants formed them into dwelling-places; see note on xiv. 6.

31, &c. The whole history makes it apparent that the licentiousness of Sodom had had a degrading influence upon the hearts and lives of Lot and his daughters. After this we hear of him no more. He is left by the sacred narrative, saved indeed from the conflagration of Sodom, but an outcast, widowed, homeless, hopeless, without chil-

- father *is* old, and *there is* not a man in the earth ^{to} come
 32 in unto us after the manner of all the earth: come, let us make
 our father drink wine, and we will lie with him, that we ^{may}
 33 preserve seed of our father. And they made their father drink
 wine that night: and the firstborn went in, and lay with her
 father; and he perceived not when she lay down, nor when she
 34 arose. And it came to pass on the morrow, that the firstborn
 said unto the younger, Behold, I lay yesternight with my
 father: let us make him drink wine this night also; and go thou
 in, and lie with him, that we may preserve seed of our father.
 35 And they made their father drink wine that night also: and the
 younger arose, and lay with him; and he perceived not when
 36 she lay down, nor when she arose. Thus were both the daugh-
 37 ters of Lot with child by their father. And the firstborn bare a
 son, and called his name Moab: ^{the same is} the father of the
 38 Moabites unto this day. And the younger, she also bare a son,
 and called his name Ben-ammi: ^{the same is} the father of the
 children of Ammon unto this day.
- CHAP. 20.** ANI Abraham journeyed from ^{thence} toward the
 south country, and dwelled between ^{Kadesh} and Shur, and
 2 ^{sojourned} in Gerar. And Abraham said of Sarah his wife,
 3 ^{She is my sister:} and Abimelech king of Gerar sent, and ^{took}
 Sarah. But ^{God} came to Abimelech ^{in a dream by night,} and
 said to him, ^{Behold,} thou *art but* a dead man, for the woman
 4 which thou hast taken; for she *is* ^a man's wife. But Abimelech
 had not come near her: and he said, Lord, ^{wilt thou slay}
 5 also a righteous nation? Said he not unto me, She *is* my sister?
 and she, even she herself said, He *is* my brother: ^{in the}
 6 integrity of my heart and innocency of my hands have I
 done this. And God said unto him in a dream, Yea, I know
 that thou didst this in the integrity of thy heart; for ^I also
 withheld thee from sinning ^{against me:} therefore suffered I
 7 thee not to touch her. Now therefore restore the man ^{his} wife;

¹ Heb. married to a husband.

² Or, simplicity, or, sincerity.

dren or grandchildren, save the authors and the heirs of his shame.

37. *Moadim* i.e. "from the father." The Moabites dwelt originally to the East of the Dead Sea, from whence they expelled the Emims (Deut. ii. 11). Afterwards they were driven by the Amorites to the South of the river Arnon, which formed their Northern boundary.

38. *Ben-ammi* i.e. "son of my people," in allusion to his being of unmixed race. The Ammonites appear for the most part to have been an unsettled marauding violent race (Deut. ii. 22), of Bedouin habits, worshippers of Molech (1 K. xi. 7).

XX. 1. It may have been painful to Abraham to abide in a place where he would be hourly reminded of this terrible catastrophe, or he may merely have travelled onward to the "Negeb" in search of fresh pasturage.

dwelled between Kadesh and Shur, and sojourned in Gerar] He settled apparently in a fertile country lying on the southern border of the Canaanites. Gerar was not far from Gaza (x. 19) and Beersheba (xxvi. 26).

2. *She is my sister*] This was Abraham's plan of action, when sojourning among strangers, of whose character he was ignorant, see marg. reff. and v. 13.

Abimelech] *Father of the king*, or perhaps *father-king*, the common title of the Philistine kings, as Pharaoh was of the Egyptians. The details of this history are different from that in ch. xii. In Abimelech we see the character of a heathen imbued with a moral consciousness of right, and open to receive a divine revelation, of which there is no trace in the account of the king of Egypt. It is not a matter of wonder that the same danger should twice have occurred to Sarah, if we remember that the customs of the heathen nations, among which Abraham was sojourning, were such as to induce him to use the artifice of calling his wife his sister.

4. *a righteous nation*] i.e. a nation guiltless as regards this act of their king; but it may be, that the people of Gerar were really exempt from the worst vices of Canaan.

7. *he is a prophet*] i.e. one inspired by

*for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ^oknow thou that thou shalt surely die, thou, ^pand all that *are* thine. ¶ Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^qthat thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^rthat ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely ^sthe fear of God is not in this place; and ^tthey will slay me for my wife's sake. And yet indeed ^ushe is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when ^vGod caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, ^wsay of me, He is my brother. And Abimelech ^xtook sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, ^ymy land is before thee: dwell ^zwhere it pleaseth thee. And unto Sarah he said, Behold, I have given ^athy brother a thousand pieces of silver: ^bbehold, he is to thee ^ca covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved. ¶ So Abraham ^dprayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. For the Lord ^ehad fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAP. 21. AND the LORD ^fvisited Sarah as he had said, and the LORD did unto Sarah ^gas he had spoken. For Sarah ^hconceived, and bare Abraham a son in his old age, ⁱat the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^jIsaac. And Abraham ^kcircumcised his son Isaac being eight days old,

¹ Heb. as is good in thine eyes.

God, or the medium of God's communications and revelations to mankind (cp. Exod. vii. 1), and made an instrument in presenting the prayers of men to God (c. 17; Jer. vii. 16).

10. *What sawest thou?* i.e. What didst thou see in the conduct and manners of me or my people, that thou shouldst have done so to us? Didst thou see us taking away the wives of strangers and murdering the husbands?

11. Abraham had seen the impiety and heathenism of the Canaanitish races, and had lately witnessed the overthrow of Sodom for the licentiousness of its people, and he thought that the inhabitants of Gerar might be equally forgetful of God, and therefore prone to all wickedness.

12. We do not know any thing of Sarah's birth but that which is here stated. Such marriages, though afterwards forbidden (Lev. xviii. 9, 11, xx. 17; Deut. xxvii. 22), may

not have been esteemed unlawful in patriarchal times. Many think that *daughter* here means *granddaughter*, and that Sarah was the same as Isaac, the sister of Lot (xi. 29), who is called the "brother" of Abraham (xiv. 16).

16. Probably the thousand pieces of silver indicate the value of the sheep and oxen which Abimelech gave to Abraham, though some think it was an additional present.

he is to thee a covering of the eyes [In early times in the East unmarried women often went unveiled, but married women always veiled themselves. Cp. marg. ref. Hence Abimelech meant to say, that Abraham should be like a veil to Sarah, screening her from the eyes of all other men. Or the words might mean "it" or "they," i.e. the one thousand pieces of silver "are to thee a covering of the eyes, so that thou shouldst overlook the injury done to thee."

^a 1 Sam. 7. 5.
^b 2 Kin. 5. 11.
^c Job 42. 8.
^d Jam. 5. 14.
^e 1 John 5. 10.
^f ch. 2. 17.
^g Num. 16. 32, 33.
^h ch. 20. 10.
ⁱ Ex. 32. 21.
^j Josh. 7. 25.
^k ch. 34. 7.

^l ch. 42. 18.
^m Ps. 36. 1.
ⁿ Prov. 10. 6.
^o ch. 12. 12.
^p & 26. 7.
^q See ch. 11. 20.
^r ch. 12. 1.
^s 9, 11. &c.
^t Heb. 11. 8.
^u ch. 12. 13.
^v ch. 12. 16.

^w ch. 13. 9.
^x ver. 5.
^y ch. 26. 11.
^z ch. 24. 65.

^a Job 42. 9, 10.

^b ch. 12. 17.

^c 1 Sam. 2. 21.
^d ch. 18. 10.
^e Gal. 4. 23.
^f Heb. 11. 11.
^g ch. 17. 21.
^h ch. 17. 19.
ⁱ Acts 7. 8.

- ^a ch. 17. 10.
^b ch. 17. 17.
^c Ps. 120. 2.
 Isai. 54. 1.
 Gal. 4. 27.
^d Luke 1. 58.
^e ch. 18. 11.
^f ch. 16. 1.
^g ch. 16. 15.
^h Gal. 4. 29.
ⁱ Gal. 4. 30.
 See ch. 25.
 G. & 36. 6, 7.
^j ch. 17. 18.
^k Rom. 9.
 7, 8.
 Heb. 11. 18.
^l ver. 18.
 ch. 16. 10.
 & 17. 20.
^m John 8. 35.
ⁿ Ex. 3. 7.
^o ver. 13.
^p Num. 22.
 31.
 See 2 Kin.
 6. 17, 18, 20.
 Luke 24. 16,
 31.
^q ch. 28. 15.
 & 39. 2, 3, 21.
^r ch. 16. 12.
- 5 ^aas God had commanded him. And ^bAbraham was an hundred
 6 years old, when his son Isaac was born unto him. And Sarah
 said, ^cGod hath made me to laugh, *so that* all that hear ^dwill
 7 laugh with me. And she said, Who would have said unto
 Abraham, that Sarah should have given children suck? ^eFor I
 8 have born *him* a son in his old age. ¶ And the child grew, and
 was weaned: and Abraham made a great feast the *same* day
 9 that Isaac was weaned. And Sarah saw the son of Hagar
^fthe Egyptian, ^gwhich she had born unto Abraham, ^hmocking.
 10 Wherefore she said unto Abraham, ⁱCast out this bondwoman
 and her son: for the son of this bondwoman shall not be heir
 11 with my son, *even* with Isaac. And the thing was very grievous
 12 in Abraham's sight ^jbecause of his son. And God said unto
 Abraham, Let it not be grievous in thy sight because of the lad,
 and because of thy bondwoman; in all that Sarah hath said
 unto thee, hearken unto her voice; for ^kin Isaac shall thy seed
 13 be called. And also of the son of the bondwoman will I make
 14 ^la nation, because he *is* thy seed. ¶ And Abraham rose up
 early in the morning, and took bread, and a bottle of water, and
 gave it unto Hagar, putting it on her shoulder, and the child,
 and ^msent her away: and she departed, and wandered in the
 15 wilderness of Beer-shoba. And the water was spent in the
 16 bottle, and she cast the child under one of the shrubs. And she
 went, and sat her down over against *him* a good way off, as it
 were a bowshot: for she said, Let me not see the death of the
 child. And she sat over against *him*, and lift up her voice, and
 17 wept. And ⁿGod heard the voice of the lad; and the angel of God
 called to Hagar out of heaven, and said unto her, What aileth
 thee, Hagar? Fear not; for God hath heard the voice of the lad
 18 where he *is*. Arise, lift up the lad, and hold him in thine hand;
 19 for ^oI will make him a great nation. And ^pGod opened her
 eyes, and she saw a well of water; and she went, and filled the
 20 bottle with water, and gave the lad drink. And God ^qwas with
 the lad; and he grew, and dwelt in the wilderness, ^rand became
 21 an archer. And he dwelt in the wilderness of Paran: and his

XXI. 6. *God hath made me to laugh*] See xviii. 12. Sarah now acknowledges that God had made her to laugh for joy (xvii. 17); and she recognizes that He Who made the promise was truly God.

7. *Who would have said*] The words are apparently those of a short poem or hymn (cp. 1 S. ii. 1—10, Luke i. 46—55).

9. *mocking*] Ishmael laughed in derision, and probably in a persecuting and tyrannical spirit (see marg. ref.).

10. *Cast out*] These words are quoted by St. Paul (Gal. iv. 30), introduced by "But what saith the Scripture?" The words were those of Sarah, but they are confirmed by the Almighty, v. 12.

12. *In Isaac shall thy seed be called*] Here is the distinct limitation of the great promises of God to the descendants of Abraham in the line of Isaac (see marg. ref.).

14. *a bottle*] probably made of the skin of a goat or kid.

putting it on her shoulder] Hagar was an Egyptian, and according to the testimony of the sculptures both men and women carried

burdens on their shoulders. It is common now in the East to see women carrying skins of water in this way.

and the child] Ishmael must have been from fifteen to seventeen years old. The word for "child" is, however, used for boys of adolescent age, as in xlii. 22, of Joseph, when he was seventeen.

sent her away] The promise which Abraham had just received, that God would make a nation of Ishmael also, v. 13, may probably have led him to trust that the boy and his mother would be provided for, and so to leave them with only provisions for their immediate wants.

15. *she cast the child under one of the shrubs*] The growing lad would easily be exhausted with the heat and wandering; whilst the hardy habits of the Egyptian handmaid would enable her to endure much greater fatigue. She had hitherto led the boy by the hand, now she left him fainting and prostrate under the shelter of a tree.

21. *in the wilderness of Paran*] See note on xiv. 6.

¹mother ^atook him a wife out of the land of Egypt. And it
22 came to pass at that time, that ^bAbimelech and Phicol the
chief captain of his host spake unto Abraham, saying, ^cGod
23 ^{is} with thee in all that thou doest: now therefore ^dswear unto
me here by God ¹that thou wilt not deal falsely with me, nor
with my son, nor with my son's son: *but* according to the kind-
ness ^ethat I have done unto thee, thou shalt do unto me, and to
24 the land wherein thou hast sojourned. And Abraham said, I
25 will swear. And Abraham reproved Abimelech because of a
well of water, which Abimelech's servants ^fhad violently taken
26 away. And Abimelech said, I wot not who hath done this
thing: neither didst thou tell me, neither yet heard I ^gof it, but
27 to day. And Abraham took sheep and oxen, and gave them
28 unto Abimelech; and both of them ^hmade a covenant. And
29 Abraham set seven ewe lambs of the flock by themselves. And
Abimelech said unto Abraham, ⁱWhat *mean* these seven ewe
30 lambs which thou hast set by themselves? And he said, For
these seven ewe lambs shalt thou take of my hand, that ^jthey
31 may be a witness unto me, that I have digged this well. Where-
fore he ^kcalled that place ²Beer-sheba; because there they swore
32 both of them. Thus they made a covenant at Beer-sheba: then
Abimelech rose up, and Phicol the chief captain of his host,
33 and they returned into the land of the Philistines. ¶ And
Abraham planted a ³grove in Beer-sheba, and ⁴called there on
34 the name of the LORD, ⁵the everlasting God. And Abraham
sojourned in the Philistines' land many days.

CHAP. 22. AND it came to pass after these things, that ^aGod did
tempt Abraham, and said unto him, Abraham: and he said,

¹ Heb. *if thou shalt lie unto me.* ² That is, *The well of the oath.* ³ Or, *tree.*

took him a wife out of the land of Egypt]
According to the custom then prevalent in
the East for parents to choose wives for
their sons. (See marg. reff.).

22. Phicol] (cp. marg. reff.), the grand
vizier or prime minister of the king, through
whom all complaints and petitions were to
be made to him.

23. that thou wilt not deal falsely with me]
Lit. "if thou shalt lie unto me;" the com-
mon form of an oath in Hebrew. See above,
on xiv. 23.

31. Beer-sheba] *i.e.* "the well of the
oath," or, it might be, "the well of the
seven." There was a connection between
the sacred number seven and an oath:
oaths being ratified with the sacrifice of
seven victims or by the gift of seven gifts
(as seems to have been the case here), or
confirmed by seven witnesses and pledges
(Hom. 'Il.' xix. 243). Beer-sheba south of
Hebron, is now called Bir Seba.

33. a grove] Rather a **tamarisk tree**.
This is the rendering which is adopted by
most of the German critics. (The ancient
versions vary very much in their interpreta-
tion.) The hardness of this evergreen shrub
would fit it to be a perpetual memorial to
Abraham and his followers that this well
was theirs.

the LORD, the everlasting God] "JEHO-

VAH, El-Olam," the god of eternity, which
was very probably a local name for the
supreme Being. Compare "El-Elion" in
xiv. 18. The word, rendered "everlast-
ing," means probably "the hidden time,"
that, whose beginning and ending are hidden
in darkness, hence "eternity." It signifies
also "the world," the "universe," and
hence it may mean here the God of the uni-
verse, the Creator of the world.

XXII. 1. Abraham, after long wander-
ings and many trials, is presented to us in
the last chapter, as in a condition of peace-
ful prosperity. Now his only son Isaac,
whom he loved, is growing up to early man-
hood, his chief comfort and stay and hope in
this world. But times of prosperity are
often times when trial is needed for us, and
so we find it here.

God did tempt Abraham] **God did prove
Abraham.** The natural force of the word
here rendered "tempt," and its ordinary
use in the language of the Old Testament,
especially of the Pentateuch, is that of close,
accurate, delicate testing or trying. It is
translated by "prove," "assay," "adven-
ture," "try," and that very much more fre-
quently than it is translated by "tempt."
The whole history of Abraham is a history
of his moral and spiritual education by the
teaching of God Himself. He was to be the

^a ch. 24. 4.
^b ch. 20. 2.
^c 26. 26.
^d ch. 26. 24.
^e Josh. 2. 12.
^f 1 Sam. 24.
21.
^g See ch. 26.
15, 18, 20,
21, 22.
^h ch. 26. 31.
ⁱ ch. 33. 8.
^j ch. 31. 48,
52.
^k ch. 26. 33.
^l ch. 4. 26.
^m Deut. 33.
27.
ⁿ Isai. 40. 28.
Rom. 16. 26.
1 Tim. 1. 17.
^o 1 Cor. 10.
13.
^p Jam. 1. 12.
1 Pet. 1. 7.

- ^b Heb. 11. 17. 2 ¹Behold, *here I am*. And he said, Take now thy son, ^bthine only son Isaac, whom thou lovest, and get thee ^cinto the land of Moriah; and offer him there for a burnt offering upon one of
^c 2 Ch. 3. 1. 3 the mountains which I will tell thee of. ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of
4 which God had told him. Then on the third day Abraham
5 lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
^c John 19. 17. 6 And Abraham took the wood of the burnt offering, and ^alaid it upon Isaac his son; and he took the fire in his hand, and a
7 knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said,
²Here *am I*, my son. And he said, Behold the fire and the
8 wood: but where is the ³lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt
9 offering: so they went both of them together. ¶ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son,
^c Heb. 11. 17. 10 and ¹laid him on the altar upon the wood. And Abraham
^d Jam. 2. 21. ¹ Heb. *Behold me*. ² Heb. *Behold me*. ³ Or, *kid*.

head of the chosen seed, the father of the faithful, himself the type of justifying faith. Here then, after long schooling and training, one great test of his now matured and strengthened faith is ordained by God. We have many instances of the trial of men's faith by the Most High. One remarkable example is that recorded in Matt. xix. 21.

2. *only son*] In more ways than one Isaac might be called his "only son." He was the only son by his wife Sarah: he was the only son of promise, and to whom the promises were given and assured: by the expulsion of Hagar and Ishmael he was the only son left to his father's house.

Moriah] The meaning of the name seems clearly to be *Mori-jah*, "the vision" or "the manifested of JEHOVAH." In 2 Chr. iii. 1, Solomon is said to have built his temple on Mount Moriah: and Jewish tradition has identified this Mount Moriah of the temple with the mountain in the land of Moriah, on which Abraham was to offer his son.

offer him there for a burnt offering] It cannot justly be urged that the command, which was wholly of the nature of a trial, was (1) in itself immoral, or (2) a virtual sanction of human sacrifice. (1) The true basis of all morality is obedience to the will of God. Abraham was the special type of trustful, obedient, loving faith. He believed that all which God commanded must be right, and all that He promised must be true. The command therefore, strange as it was, was but a final test of the firmness of his faith: and his obedience to that command testified that the faith was intelligent as well as

unconditional and unwavering. See *r.* 5. (2) The conclusion of the history is as clear a condemnation of human sacrifice as the earlier part might have seemed, had it been left incomplete, to sanction it. The intervention of the Angel, the substitution of the lamb, the prohibition of the human sacrifice, proved that in no case could such an offering be acceptable to God, even as the crowning evidence of faith, devotion, and self-sacrifice.

5. *I and the lad will come again to you*] Words of deep significance, Abraham "accounting that God was able to raise his son up even from the dead" (Heb. xi. 19). Faith in God, which never forsook the patriarch, probably in the lowest depth of his anxiety brought a gleam of hope, that in some unforeseen way his son, even though slain, should yet be restored to him at last.

6. *laid it upon Isaac his son*] Compare the act of Jesus, Joh. xix. 17.

8. *provide himself a lamb*] Lit. will see (cp. *r.* 14)...**the lamb**. Abraham probably meant to say that God had provided that Isaac should be the lamb or victim for the burnt-offering: but his words were more literally fulfilled in the unexpected event of the ram caught in a thicket, and in a deeper, spiritual significance when God sent His Son to be "the Lamb of God that taketh away the sin of the world." John i. 29.

9. *bound Isaac his son*] Isaac yielded submissively to his father's will and consented to be bound and sacrificed. Herein he was the true type of Jesus (Christ (1 Pet. ii. 23).

10. *stretched forth his hand*] The steady deliberate purpose of Abraham, and yet all

• stretched forth his hand, and took the knife to slay his son.
 11 And the angel of the LORD called unto him out of heaven, and
 12 said, Abraham, Abraham : and he said, Here am I. And he
 said, Lay not thine hand upon the lad, neither do thou any
 thing unto him : for ² now I know that thou fearest God, seeing
 13 thou hast not withheld thy son, thine only son from me. And
 Abraham lifted up his eyes, and looked, and behold behind him
 a ram caught in a thicket by his horns : and Abraham went and
 took the ram, and offered him up for a burnt offering in the stead
 14 of his son. ¶ And Abraham called the name of that place ¹ Jeho-
 vah-jireh : as it is said to this day, In the mount of the LORD it
 15 shall be seen. ¶ And the angel of the LORD called unto Abra-
 16 ham out of heaven the second time, and said, ⁴ By myself have I
 sworn, saith the LORD, for because thou hast done this thing,
 17 and hast not withheld thy son, thine only son : that in blessing I
 will bless thee, and in multiplying I will multiply thy seed ⁵ as

¹ 1 Sam. 15.
² 22.
³ Mic. 6. 7, 8.
⁴ ch. 26. 5.
⁵ Jam. 2. 22.

⁶ Ps. 105. 9.
⁷ Luke 1. 73.
⁸ Heb. 6. 13.

⁹ ch. 15. 5.
¹⁰ Jer. 33. 22.

¹ That is, *The LORD will see, or, provide.*

the natural shrinking of his spirit, are admirably expressed in the details of the history.

11. *the angel of the LORD*] Up to this verse we have only the name Elohim, God. Now that the Divine intervention to save Isaac and to accept a ransom for his life is related, we find the name, JEHOVAH, the great covenant name frequently made use of. The Being here called "the Angel of JEHOVAH," who speaks as with Divine, supreme authority, is doubtless the Angel ("messenger") of the Covenant (Mal. iii. 1), the everlasting Son of the Father, Who alone "hath declared Him" (John i. 18).

12. *now I know that thou fearest God*] "God tried Abraham," says Theodoret, "not that He might learn what He knew already, but that He might shew to others, with how great justice He loved the patriarch." Cp. Rom. viii. 32, whence we may learn that St. Paul held the sacrifice of Isaac to be prophetic of Christ.

13. *behold behind him a ram caught in a thicket by his horns*] The separation of the ram thus caught is significant, both historically, as shewing the Providential agency of God, and also as pointing to that Lamb of God, Who was "separate from sinners" (Heb. vii. 26), bearing alone the burden of our iniquities.

a burnt offering in the stead of his son] Theodoret says that "Isaac was the type of the Godhead, the ram of the manhood." Isaac was of too noble a nature to be slain upon the altar ; God would have abhorred such an offering. Hence the Most High prepares a victim to be as it were joined with Isaac and then to suffer, that thus the sacrifice should not be imperfect. So the ever blessed Son of God was by nature above the possibility of suffering ; hence the Eternal Father prepares for Him a perfect humanity ("a Body hast Thou prepared me," cp. Heb. x. 5), that He might die in that nature which was mortal, the immortal, impassible

nature being yet inseparably united with it. Thus, Isaac and the ram together symbolized and typified in almost all particulars the Sacrifice, the Death and the Resurrection of the Son of God, Who also was the Son of man.

14. *JEHOVAH-jireh*] *i.e.* "the Lord will see," or "the Lord will provide." The same words which Abraham had used in v. 8, but with a change in the sacred names. *it shall be seen*] Or, "it shall be provided." There seems not only a general assurance of God's providential care of His people, who in trouble may remember that "the Lord will provide," but also a special prophecy, 1st of the manifestation of the Lord in His temple at Jerusalem, where He was to be seen in the Shechinah or cloud of glory between the Cherubim, and where He provided access to Himself and sacrifices for His service ; 2ndly, of the coming of the Lord to his temple (Mal. iii. 1), thereby making "the glory of the latter house greater than of the former" (Hagg. ii. 9) ; and of His providing there a Lamb for a sacrifice, which should save not only from temporal but from eternal death, taking away the sin of the world.

16. *by myself have I sworn*] This is the final promise of the Lord to Abraham, confirming all the former promises by the solemnity of an oath (Heb. vi. 13, 17, 18). Abraham had by Divine grace achieved a victory of faith unheard of before in the world's history ; and so to him personally a most blessed and most solemn promise is given of prosperity, honour and enlargement to him and to his seed after him. But this great victory on the part of Abraham was the type of a still greater victory to be won hereafter by God and God's only begotten Son ; and so the promise to Abraham includes a promise still greater to all mankind, for in the seed of Abraham all the nations of the earth were to be blessed for ever.

* ch. 13. 16.

¹ ch. 24. 60.

^m Mic. 1. 9.

ⁿ ch. 12. 3.

& reff.

^o ver. 3, 10,

ch. 23. 5.

^p ch. 21, 31.

^q ch. 11. 29.

^r Job 1. 1.

^s Job 32. 2.

^t ch. 24. 15.

^u Called,

Rom. 9. 10,

Rebecca.

^a Josh. 14.

15.

Judg. 1. 10.

^b ch. 13. 18.

ver. 19.

^c ch. 17. 8.

^d 1 Chr. 29. 15.

^e Ps. 105. 12.

^f Heb. 11. 9.

^g Acts 7. 5.

^h ch. 13. 2.

& 24. 35.

the stars of the heaven, ^k and as the sand which *is* upon the sea ^l shore; and ⁱ thy seed shall possess ^m the gate of his enemies; 18 ⁿ and in thy seed shall all the nations of the earth be blessed; ^o because thou hast obeyed my voice. ¶ So Abraham returned 19 unto his young men, and they rose up and went together to 20 ^p Beer-sheba; and Abraham dwelt at Beer-sheba. ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ^q Milcah, she hath also born children unto thy 21 brother Nahor; ^r Huz his firstborn, and Buz his brother, and 22 Kemuel the father ^s of Aram, and Chesed, and Hazo, and 23 ^t Ildash, and Jidlaph, and Bethuel. And ^u Bethuel begat ^v Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. 24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thabash, and Maachah.

CHAP. 23. AND Sarah was an hundred and seven and twenty 2 years old: *these were the years of the life of Sarah.* And Sarah died in ^a Kirjath-arba; the same *is* ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep 3 for her. ¶ And Abraham stood up from before his dead, and 4 spake unto the sons of Heth, saying, *"I am a stranger and a sojourner with you: ^d give me a possession of a burying-place 5 with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord: Thou art ^e a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury 7 thy dead. And Abraham stood up, and bowed himself to the 8 people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to 9 Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which *is* in the end of his field;*

¹ Heb. *lip.*

² Heb. *a prince of God.*

20. *it was told Abraham*] This is introduced for the sake of tracing the genealogy of Abraham's brother Nahor down to Rebekah the wife of Isaac, *v.* 23.

23. *Bethuel begat Rebekah*] Hence Rebekah and Isaac were, as we should say, first cousins once removed.

XXIII. 1. *An hundred and seven and twenty years old*] Sarah is the only woman whose age is mentioned in the Scriptures, because as the mother of the promised seed, she became the mother of all believers (1 Pet. iii. 6).

2. *Kirjath-arba; the same is Hebron*] See xiii. 18, note.

4. *I am a stranger and a sojourner*] Abraham had only pastured his flocks, moving from place to place, as a nomad chief; a burial place was the first land that he had in Canaan. The heir of the promises was but a stranger and a pilgrim, never to rest but in the grave, but with a glorious future before him for his race and for himself. Cp. Heb. xi. 8-16.

Give me a possession of a burying-place with you] This is the first mention of burial. It was noted by the historian Tacitus that

the Jews preferred to bury their dead rather than to burn them.

6. *thou art a mighty prince among us*] lit. "a prince of God." When the Scripture would magnify anything, it joins it to the name of God.

in the choice of our sepulchres bury thy dead] The Hittites in the complimentary manner common in oriental bargains offer to Abraham to bury his dead in their sepulchres; but though we know nothing of the funeral rites of the Canaanites at this early period, it is very probable, that there were idolatrous rites connected with their sepulture, which it would have been unlawful for Abraham to countenance.

9. *the cave of Machpelah*] The soil of Palestine being rocky naturally suggested sepulture in caves. The site of this ancient burial place is well ascertained. Abraham and his descendants built monuments over the sepulchres, which were said to be still visible in the days of Jerome. A mosque is now erected over the ground, and the Haram or sacred precinct of the mosque is surrounded by a wall, believed to be

for ¹as much money as it is worth he shall give it me for a
 10 possession of a buryingplace amongst you. And Ephron
 dwelt among the children of Heth: and Ephron the Hittite
 answered Abraham in the ²audience of the children of Heth,
 11 *even* of all that ³went in at the gate of his city, saying, "Nay,
 my lord, hear me: the field give I thee, and the cave that *is*
 therein, I give it thee; in the presence of the sons of my people
 12 give I it thee: bury thy dead. And Abraham bowed down
 13 himself before the people of the land. And he spake unto
 Ephron in the audience of the people of the land, saying, But if
 thou *wilt give it*, I pray thee, hear me: I will give thee money
 for the field; take *it* of me, and I will bury my dead there.
 14 And Ephron answered Abraham, saying unto him, My lord,
 15 hearken unto me: the land *is worth* four hundred ⁴shekels of
 silver; what *is* that betwixt me and thee? bury therefore thy
 16 dead. And Abraham hearkened unto Ephron; and Abraham
 weighed to Ephron the silver, which he had named in the
 audience of the sons of Heth, four hundred shekels of silver,
 17 current money with the merchant. And ⁵the field of Ephron,
 which *was* in Machpelah, which *was* before Mamre, the field,
 and the cave which *was* therein, and all the trees that *were* in
 the field, that *were* in all the borders round about, were made
 18 sure unto Abraham for a possession in the presence of the
 children of Heth, before all that went in at the gate of his city.
 19 ¶ And after this, Abraham buried Sarah his wife in the cave of
 the field of Machpelah before Mamre: the same *is* Hebron in the
 20 land of Canaan. And the field, and the cave that *is* therein,
 were made sure unto Abraham for a possession of a burying-
 place by the sons of Heth.

CHAP. 24. AND Abraham ⁶was old, and ⁷well stricken in age: and
 2 the LORD ⁸had blessed Abraham in all things. And Abraham
 said ⁹unto his eldest servant of his house, that ¹⁰ruled over all
 3 that he had, "Put, I pray thee, thy hand under my thigh: And
 I will make thee ¹¹swear by the LORD, the God of heaven, and
 the God of the earth, that ¹²thou shalt not take a wife unto my
 son of the daughters of the Canaanites, among whom I dwell:
 4 ¹³but thou shalt go ¹⁴unto my country, and to my kindred, and
 5 take a wife unto my son Isaac. And the servant said unto
 him, Peradventure the woman will not be willing to follow me
 unto this land: must I needs bring thy son again unto the land

¹ Heb. full money.

² Heb. ears.

³ Heb. gone into days.

⁷ ch. 34. 20.
 Ruth 4. 4.
⁸ See 2 Sam.
 24. 21—24.

⁴ Ex. 30. 13.
 Ezek. 45. 12.

⁶ Jer. 32. 9.

⁵ ch. 25. 9.
 & 49. 30, 31,
 32. & 50. 13.
 Acts 7. 16.

¹ See Ruth
 4. 7, 8, 9.
 Jer. 32. 10.

⁹ ch. 21. 5.
¹⁰ ch. 13. 2.
 Ps. 112. 3.
¹¹ ch. 15. 2.
¹² ver. 10.
 ch. 39. 4, 5.
¹³ ch. 47. 29.
¹⁴ 1 Chr. 29. 24.
 Lam. 5. 6.
¹⁵ ch. 14. 22.
 Deut. 6. 13.
 Josh. 2. 12.
¹⁶ ch. 26. 35.
 & 27. 46.
 Ex. 34. 16.
 Deut. 7. 3.
¹⁷ ch. 28. 2.
¹⁸ ch. 12. 1.

as ancient as anything now remaining in Palestine.

10. *all that went in at the gate of the city*] i.e. The transaction took place publicly. See xix. 1.

11. *the field give I thee*] Cp. marg. reff. Both conversations, that between Abraham and Ephron, and that between David and Araunah, are specimens of the extreme courtesy of the Eastern people in the transaction of business.

15. *four hundred shekels of silver*] i.e. taking the shekel as worth about half-a-crown, the field was purchased for about 50 guineas. On the shekel see Exod. xxxviii. 24. note.

16. *current money with the merchant*] Lit.

"silver passing with the merchant," silver being the metal commonly used for current coin. The Canaanites were great merchants, so much so that the very word "Canaanite" became a synonym for merchant, see Job xl. 30 (in Authorised Version xli. 6); Prov. xxxi. 24.

XXIV. 1. *Abraham was old*] He must have been in his 140th year at this time, and he lived 35 years after it (xxv. 7.)

2. *unto his eldest servant of his house*] Lit. to his servant, the elder of his house. It is generally supposed that this was Eliezer of Damascus, see xv. 2.

Put, I pray thee, thy hand under my thigh] A form of adjuration mentioned only here and in the case of Jacob, xlvii. 29.

* ch. 12. 1.

† ch. 12. 7.
& 13. 15.
& reff.
‡ Ex. 23. 20,
23. & 33. 2.
§ Heb. 1. 14.
|| Josh. 2. 17,
20.

° ver. 2.

° ch. 27. 43.

¶ Ex. 2. 16.
1 Sam. 9. 11.
° ver. 27.
ch. 26. 24.
& 28. 13.
& 32. 9.
Ex. 3. 6, 15.
° Neh. 1. 11.
Ps. 37. 5.
† ver. 43.
° ch. 29. 9.
Ex. 2. 16.

° See Judg.
6. 17, 37.
1 Sam. 6. 7.
& 14. 10.
& 20. 7.
° ch. 11. 29.
& 22. 23.
° ch. 26. 7.

* 1 Pet. 3. 8.
& 4. 9.

6 from whence thou camest? And Abraham said ^{unto} him,
7 Beware thou that thou bring not my son thither again. The
LORD God of heaven, which ⁴took me from my father's house,
and from the land of my kindred, and which spake unto me,
and that sware unto me, saying, ¹Unto thy seed will I give this
land; ²who shall send his angel before thee, and thou shalt take
8 a wife unto my son from thence. And if the woman will not be
willing to follow thee, then ³thou shalt be clear from this my
9 oath: only bring not my son thither again. And the servant
put his hand under the thigh of Abraham his master, and sware
10 to him concerning that matter. ¶ And the servant took ten
camels of the camels of his master, and departed; ^ofor all the
goods of his master *were* in his hand: and he arose, and went
11 to Mesopotamia, unto ^pthe city of Nahor. And he made his
camels to kneel down without the city by a well of water at the
time of the evening, *even* the time ^qthat women go out to draw
12 water. And he said, ^rO LORD God of my master Abraham, I
pray thee, ^ssend me good speed this day, and shew kindness
13 unto my master Abraham. Behold, ^tI stand *here* by the well
of water; and ^uthe daughters of the men of the city come out
14 to draw water: and let it come to pass, that the damsel to whom
I shall say, Let down thy pitcher, I pray thee, that I may
drink; and she shall say, Drink, and I will give thy camels
drink also: *let the same be she* that thou hast appointed for thy
servant Isaac; and ^wthereby shall I know that thou hast showed
15 kindness unto my master. ¶ And it came to pass, before he
had done speaking, that, behold, Rebekah came out, who was
born to Bethuel, son of ^xMilcah, the wife of Nahor, Abraham's
16 brother, with her pitcher upon her shoulder. And the damsel
^ywas ^zvery fair to look upon, a virgin, neither had any man
known her: and she went down to the well, and filled her
17 pitcher, and came up. And the servant ran to meet her, and
said, Let me, I pray thee, drink a little water of thy pitcher.
18 ^aAnd she said, Drink, my lord: and she hastened, and let down
19 her pitcher upon her hand, and gave him drink. And when she
had done giving him drink, she said, I will draw *water* for thy
20 camels also, until they have done drinking. And she hastened,

¹ Or, and.

² Heb. *that women which*
draw water go forth.

³ Heb. *good of countenance.*

6. *Beware thou that thou bring not my son thither again*] It would have been an act both of unbelief and of disobedience, to send Isaac to Mesopotamia. Abraham trusted that He, Who had so called him, would provide his son with a wife from his own kindred, not defiled, at least as the Canaanites were, with heathen worship and heathen immorality.

10. *to Mesopotamia*] Lit. "Aram of the two rivers," or **Aram-Naharaim**. The name *Naharina* constantly occurs in Egyptian inscriptions. In other passages in Genesis *c.g.* xxv. 20; xxviii. 2, 6, 7, we read of Padan Aram or "the Plain of Syria." Aram-Naharaim was the whole region afterwards called Mesopotamia, lying between the two rivers Tigris and Euphrates: Padan Aram being a limited portion of this country, of flat character, in the neighbourhood of Haran.

the city of Nahor] *i.e.* Haran or Charran (see xi. 31), to which the family of Nahor had migrated.

11. *made his camels to kneel down*] That they might be unloaded, and rest there.

12. *O LORD God of my master Abraham*] The servant had probably been born a heathen idolater; but Abraham, to whom God had been revealed as JEHOVAH, had no doubt taught his household to acknowledge Him as the Covenant God of Abraham and his family. When Abraham administers the oath to his servant (*c.* 3), he makes him swear not only by JEHOVAH, but adds the God of heaven and the God of the earth, which might be a stronger sanction to one brought up in ignorance of the faith of his master.

15. *born to Bethuel*] See marg. reff.

and emptied her pitcher into the trough, and ran again unto the
 21 well to draw water, and drew for all his camels. And the man
 wondering at her held his peace, to wit whether ^athe LORD had
 22 made his journey prosperous or not. ¶ And it came to pass, as
 the camels had done drinking, that the man took a golden
^bearring of half a shekel weight, and two bracelets for her
 23 hands of ten *shekels* weight of gold; and said, Whose daughter
 art thou? tell me, I pray thee: is there room *in* thy father's
 24 house for us to lodge in? And she said unto him, ¶ I am the
 daughter of Bethuel the son of Milcah, which she bare unto
 25 Nahor. She said moreover unto him, We have both straw and
 26 provender enough, and room to lodge in. And the man ^dbowed
 27 down his head, and worshipped the LORD. And he said,
 'Blessed be the LORD God of my master Abraham, who hath not
 left destitute my master of ^ehis mercy and his truth: I *being* in
 the way, the LORD ^eled me to the house of my master's brethren.
 28 ¶ And the damsel ran, and told *them* of her mother's house these
 29 things. And Rebekah had a brother, and his name *was* ^hLaban:
 30 and Laban ran out unto the man, unto the well. And it came
 to pass, when he saw the earring and bracelets upon his sister's
 hands, and when he heard the words of Rebekah his sister,
 saying, Thus spake the man unto me; that he came unto
 31 the man; and, behold, he stood by the camels at the well. And
 he said, Come in, ⁱthou blessed of the LORD: wherefore standest
 thou without? for I have prepared the house, and room for the
 32 camels. And the man came into the house: and he ungirded
 his camels, and ^kgave straw and provender for the camels, and
 water to wash his feet, and the men's feet that *were* with him.
 33 And there was set *meat* before him to eat: but he said, ^lI will
 not eat, until I have told mine errand. And he said, Speak on.
 34 ¶ And he said, I am Abraham's servant. And the LORD ^mhath
 35 blessed my master greatly; and he is become great: and he hath
 given him flocks, and herds, and silver, and gold, and men-
 36 servants, and maidservants, and camels, and asses. And Sarah
 my master's wife ⁿbare a son to my master when she was old:
 37 and ⁿunto him hath he given all that he hath. And my master
ⁿmade me swear, saying, Thou shalt not take a wife to my son
 38 of the daughters of the Canaanites, in whose land I dwell: ^obut
 thou shalt go unto my father's house, and to my kindred, and
 39 take a wife unto my son. ^oAnd I said unto my master, Perad-
 40 venture the woman will not follow me. ^oAnd he said unto me,
 The LORD, ^obefore whom I walk, will send his angel with thee,
 and prosper thy way; and thou shalt take a wife for my son of
 41 my kindred, and of my father's house: ^othen shalt thou be
 clear from *this* my oath, when thou comest to my kindred; and

^a ver. 12, 56.

^b Ex. 32. 2.
 Isai. 3. 19.
 Ezek. 16. 11,
 12.
^c 1 Pet. 3. 3.
^c ch. 22. 23.

^d ver. 52.
 Ex. 4. 31.
^e Ex. 18. 10.
 Ruth 1. 11.
 1 Sam. 25.
 32, 39.
 2 Sam. 18.
 28.
 Luke 1. 68.
^f ch. 32. 10.
 Ps. 98. 3.
^g ver. 48.
^h ch. 29. 5.

ⁱ ch. 26. 29.
 Judg. 17. 2.
 Ruth 3. 10.
 Ps. 115. 15.
^k ch. 43. 24.
 Judg. 19. 21.

^l Job 23. 12.
 John 4. 34.
 Eph. 6. 5.
^m ver. 1.
 ch. 13. 2.

ⁿ ch. 21. 2.
^o ch. 21. 10.
 & 25. 5.
^p ver. 3.
^q ver. 4.

^r ver. 5.
^s ch. 17. 7.
^t ch. 17. 1.

^u ver. 8.

¹ Or, *jewel for the forehead.*

21. *wondering at her*] "Amazed and astonished" at finding his prayer so suddenly answered.

22. *earring*] Here probably "nose-ring." See the marginal reading and compare Exod. xxxv. 22.

28. *her mother's house*] Bethuel was still living (see *r.* 50); but the daughter naturally went to tell her mother, living in a separate tent (see also *r.* 67), rather than her father of what the servant of Abraham had

done; the jewel, which he gave her, being perhaps intended to denote the nature of his embassy.

33. *I will not eat, until I have told mine errand*] Ancient hospitality taught men to set meat before their guests before asking them their names and their business; but here the servant of Abraham felt his message to be so momentous, that he would not eat till he had unburdened himself of it.

- if they give not thee *one*, thou shalt be clear from my oath.
- ^u ver. 12. 42 And I came this day unto the well, and said, ^o LORD God of my master Abraham, if now thou do prosper my way which I
- ^w ver. 13. 43 go: ^w behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to
- 44 drink; and she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD
- ^x ver. 15, &c. 45 hath appointed out for my master's son. ^x And before I had done ^y speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.
- ^y 1 Sam. 1. 13. 46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I
- 47 drank, and she made the camels drink also. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ^z put the carrying upon her face, and the bracelets upon her
- ^z Ezek. 16. 11, 12. 48 hands. ^z And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^a my master's brother's
- ^a ver. 20. 49 daughter unto his son. And now if ye will ^a deal kindly and truly with my master, tell me: and if not, tell me; that I may
- ^b ch. 22. 23. 50 turn to the right hand, or to the left. ¶ Then Laban and Bethuel answered and said, ^a The thing proceedeth from the
- ^c ch. 47. 29. 51 LORD: we cannot ^a speak unto thee bad or good. Behold, Rebekah ^a is before thee, take *her*, and go, and let her be thy
- Josh. 2. 14. 52 master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he
- ^d Ps. 118. 23. 53 ^a worshipped the LORD, *bowing himself* to the earth. And the servant brought forth ^b jewels of silver, and jewels of gold,
- Matt. 21. 42. 54 brother and to her mother ^a precious things. ¶ And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, ^b Send me
- ^e ch. 31. 24. 55 away unto my master. And her brother and her mother said, Let the damsel abide with us ^a a few days, at the least ten; after
- ^f ch. 20. 15. 56 that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away that I
- ^g ver. 26. 57 may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said
- ^h Ex. 3. 22. 58 unto her, Wilt thou go with this man? And she said, I
- ⁱ 11. 2. 59 will go. And they sent away Rebekah their sister, and ^a her nurse, and Abraham's servant, and his men. And they blessed
- ^j 12. 35. 60 Rebekah, and said unto her, Thou *art* our sister, be thou ^a the mother of thousands of millions, and ^a let thy seed possess the
- ^k 2 Chr. 21. 3. 61 gate of those which hate them. ¶ And Rebekah arose, and her
- ^l Ezra 1. 6. 62
- ^m ver. 50, & 59. 63
- ⁿ ch. 35. 8. 64
- ^o ch. 17. 16. 65
- ^p ch. 22. 17. 66

¹ Heb. *vessels*.² Or, a full year, or, ten months, Judg. 14. 8.

50. Laban and Bethuel] The brother is here put before the father, and in *vv.* 29, 55, the brother only is mentioned. It has been observed that Bethuel is altogether kept in the background in this history, as though he were a person of insignificant character. Laban was evidently an active stirring man, as is manifested throughout the subsequent history of Jacob.

55. days, at the least ten] *i.e.* a space of time between betrothal and marriage.

59. their sister] "Sister" (like "brother") is here used in that wide sense for relation, which is so often found in Scripture.

her nurse] Her name, Deborah, and her death are mentioned in xxxv. 8.

62 damsels, and they rode upon the camels, and followed the man :
63 and the servant took Rebekah, and went his way. And Isaac
came from the way of the well Lahai-roi ; for he dwelt in the
63 south country. And Isaac went out ¹ to meditate in the field
at the eventide : and he lifted up his eyes, and saw, and beheld,
64 the camels were coming. And Rebekah lifted up her eyes, and
65 when she saw Isaac, she lighted off the camel. For she had
said unto the servant, What man is this that walketh in the
field to meet us ? And the servant had said, It is my master :
66 therefore she took a vail, and covered herself. And the servant
67 told Isaac all things that he had done. And Isaac brought her
into his mother Sarah's tent, and took Rebekah, and she became
his wife ; and he loved her : and Isaac was comforted after his
mother's death.

^a ch. 16. 14.
& 25. 11.
^p Josh. 1. 8.
Ps. 1. 2.
& 77. 12.
& 119. 16.
& 143. 5.
^q Josh. 15.
18.

^r ch. 33. 12.

CHAP. 25. THEN again Abraham took a wife, and her name was
2 Keturah. And she bare him Zimran, and Jokshan, and Medan,
3 and Midian, and Ishbak, and Shuah. And Jokshan begat
Sheba, and Dedan. And the sons of Dedan were Asshurim,
4 and Letushim, and Lemnum. And the sons of Midian ;
Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All
5 these were the children of Keturah. ¶ And ^b Abraham gave all
6 that he had unto Isaac. But unto the sons of the concubines,
which Abraham had, Abraham gave gifts, and sent them away
from Isaac his son, while he yet lived, eastward, unto ^d the east
7 country. ¶ And these are the days of the years of Abraham's
life which he lived, an hundred threescore and fifteen years.
8 Then Abraham gave up the ghost, and died in a good old age,

^a 1 Chr. 1.
32.

^b ch. 24. 36.

^c ch. 21. 14.

^d Judg. 6. 3.

^e ch. 15. 15.
& 49. 29.

¹ Or, to pray.

62. in the south country] *i.e.* in the Negeb, probably at Beer-sheba. Abraham's later dwelling places had been Hebron and Beer-sheba. After the sacrifice of Isaac, we find him dwelling at Beer-sheba (xxii. 19), until we hear of the death of Sarah at Hebron. Very probably Abraham returned after this to Beer-sheba.

63. to meditate] Such occupation seems very characteristic of Isaac, whose whole life was so tranquil, and temper and spirit so calm and submissive, as suiting one who was made an eminent type of Jesus Christ (Is. liii. 7). St. Jerome sees in this quiet meditation and prayer a type of Him Who "went up into a mountain apart to pray" (Matt. xiv. 23).

64. lighted off the camel] In the East it is still customary for both men and women, when an Emir or great personage is approaching, to alight some time before he comes up with them.

65. a rail] The long cloak-like vail, with which the Eastern women covered their faces. Even at this early period it seems to have been the custom for brides not to suffer the bridegroom to see their faces before marriage (cp. xxix. 23-25).

XXV. 1. Then again Abraham took a wife, and her name was Keturah] And Abraham took another wife. It is generally supposed that Abraham did not take Keturah to wife, till after Sarah's death.

VOL. I.

The chief purpose of the mention of this marriage was that some account should be given of Keturah's children.

2-4. The identification of the various descendants of Keturah, mentioned in this chapter, with the names of tribes or cities known to later geographers and historians, is very uncertain.

2. Medan and Midian] In xxxvii. 28, 36, the Midianites and Medanites are identified. The Midianites dwelt partly in the peninsula of Sinai, partly beyond Jordan, in the neighbourhood of the Moabites. We meet with them first as the merchants trafficking between Egypt and Canaan, to whom Joseph was sold by his brethren (xxxvii. 28 seq.). Next we find Moses flying to the land of Midian, and marrying the daughter of a priest of Midian, Exod. ii. 15, 16, 21, iii. 1. Cp. further Num. xxii. 4, xxv. 6, 16, 18 ; Judg. vi. vii. viii.

3. Sheba, and Dedan] Are named in x. 7 (see note) among the descendants of Cush.

4. Ephah] We meet with this Midianitish tribe in Is. lx. 6, as a people rich in camels, and gold and incense.

6. eastward, unto the east country] That is into Arabia, the inhabitants of which were called Bene-Kedem, "children of the East" (Judg. vi. 3 ; 1 K. iv. 30 ; Job i. 3 ; Is. xi. 14), and afterwards "Saracens," *i.e.* "Easterns."

8. Abraham gave up the ghost] The history

F

^f ch. 35. 29.

[&] 49. 33.

^g ch. 35. 29.

[&] 50. 13.

^h ch. 23. 16.

ⁱ ch. 49. 31.

^k ch. 16. 14.

[&] 24. 62.

^l ch. 16. 15.

^m 1 Chr. 1.

29.

ⁿ ch. 17. 20.

^o ver. 8.

^p 1 Sam. 15.

7.

^q ch. 16. 12.

^r Matt. 1. 2.

^s ch. 22. 23.

^t ch. 24. 29.

^u 2 Chr. 33.

13.

^v Ezra 8. 23.

^w Rom. 9. 10.

^x 1 Sam. 9. 9.

[&] 10. 22.

^y ch. 17. 16.

[&] 24. 60.

^z 2 Sam. 8.

14.

^a ch. 27. 20.

Mal. 1. 3.

Rom. 9. 12.

an old man, and full of years; and ^fwas gathered to his people.

9 And ^ghis sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite,

10 which ^his before Mamre; ^hthe field which Abraham purchased of the sons of Heth: ⁱthere was Abraham buried, and Sarah his

11 wife. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^kwells Lahai-

12 roi. ¶ Now these ^lare the generations of Ishmael, Abraham's son, ^lwhom Hagar the Egyptian, Sarah's handmaid, bare unto

13 Abraham: and ^mthese ^lare the names of the sons of Ishmael, by their names, according to their generations: the firstborn of

14 Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, and

15 Mishma, and Dumah, and Massa, ⁿHadar, and Tema, Jetur, 16 Naphish, and Kedemah: these ^oare the sons of Ishmael, and

these ^oare their names, by their towns, and by their castles; 17 ⁿtwelve princes according to their nations. And these ^oare the

years of the life of Ishmael, an hundred and thirty and seven years: and ^phe gave up the ghost and died: and was gathered

18 unto his people. ^qAnd they dwelt from Havilah unto Shur, that ^qis before Egypt, as thou goest toward Assyria: and he

19 ^rdied ^qin the presence of all his brethren. ¶ And these ^lare the generations of Isaac, Abraham's son: ^rAbraham begat Isaac:

20 and Isaac was forty years old when he took Rebekah to wife, ^sthe daughter of Bethuel the Syrian of Padan-aram, ^sthe sister to

21 Laban the Syrian. ¶ And Isaac intreated the LORD for his wife, because she ^twas barren: and the LORD was intreated of him,

22 and ^tRebekah his wife conceived. And the children struggled together within her; and she said, If ^tit be so, why ^uam I thus?

23 ^uAnd she went to enquire of the LORD. And the LORD said unto her,

^vTwo nations ^uare in thy womb,

And two manner of people shall be separated from thy bowels;

And ^vthe one people shall be stronger than the other people;

And ^wthe elder shall serve the younger.

¹ Or, *Hadad*, 1 Chr. 1. 30.

² Heb. *fell*, Ps. 78. 64.

of Abraham is thus wound up before the history of Isaac's family is told. Abraham did not die till Jacob and Esau were born. They were fifteen years old at Abraham's death: for he died at 175, Isaac being then seventy-five years old, and Esau and Jacob having been born when Isaac was sixty (see v. 26).

was gathered to his people] This does not mean burial, but is a passage indicating the belief of the patriarchal ages in a place of departed spirits, to which the souls of the dead were gathered (cp. marg. reff.; Deut. xxxii. 50).

9. *his sons Isaac and Ishmael*] Probably their father's death reconciled the two brothers to each other. Isaac is put first as the heir, and the heir of the promises.

16. *castles*] See on Num. xxxi. 10.

19. *The generations of Isaac*] This is the beginning of a new Section of Genesis, which continues to the end of xxxv. According to the uniform plan, there is a brief recapitulation (vv. 19, 20) to make the Section complete.

20. *the Syrian of Padan-aram*] **The Aramean of Padan-aram.** See xxiv. 10 note.

21. *Isaac intreated the LORD for his wife, because she was barren*] This barrenness had lasted twenty years (v. 26): another instance of the delay in the fulfilment of God's promises, and of the trial of the faith of those for whom the greatest blessings are reserved. The word "intreating" here used for prayer is by many thought to mean frequent and repeated prayer.

22. *If it be so, why am I thus?*] An obscure saying, perhaps meaning, "If such be the sufferings of pregnancy, why did I desire it?"

And she went to inquire of the LORD] By prayer, or by sacrifice, perhaps at some special place of prayer; or more likely, by going to a prophet, such as Shem, or Melchizedec, or Abraham.

23. *Two nations, &c.*] The response is in poetic form, and should be studied by the help of Mal. i. 2, 3, and Rom. ix. 10-13, where St. Paul shews that election to

24 And when her days to be delivered were fulfilled, behold, *there*
 25 *were* twins in her womb. And the first came out red, ^ball over
 26 like an hairy garment; and they called his name Esau. And
 after that came his brother out, and ^chis hand took hold on
 Esau's heel; and ^dhis name was called Jacob: and Isaac *was*
 27 *threescore* years old when she bare them. ¶ And the boys grew:
 and Esau was ^ea cunning hunter, a man of the field; and Jacob
 28 *was* ^fa plain man, ^gdwelling in tents. And Isaac loved Esau,
 because ^hhe did ⁱeat of *his* venison: ^jbut Rebekah loved Jacob.
 29 ¶ And Jacob *sod* pottage: and Esau came from the field, and he
 30 *was* faint: and Esau said to Jacob, Feed me, I pray thee, ^kwith
 that same red *pottage*; for I *am* faint: therefore was his name
 31 called ^lEdom. And Jacob said, Sell me this day thy birthright.
 32 And Esau said, Behold, I *am* ^mat the point to die: and what
 33 profit shall this birthright do to me? And Jacob said, Swear
 to me this day; and he swore unto him: and ⁿhe sold his birth-
 34 right unto Jacob. Then Jacob gave Esau bread and pottage of
 lentiles; and ^ohe did eat and drink, and rose up, and went his
 way: thus Esau despised *his* birthright.

^b ch. 27. 11,
16, 23.

^c Hos. 12. 3.

^d ch. 27. 36.

^e ch. 27. 3, 5.

^f Job 1. 1, 8.

^g Ps. 37. 37.

^h Heb. 11. 9.

ⁱ ch. 27. 19,
25, 31.

^j ch. 27. 6.

^k Heb. 12.
16.

^l Ecc. 8. 15.

^m Isai. 22. 13.

ⁿ 1 Cor. 15. 32.

¹ Heb. *venison was in his*
mouth.

² Heb. *with that red, with*
that red pottage.

³ That is, *Red.*

⁴ Heb. *going to die.*

the privilege of being the depositories of God's truth and the Church of God on earth is inscrutable, but not therefore unjust or unmerciful. The chosen race shall be made the means of salvation to others as well as to themselves. Their privileges will be blessed to them, if they use those privileges faithfully. Otherwise, whilst they are the channels of God's grace to their brethren, they themselves will be cast out, and others shall come into their inheritance.

26. *Jacob*] Meaning, literally, "he holds the heel;" but, from the act of a person tripping up an adversary in wrestling or running, it signifies also to "trip up," "to outwit," "to supplant." (See marg. ref.)

27. *a cunning hunter, a man of the field*] Expressions indicating the wild life of Esau. Instead of following the quiet pastoral life of his forefathers, Esau preferred the wilder life of a hunter. Instead of spending his life in the society of his family, returning to his tent after the day's labour at night, he roved over the country, like the uncivilized hunters in half savage lands.

a plain man, dwelling in tents] **An upright man**, a man of steady, domestic, moral habits, staying at home, attending to the pasturing of the flocks and the business of the family, instead of wandering abroad in search of pleasure and amusement.

28. *Isaac loved Esau*] The bold daring of Esau was, perhaps by force of contrast, pleasant to the quiet spirit of Isaac: there was also a marked selfishness in Isaac's affection, which brought with it its own punishment. The mother, on the contrary, loved the well-conducted and helpful Jacob. Yet her love was not guided by the highest principle, and it led her and her favourite son to sin against truth and justice, and

brought heavy trials and sorrows on them both.

30. *Feed me, I pray thee, with that same red pottage*] The red lentil is still esteemed in the East, and has been found very palatable by modern travellers.

therefore was his name called Edom] In the East names appear to have been frequently given from accidental causes. Thus Esau's demand for red pottage and selling his birthright to gain it, may have conspired with his hair and complexion (v. 25) to stamp the name Edom (or Red) upon him.

31. *Sell me this day thy birthright*] In after times a double portion of the patrimony was assigned to the firstborn by law (Deut. xxi. 15-17); but even in the earliest days the respect paid to the eldest son is very apparent; and as the family spread out into a tribe, the patriarchal head became a chieftain or prince, exercising a kind of priesthood. Above all, in the family of Abraham, there was a promise of peculiar spiritual privileges, which, even if not fully understood, would yet have been much dwelt upon by believing minds. It has been thought that the famine impending (see xxvi. 1) was already, more or less, pressing on the family of Isaac. Esau had perhaps been seeking in vain for food in the chase, whilst Jacob had prepared a mess of pottage, sufficient to relieve the pains of hunger. If so, Esau may have been strongly tempted to give up much for food. But his worldly and "profane" character is exhibited in his contempt for that, which was, whether in a worldly or in a spiritual point of view, rather an object of faith or sentiment, than of sight and sense. Jacob, a man of widely different character, had probably looked with reverence on the spiritual promises, though with

- ^a ch. 12. 10. **CHAP. 26.** AND there was a famine in the land, beside ^athe first famine that was in the days of Abraham. And Isaac went unto
- ^b ch. 20. 2. 2 ^bAbimelech king of the Philistines unto Gerar. ¶ And the LORD appeared unto him, and said, Go not down into Egypt; dwell in
- ^c ch. 12. 1. 3 ^cthe land which I shall tell thee of: ^dsojourn in this land, and ^eI will be with thee, and ^fwill bless thee; for unto thee, and unto thy seed, ^gI will give all these countries, and I will perform
- ^h ch. 12. 2. 4 ^hthe oath which I swore unto Abraham thy father; and ⁱI will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; ^kand in thy seed shall all the
- ^j ch. 13. 15. 5 nations of the earth be blessed; ^lbecause that Abraham obeyed my voice, and kept my charge, my commandments, my statutes,
- ^k ch. 15. 5. 6 and my laws. ¶ And Isaac dwelt in Gerar: and the men of the
- ^l ch. 12. 3. 7 place asked *him* of his wife; and ^mhe said, She is my sister: for
- ^m ch. 12. 13. ⁿhe feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she ^owas fair
- ⁿ ch. 20. 2. 8 to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with
- ^o ch. 21. 16. 9 Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die
- ^p ch. 20. 9. 10 for her. And Abimelech said, What is this thou hast done unto us? One of the people might lightly have lien with thy wife, and
- ^q Ps. 105. 15. 11 ^pthou shouldest have brought guiltiness upon us. And Abimelech charged all *his* people, saying, He that ^qtoucheth this man
- ^r Matt. 13. 8. 12 or his wife shall surely be put to death. ¶ Then Isaac sowed in that land, and ^rreceived in the same year ^san hundredfold: and
- ^s ver. 3. 13 the LORD ^sblessed him. And the man ^twaxed great, and ^uwent forward, and grew until he became very great: for he had
- ^t ch. 24. 35. 14 possession of flocks, and possession of herds, and great store of
- ^u Ps. 112. 3. 15 ^uservants: and the Philistines ^venvied him. For all the wells
- ^v Prov. 10. 22. 16 ^vwhich his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them
- ^w ch. 37. 11. 17 with earth. ¶ And Abimelech said unto Isaac, Go from us; for
- ^x Eccles. 4. 4. 18 ^xthou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
- ^y ch. 21. 30. 19
- ^z Ex. 1. 9. 20

¹ Heb. *found*.² Heb. *went going*.³ Or, *husbandry*.

culpable ambition for the personal pre-eminence of the firstborn. This may be some excuse for his conduct: but the sacred history, whilst exposing the carnal indifference of Esau, does not extenuate the selfishness of Jacob. Throughout their history, Esau is the bold, reckless, but generous and open-hearted man of this world; Jacob, on the contrary, is a thoughtful, religious man, but with many infirmities, and especially with that absence of simplicity and uprightness, which often characterizes those who have made their choice of heaven and yet let their hearts linger too much on earth.

XXVI. 1. *Abimelech*] Probably the son or successor of the earlier king (xx.).

2. *the LORD appeared unto him*] The last recorded vision was at the sacrifice of Isaac, more than sixty years before, ch. xxii.

Go not down into Egypt] Probably, after

Abraham's example, and from the plenty with which Egypt was blessed, Isaac had purposed to go down there now.

3. *Sojourn in this land*] He was the heir, to whom the land had been promised. He is to dwell in it, and not to be tempted by suffering to go down to that land of danger, from which his father so narrowly escaped.

7. *She is my sister*] Isaac acted as Abraham had (cp. marg. reff.). Probably too, he used the word "sister" in a very general sense (see xxiv. 59 note). The deep importance of strict truthfulness had not been fully unfolded to the patriarchs in their twilight state of faith.

12. *sowed in that land*] This shows that the patriarchs were not so wholly nomadic and pastoral in their habits of life as to neglect agriculture entirely.

- 18 ¶ And Isaac digged again the wells of water, which they had digged^a in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ^vand he called ^vch. 21. 31. their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found 19 there a well of ¹springing water. And the herdmen of Gerar 20 ²did strive with Isaac's herdmen, saying, The water ³is our's: ^cch. 21. 25. and he called the name of the well ²Esek; because they strove 21 with him. And they digged another well, and strove for that 22 also: and he called the name of it ³Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ⁴Rehoboth; and he said, For now the LORD hath made room for us, and we shall ^abe fruitful ^ach. 17. 6. & 28. 3. & 41. 52. 23 in the land. ¶ And he went up from thence to Beer-sheba. 24 And the LORD appeared unto him the same night, and said, ^bI am the God of Abraham thy father: ^cfear not, for ^dI am with thee, and will bless thee, and multiply thy seed for my servant 25 Abraham's sake. And he ^ebuilded an altar there, and ^fcalled upon the name of the LORD, and pitched his tent there: and 26 there Isaac's servants digged a well. ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^gand Phichol 27 the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ^hye hate me, and have ⁱsent me away from you? And they said, ^jWe saw certainly that the LORD ^kwas with thee: and we said, Let there be now an oath betwixt us, ^leven betwixt us and thee, and let us make a covenant 29 with thee; ^mthat thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ⁿthou art now the blessed of the LORD. 30 ^oAnd he made them a feast, and they did eat and drink. And 31 they rose up betimes in the morning, and ^pswore one to another: and Isaac sent them away, and they departed from him in peace. 32 ¶ And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and 33 said unto him, We have found water. And he called it ^qShebah: ^rtherefore the name of the city ^sis Beer-sheba unto this day. ^tch. 21. 31. ^uch. 21. 31. 34 ¶ And Esau was forty years old when he took to wife Judith ^vch. 36. 2.

¹ Heb. living.

² That is, Contention.

³ That is, Hatred.

⁴ That is, Room.

⁵ Heb. seeing we saw.

⁶ Heb. If thou shalt, &c.

⁷ That is, An oath.

⁸ That is, The Well of the oath.

22. *Rehoboth*] Probably identified with the Wady er-Ruhaibeh, South of Beer-sheba, where there is an ancient well.

29. *thou art now the blessed of the LORD*] We have here twice (see v. 28) the sacred name JEHOVAH, used by the heathen king of Gerar. Abraham had dwelt for some time in Gerar, and was known as a worshipper of JEHOVAH, and was seen to be blessed and prospered by his God. Now again Abraham's son Isaac comes and sojourns for a long time in the same country. He too worships his father's God, and is seen, like his father, to prosper abundantly. The Philistines therefore recognize Isaac also as a worshipper of JEHOVAH, and perceive that he has succeeded to his father in the favour of their great Protector. Abimelech does not profess himself a wor-

shipper of the LORD, but looks on the LORD as the God of Abraham, and sees that Abraham's son Isaac is "now the blessed of the LORD."

33. *Shebah... Beer-sheba*] The well, dug by Abraham, and secured to him by oath (marg. ref.), had been covered and lost. It is found by Isaac's servants just after the covenant made between him and Abimelech. The whole series of events recalls to Isaac's mind the original name, and that which gives rise to the name; and so he restores, not the well only, but the name also. It is supposed by Robinson, that the one is that dug by Abraham, the other that dug by Isaac, the name having been afterwards given to both.

34. *Esau was forty years old, &c.*] Isaac was now a hundred years old. Esau marries

- the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: which ^awere ^{1a}a grief of mind unto Isaac and to Rebekah.
- CHAP. 27.** AND it came to pass, that when Isaac was old, and ^ahis eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, 2 Behold, *here am I*. And he said, Behold now, I am old, I 3 ^bknow not the day of my death: ^cnow therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the 4 field, and ²take me *some* venison; and make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul 5 ^dmay bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* 6 venison, *and* to bring *it*. ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy 7 brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. 8 Now therefore, my son, ^eobey my voice according to that which 9 I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them 10 ^fsavoury meat for thy father, such as he loveth: and thou shalt bring *it* to thy father, that he may eat, and that he ^gmay bless thee before his death. And Jacob said to Rebekah his mother, Behold, ^hEsau my brother *is* a hairy man, and I *am* a smooth 12 man: my father peradventure will ⁱfeel me, and I shall seem to him as a deceiver; and I shall bring ^ka curse upon me, and not 13 a blessing. And his mother said unto him, ^lUpon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. 14 And he went, and fetched, and brought *them* to his mother: and his mother ^mmade savoury meat, such as his father loved. 15 And Rebekah took ³ⁿgoodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her 16 younger son: and she put the skins of the kids of the goats upon 17 his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the 18 hand of her son Jacob. ¶ And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my

¹ Heb. *bitterness of spirit*.² Heb. *hunt*.³ Heb. *desirable*.

two wives and both of them Canaanites, (xxxvi. 2), on account of which he is called "a fornicator" by the Apostle (Heb. xii. 16).

XXVII. 1. *Isaac was old*] About one hundred and thirty-seven years.

3. *quiver*] Either the quiver which hung over the shoulder, or the sword, the "hanger," which was suspended by the side.

4. *that my soul may bless thee*] Isaac as the priestly and prophetic head of his house, is privileged to bless and to foretell the fortunes of his family. Yet he forgets the decree, "the elder shall serve the younger" (xxv. 23), and the fact that Esau had sold his birthright and alienated it from him for ever by a solemn oath (xxv. 33).

6. Rebekah had no doubt treasured up that decree, and she probably knew that Jacob had bought Esau's birthright. Now, believing rightly that the father's benedic-

tion would surely bring blessing with it, she fears that these promises and hopes would fail. She believed, but not with that faith, which can patiently abide till God works out His plans by His Providence. So she strove to force forward, as it were, the event by unlawful means.

15. *goodly raiment*] It is a tradition that the firstborn in the patriarchal times, holding the office of priesthood, had a sacerdotal vestment in which they offered sacrifice; and that it was this sacerdotal vestment which was kept by Rebekah for Esau, and which was now put upon Jacob.

16. *the skins of the kids of the goats*] The Romans used kid skins for false hair to conceal baldness. The wool of the oriental goats is much longer and finer than of those of this country.

- 19 son? And Jacob said unto his father, *I am Esau thy firstborn*;
 I have done according as thou badest me: arise, I pray thee, sit
 20 and eat of my venison, ^{o ver. 4.} that thy soul may bless me. And Isaac
 said unto his son, How *is it* that thou hast found *it* so quickly,
 my son? And he said, Because the LORD thy God brought *it* ¹ to
 21 me. And Isaac said unto Jacob, Come near, I pray thee, that
 I ^{p ver. 12.} may feel thee, my son, whether thou *be* my very son Esau or
 22 not. And Jacob went near unto Isaac his father; and he felt
 him, and said, The voice *is* Jacob's voice, but the hands *are* the
 23 hands of Esau. And he discerned him not, because ^{q ver. 16.} his hands
 were hairy, as his brother Esau's hands: so he blessed him.
 24 And he said, *Art* thou my very son Esau? And he said, *I am*.
 25 And he said, Bring *it* near to me, and I will eat of my son's
 venison, ^{r ver. 4} that my soul may bless thee. And he brought *it* near
 to him, and he did eat: and he brought him wine, and he
 26 drank. And his father Isaac said unto him, Come near now,
 27 and kiss me, my son. And he came near, and kissed him: and
 he smelled the smell of his raiment, and blessed him, and said,
 Sec, ^{s Hos. 14. 6.} the smell of my son *is* as the smell of a field which the
 LORD hath blessed:
 28 Therefore God give thee of ^{t Heb. 11. 20.} the dew of heaven, and ^{u Dcut. 33.} the
 fatness of the earth, and ^{v Sam. 1. 21.} plenty of corn and wine:
 29 ^{w ch. 45. 18.} Let people serve thee, and nations bow down to thee:
 Be lord over thy brethren, and ^{x Dcut. 33.} let thy mother's sons bow
 down to thee:
^{y ch. 9. 25.} Cursed be every one that curseth thee, and blessed *be* he that
 blesseth thee.
 30 ¶ And it came to pass, as soon as Isaac had made an end
 of blessing Jacob, and Jacob was yet scarce gone out from
 the presence of Isaac his father, that Esau his brother came
 31 in from his hunting. And he also had made savoury meat,
 and brought it unto his father, and said unto his father, Let
 my father arise, and ^{b ver. 4.} eat of his son's venison, that thy soul
 32 may bless me. And Isaac his father said unto him, Who *art*
 33 thou? And he said, *I am* thy son, thy firstborn Esau. And
 Isaac ^{c ch. 25. 26.} trembled very exceedingly, and said, Who? where *is* he
 that hath ^{d ch. 25. 33.} taken venison, and brought *it* me, and I have eaten
 of all before thou camest, and have blessed him? Yea, ^{e ch. 25. 3, 4.} and he
 34 shall be blessed. And when Esau heard the words of his
 father, ^{f Heb. 12.} he cried with a great and exceeding bitter cry, and
 35 said unto his father, Bless me, ^{g 17.} even me also, O my father. And
 he said, Thy brother came with subtilty, and hath taken away
 36 thy blessing. And he said, ^{h ch. 25. 26.} Is not he rightly named ^{i ch. 25. 33.} Jacob?
 For he hath supplanted me these two times: ^j he took away my
 birthright; and, behold, now he hath taken away my blessing.
^{1 Heb. before me.} ^{2 Heb. trembled with a great trembling greatly.} ^{3 Heb. hunted.} ^{4 That is, a supplanter.}

20. The covering of his falsehood with this appeal to the Most High is the worst part of Jacob's conduct.

26. It has been suggested that Isaac asked his son to kiss him, that he might distinguish the shepherd who would smell of the flock from the huntsman who would smell of the field.

28. God! Lit. The God, i.e. that God just named, the God of thy Father, viz. JEHOVAH. The blessing is, as usual, thrown into poetic form.

29. Let people serve thee, and nations bow down to thee! This was fulfilled in the extensive dominions of the descendants of Jacob under David and Solomon, but, no doubt, has a fuller reference to later times (Isa. lx. 5, 6. Cp. Rom. xi. 25).

36. Is not he rightly named Jacob? See marg. ref. The words seem to mean, Is there not a connection between the meaning of his name Jacob, and the fact that he thus supplants or outwits me?

- ^a Fulfilled,
² Sam. 8. 14.
ver. 29.
^b ver. 28.
- 37 And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, ^cBehold, I have made him thy lord, and all his brethren have I given to him for servants; and ^awith corn and wine have I ¹sustained him: and what shall I do
- 38 now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? Bless me, *even me also*, O my
- ¹ Heb. 12. 17. 39 father. And Esau lifted up his voice, ^aand wept. And Isaac his father answered and said unto him,
- ^k ver. 28.
Heb. 11. 20. Behold, ^kthy dwelling shall be ²the fatness of the earth, and of the dew of heaven from above;
- ¹ ch. 25. 23. 40 And by thy sword shalt thou live, and ¹shalt serve thy brother; And ^mit shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
- ¹ ch. 25. 23.
² Sam. 8. 14.
Obad. 18,
19, 20.
^m 2 Kin. 8. 20.
ⁿ ch. 37. 4, 8.
^o ch. 50. 3,
4, 10.
^p Obad. 10.
- 41 ¶ And Esau ⁿhated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^oThe days of mourning for my father are at hand; ^pthen will I slay my
- 42 brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching
- ^q Ps. 64. 5. 43 thee, doth ^qcomfort himself, *purposing* to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my
- ^r ch. 11. 31. 44 brother ^rto Haran; and tarry with him a few days, until thy 45 brother's fury turn away; until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be
- 46 deprived also of you both in one day? ¶ And Rebekah said to Isaac, ^sI am weary of my life because of the daughters of Heth: ^tif Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?
- ^a ch. 26. 35.
& 28. 8.
^t ch. 24. 3.
- ^u ch. 27. 33. **CHAP. 28.** AND Isaac called Jacob, and ^ublessed him, and charged him, and said unto him, ^vThou shalt not take a wife of the 2 daughters of Canaan. ^wArise, go to ^wPadan-aram, to the house of ^xBethuel thy mother's father; and take thee a wife from 3 thence of the daughters of ^yLaban thy mother's brother. ^yAnd
- ^b ch. 24. 3.
^c Hos. 12. 12.
^d ch. 25. 20.
^e ch. 22. 23.
^f ch. 24. 29.
^g ch. 17. 4, 6.
- ¹ Or, supported.
- ² Or, of the fatness.

40. *by thy sword thou shalt live, and shalt serve thy brother, &c.*] The prophecy thus delivered by Isaac was fulfilled in every particular. At first Esau, the elder, seemed to prosper more than his brother Jacob. There were dukes in Edom before there reigned any king over the children of Israel (see xxxvi. 31); and whilst Israel was in bondage in Egypt, Edom was an independent people. But Saul defeated and David conquered the Edomites, and they were, notwithstanding some revolts, constantly subject to Judah till the reign of Ahaz, when they threw off the yoke (2 K. xvi. 6; 2 Chr. xxviii. 7). Judas Maccabeus defeated them frequently (1 Macc. v.; 2 Macc. x.). His nephew Hyrcanus completely conquered them, and compelled them to be circumcised, and incorporated them into the Jewish nation (Joseph. 'Ant.' xiii. 9, 1); though finally under Antipater and Herod they established an Idumean dynasty, which continued till the destruction of the Jewish polity.

when thou shalt have dominion] More probably **when thou shalt toss** (the yoke), in allusion to the restlessness of the fierce Edomite under the yoke.

45. *why should I be deprived also of you both in one day?*] i.e. of Jacob by the hand of Esau, and of Esau by the hand of justice (ix. 6). The sacred history has shewn us the sins and errors of the family of Isaac; it here briefly but emphatically exhibits the distress and misery which at once followed. Even they, whom God chooses and honours, cannot sin against Him without reaping, at least in this world, the fruit of evil doings (1 Cor. xi. 32).

XXVIII. 1. Isaac has learned that God had decreed that Jacob should be the heir of the promises, the recipient of the blessings. Accordingly, in v. 4, he invokes on Jacob "the blessing of Abraham."

2. *Padan-aram*] See xxiv. 10 note.

3. *God Almighty*] "El-Shaddai." It was under this name that God appeared to

- God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be ^aa multitude of people; and give thee ^bthe blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land ^cwherein thou art a stranger,
- 5 which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
- 6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not
- 7 take a wife of the daughters of Canaan; and that Jacob obeyed his father and his mother, and was gone to Padan-aram; and Esau seeing ^dthat the daughters of Canaan ^epleased not Isaac his father; then went Esau unto Ishmael, and took unto the wives which he had 'Mahalath the daughter of Ishmael Abraham's son, ^fthe sister of Nebajoth, to be his wife. ¶ And Jacob
- 11 "went out from Beer-sheba, and went toward ^gHaran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put ^hthem for his pillows, and lay down in that place to
- 12 sleep. And he ⁱdreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold ^jthe angels of God ascending and descending on it. ^kAnd behold, the LORD stood above it, and said, ^l"I am the LORD God of Abraham thy father, and the God of Isaac: ^mthe land whereon
- 14 thou liest, to thee will I give it, and to thy seed; and ⁿ"thy seed shall be as the dust of the earth, and thou shalt ^ospread abroad ^pto the west, and to the east, and to the north, and to the south: and in thee and ^qin thy seed shall all the families of the earth
- 15 be blessed. And behold, ^r"I am with thee, and will ^skeep thee in all ^tplaces whither thou goest, and will ^ubring thee again into this land; for ^v"I will not leave thee, ^wuntil I have done ^xthat
- 16 which I have spoken to thee of. ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^ythis place; and I
- 17 knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the
- 18 gate of heaven. ¶ And Jacob rose up early in the morning, and
- ¹ Heb. an assembly of people.
² Heb. of thy sojournings.
- ³ Heb. were evil in the eyes, &c.
⁴ Heb. break forth.
- ^a ch. 12. 2.
^b ch. 17. 8.
^c ch. 24. 3.
^d & 26. 35.
^e ch. 30. 3, she is called Basemath.
^f ch. 25. 13.
^g Hos. 12. 12.
^h Called, Acts 7. 2, Charran.
ⁱ ch. 41. 1.
^j Job 33. 15.
^k John 1. 61.
^l Heb. 1. 14.
^m ch. 35. 1.
ⁿ & 48. 3.
^o ch. 26. 24.
^p ch. 13. 15.
^q & 35. 12.
^r ch. 13. 16.
^s ch. 13. 14.
^t Deut. 12. 20.
^u ch. 12. 3.
^v & reff.
^w See ver. 20, 21.
^x ch. 26. 24.
^y & 31. 3.
^z ch. 48. 16.
¹ Ps. 121. 5.
² ch. 35. 6.
³ Deut. 31. 6, 8.
⁴ Josh. 1. 5.
⁵ 1 Kin. 8. 57.
⁶ Heb. 13. 5.
⁷ Num. 23. 10.
⁸ Ex. 3. 5.
⁹ Josh. 5. 15.

Abraham (xvii. 1), and gave him the blessing to which Isaac now refers.

11. upon a certain place] Lit. on the place. The definite article probably indicates either that it was the place appointed by God, or that it was the place afterwards so famous from God's revelation to Jacob.

12. The ladder would first indicate that there was a way from God to man, and that man might by God's help mount up by it to heaven, that Angels went up from man to God, and came down from God to man, and that there was a continual Providence watching over the servants of God. But our Lord Himself further teaches (John i. 51), that the ladder signified the Son of Man, Him, Who was now afresh promised as to be of the Seed of Jacob (v. 14); Him, by Whom alone we go to God (John xiv. 6);

Who is the way to heaven, and Who has now gone there to prepare a place for us.

16. Jacob may not have had so intelligent a conviction of God's omnipresence as Christians have; but it is apparent throughout the patriarchal history that special sanctity was attached to special places. This feeling is encouraged by the highest sanction in Ex. iii. 5.

18. set it up for a pillar, and poured oil upon the top of it] This was probably the most ancient and simple form of temple or place for religious worship; excepting the altar of stones or earth for a burnt sacrifice. It was a very natural and obvious way of marking the sanctity of a spot; as in Christian times wayside-crosses and the like have been set up so frequently. The pouring oil on it was significant of the con-

* ch. 31. 13.
45.
* 35. 14.
† Lev. 8. 10.
Num. 7. 1.
23, 26.
Hos. 4. 15.
* ch. 31. 13.
Judg. 11. 30.
2 Sam. 15. 8.
† ver. 15.
* 1 Tim. 6. 8.
† Judg. 11. 31.
2 Sam. 10.
24. 30.
* Deut. 20.
17.
2 Sam. 15. 8.
2 Kin. 5. 17.
* ch. 35. 7.
14.
* Lev. 27. 30.
* Num. 23.
7.
Hos. 12. 12.

* Ex. 2. 16.

* Ex. 2. 17.

* ch. 33. 4.
* 35. 14, 15.

took the stone that he had put for his pillows, and set it up for 19 a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was 20 called Luz at the first. And Jacob vowed a vow, saying, If 21 God will be with me, and will keep me in all my ways, 22 I will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

CHAP. 29. THEN Jacob went on his journey, and came into the 2 land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great 3 stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the 4 well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban the son of Nahor? 6 And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his 7 daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered 8 together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the 9 sheep. ¶ And while he yet spake with them, Rachel came 10 with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept.

¹ That is, The house of God.

² Heb. lift up his feet.
³ Heb. children.

⁴ Heb. Is there peace to him?
⁵ Heb. Yet the day is great.

stant connexion in religious thought between unction and sanctification.

19. *Beth-el*] It is possible that the spot sanctified by Abraham (xii. 8) may have been the very place which Jacob lighted on (v. 11), and which he found to be "the house of God and the gate of heaven" (v. 17).

The place was plainly distinct from the city which was "called Luz at the first," and which afterwards received the name of Bethel from its proximity to the sanctuary. So late as the time of Joshua (see Josh. xvi. 1, 2) the two places were distinct. When the tribe of Joseph took the city (Judg. i. 22-26), they appear to have given to the city the name of Bethel, formerly attaching only to the sanctuary; and thenceforward, the name Luz having been transferred to another town, the old town of Luz was always called Bethel.

21. *then shall the Lord be my God*] Better, "And if the Lord will be my God, then shall this stone be God's house," &c. The

fulfilment of this vow is related in xxxv. 15.

22. *the tenth*] See xiv. 20. Here we have another proof that the duty of giving a tenth to God was recognized before the giving of the Law.

XXIX. 1. *The land of the people of the East*] i.e. into Mesopotamia, which lies East of Judæa (cp. xxv. 6 note).

2. Cp. xxiv. 11-15. The similarity of the two stories results from the unvarying customs of the East, and from the natural halting place being a well outside a city.

5. *Laban the son of Nahor*] i.e. the descendant, the grandson of Nahor. Just as in v. 12, Jacob calls himself the "brother" of Laban, being in truth his nephew.

8. *We cannot*] Probably because there was an agreement not to roll away the stone till all were assembled.

9. *Rachel came with her father's sheep*] Cp. Ex. ii. 16. Even now among the Arabs it is not beneath the dignity of the daughter of an Emir to water the sheep.

- 12 And Jacob told Rachel that he *was* ¹her father's brother, and that he *was* Rebekah's son: ²and she ran and told her father.
- 13 And it came to pass, when Laban heard the ¹tidings of Jacob his sister's son, that ²he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told
- 14 Laban ³all these things. And Laban said to him, ⁴Surely thou art my bone and my flesh. And he abode with him ⁵the space
- 15 of a month. ¶ And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for nought? Tell
- 16 me, what *shall* thy wages be? And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger
- 17 *was* Rachel. Leah *was* tender eyed; but Rachel *was* beautiful
- 18 and well favoured. And Jacob loved Rachel; and said, ⁶I will
- 19 serve thee seven years for Rachel thy younger daughter. And Laban said, *It is* better that I give her to thee, than that I
- 20 should give her to another man: abide with me. And Jacob
- 21 served seven years for Rachel; and they seemed unto him *but* a
- 22 few days, for the love he had to her. ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may
- 23 go in unto her. And Laban gathered together all the men of the place, and ⁷made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to
- 24 him; and he went in unto her. And Laban gave unto his
- 25 daughter Leah Zilpah his maid *for* an handmaid. And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?
- 26 And Laban said, It must not be so done in our ⁸country, to give the younger before the firstborn. ⁹Fulfil her week, and we will give thee this also for the service which thou shalt serve with
- 28 me yet seven other years. And Jacob did so, and fulfilled her
- 29 week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be
- 30 her maid. And he went in also unto Rachel, and he ¹⁰loved also Rachel more than Leah, and served with him ¹¹yet seven
- 31 other years. ¶ And when the LORD ¹²saw that Leah *was* hated, 32 he ¹³opened her womb: but Rachel *was* barren. And Leah conceived, and bare a son, and she called his name ¹⁴Reuben: for

¹ ch. 13. 8.
² 14. 14, 16.
³ ch. 24. 28.
⁴ ch. 24. 29.
⁵ ch. 2. 23.
⁶ Judg. 9. 2.
⁷ 2 Sam. 5. 1.
⁸ ch. 31. 41.
⁹ 2 Sam. 3. 14.
¹⁰ ch. 30. 26.
¹¹ Hos. 12. 12.
¹² Judg. 15.
¹³ Judg. 14.
¹⁴ John 2. 1, 2.
¹⁵ Judg. 14.
¹⁶ 12.
¹⁷ ver. 20.
¹⁸ Deut. 21. 15.
¹⁹ ch. 30. 26.
²⁰ 31. 41.
²¹ Hos. 12. 12.
²² Ps. 127. 3.
²³ ch. 30. 1.

¹ Heb. *hearing*. ² Heb. *a month of days*. ³ Heb. *place*. ⁴ That is, *See a son*.

13. *he told Laban all these things*] *i.e.* probably the cause of his exile from home, his father's blessing and command to him to marry a wife of his mother's kindred, and the various events of his journey.

17. *tender eyed*] *i.e.* weak eyed.

18. Jacob could give neither presents (cp. xxiv. 53) nor dowry, for he was a fugitive from his father's house (see xxxii. 10). He proposes therefore to serve Laban seven years, if he will give him his daughter to wife, a proposal, which Laban's grasping disposition prompts him to accept, even from one whom he calls brother (vv. 14, 15).

19. It has always been the custom with Eastern tribes to prefer marrying among their own kindred.

25. *It was Leah*] This deception was possible: the veil in which brides were veiled

was so long and close that it concealed, not only the face, but much of the figure also (cp. xxiv. 65).

27. *Fulfil her week*] *i.e.* celebrate the marriage feast for a week with Leah (cp. marg. ref.); and after that we will give thee Rachel also. It has been observed that the fraud practised by Laban on Jacob was a fit penalty for the fraud practised by Jacob on Isaac and Esau. The polygamy of Jacob must be explained on the same principle as that of Abraham. It had not yet been expressly forbidden by the revealed law of God. The marriage of two sisters was afterwards condemned (Lev. xviii. 18), but as yet there had been no such prohibition.

31. *Leah was hated*] *i.e.* less loved (cp. Mal. i. 3).

¹ Ex. 3. 7.
Deut. 26. 7.
Ps. 25. 18.

she said, Surely the LORD hath ¹looked upon my affliction; now
33 therefore my husband will love me. And she conceived again,
and bare a son; and said, Because the LORD hath heard that I
was hated, he hath therefore given me this son also: and she
34 called his name ²Simeon. And she conceived again, and bare a
son; and said, Now this time will my husband be ³joined unto
me, because I have born him three sons: therefore was his name
35 called ⁴Levi. And she conceived again, and bare a son: and
she said, Now will I praise the LORD: therefore she called his
name ⁵Judah; and ⁶left bearing.

^a Matt. 1. 2.

^a ch. 20. 31.

^b ch. 37. 11.

^c Job 5. 2.

^d ch. 16. 2.

¹ Sam. 1. 5.

^e ch. 16. 2.

^f ch. 50. 23.

^g Job 3. 12.

^h ch. 16. 2.

ⁱ ch. 16. 3.

^k 35. 22.

^l Ps. 35. 24.

^m Lam. 3. 59.

ⁿ Called,
Matt. 4. 13,
Nephthalim.
¹ ver. 4.

ⁿ Prov. 31.
23.

Luke 1. 48.

ⁿ ch. 25. 30.

^o Num. 16.

9, 13.

CHAP. 30. AND when Rachel saw that ^ashe bare Jacob no
children, Rachel ^benvied her sister; and said unto Jacob, Give
2 me children, ^cor else I die. And Jacob's anger was kindled
against Rachel: and he said, ^dAm I in God's stead, who hath
3 withheld from thee the fruit of the womb? And she said,
Behold ^emy maid Bilhah, go in unto her; ^fand she shall bear
4 upon my knees, ^gthat I may also ^hhave children by her. And
she gave him Bilhah her handmaid ⁱto wife: and Jacob went in
5 unto her. And Bilhah conceived, and bare Jacob a son. And
6 Rachel said, God hath ^jjudged me, and hath also heard my voice,
7 and hath given me a son: therefore called she his name ^kDan.
And Bilhah Rachel's maid conceived again, and bare Jacob a
8 second son. And Rachel said, With ^lgreat wrestlings have I
wrestled with my sister, and I have prevailed: and she called
9 his name ^mNaphtali. ¶ When Leah saw that she had left
bearing, she took Zilpah her maid, and ⁿgave her Jacob to wife.
10, 11 And Zilpah Leah's maid bare Jacob a son. And Leah said,
12 A troop cometh: and she called his name ^oGad. And Zilpah
13 Leah's maid bare Jacob a second son. And Leah said, ^pHappy
am I, for the daughters ^qwill call me blessed: and she called his
14 name ^rAsher. ¶ And Reuben went in the days of wheat harvest,
and found mandrakes in the field, and brought them unto his
mother Leah. Then Rachel said to Leah, ^sGive me, I pray
15 thee, of thy son's mandrakes. And she said unto her, ^tIs it a
small matter that thou hast taken my husband? And wouldst
thou take away my son's mandrakes also? And Rachel said,
Therefore he shall lie with thee to night for thy son's mandrakes.
16 And Jacob came out of the field in the evening, and Leah went
out to meet him, and said, Thou must come in unto me; for

¹ That is, *Hearing*.

² That is, *Joined*. See

Num. 18. 2, 4.

³ That is, *Praise*.

⁴ Heb. *stood from bearing*.

⁵ Heb. *be built by her*.

⁶ That is, *Judging*.

⁷ Heb. *wrestlings of God*,

ch. 23. 6.

⁸ That is, *My wrestling*.

⁹ That is, *A troop*, or,
company, Isai. 65. 11.

¹ Heb. *In my happiness*.

² That is, *Happy*.

32, 33. The birth of her first son convinces Leah that God hath *seen* her (see the margin), the second that God hath *heard* her.

34-5. *Levi, Judah*] See margin.

XXX. 8. *With great wrestlings*] See margin. "Wrestling" being a type of prayer, it is most probable that in this passage the allusion is to Rachel's earnest striving in prayer with God for the blessing of offspring. Rachel had manifested impatience (v. 1) and neglect of prayer, seeking from Jacob what only could be given of God. Jacob's remonstrance with her, v. 2, may

have directed her to wiser and better thoughts.

11. *A troop cometh*] Rather, *Good fortune (cometh)* [or, In good fortune (am I)].

14. *mandrakes*] The plant was a species closely allied to the deadly nightshade, and is still found on the lower ranges of Lebanon and Hermon. It has broad leaves and green apples, which become pale yellow when ripe. The ancients believed them calculated to produce fruitfulness, love, hence their name in Hebrew, *dudaim*, and Rachel evidently shared in this superstitious belief.

surely I have hired thee with my son's mandrakes. And he lay
17 with her ^{that} night. And God hearkened unto Leah, and she
18 conceived, and bare Jacob the fifth son. And Leah said, God
hath given me my hire, because I have given my maiden to my
19 husband: and she called his name ¹Issachar. And Leah con-
20 ceived again, and bare Jacob the sixth son. And Leah said,
God hath endued me with a good dowry; now will my husband
dwell with me, because I have born him six sons: and she called
21 his name ²Zebulun. And afterwards she bare a daughter, and
22 called her name ³Dinah. ¶ And God ⁴remembered Rachel, and
23 God hearkened to her, and ⁵opened her womb. And she con-
ceived, and bare a son; and said, God hath taken away ⁶my
24 reproach: and she called his name ⁷Joseph; and said, ⁸The
25 LORD shall add to me another son. ¶ And it came to pass,
when Rachel had born Joseph, that Jacob said unto Laban,
"Send me away, that I may go unto ⁹mine own place, and to
26 my country. Give me my wives and my children, ¹⁰for whom I
have served thee, and let me go: for thou knowest my service
27 which I have done thee. And Laban said unto him, I pray
thee, if I have found favour in thine eyes, ¹¹tarry: for ¹²I have
learned by experience that the LORD hath blessed me ¹³for thy
28 sake. And he said, ¹⁴Appoint me thy wages, and I will give it.
29 And he said unto him, ¹⁵Thou knowest how I have served
30 thee, and how thy cattle was with me. For it was little which
thou hadst before I came, and it is now ¹⁶increased unto a multi-
tude; and the LORD hath blessed thee ¹⁷since my coming: and
31 now when shall I ¹⁸provide for mine own house also? And he
said, What shall I give thee? And Jacob said, Thou shalt not
give me any thing: if thou wilt do this thing for me, I will
32 again feed and keep thy flock. I will pass through all thy flock
to day, removing from thence all the speckled and spotted
cattle, and all the brown cattle among the sheep, and the spotted

¹ Called, Matt. 4. 13, Zebulun.
² ch. 8. 1.
³ 1 Sam. 1. 19.
⁴ ch. 29. 31.
⁵ 1 Sam. 1. 6.
⁶ Isai. 4. 1.
⁷ Luke 1. 25.
⁸ ch. 35. 17.
⁹ ch. 24. 54, 56.
¹⁰ ch. 18. 33.
¹¹ & 31. 55.
¹² ch. 29. 20, 30.
¹³ ch. 30. 3. 5.
¹⁴ See ch. 26. 24.
¹⁵ ch. 29. 15.
¹⁶ ch. 31. 6, 38, 39, 40.
¹⁷ Matt. 24. 45.
¹⁸ Tit. 2. 10.

¹⁹ 1 Tim. 5. 8.

¹ That is, *An hire*.

² That is, *Dwelling*.

³ That is, *Judgment*.

⁴ That is, *Adding*.

⁵ Heb. *broken forth*, ver. 43.

⁶ Heb. *at my foot*.

18, 20. *Issachar, Zebulun*] See margin.

21. *Dinah*] *i.e.* "judgment." Jacob had other daughters (see xxxvii. 35; xli. 7); but daughters, as they did not constitute links in a genealogy, are not mentioned except when some important history attaches to them. In Dinah's case see the history in ch. xxxiv.

25. The words of this verse seem to indicate that Jacob did not desire to leave Laban, at all events till after Joseph's birth. Many reasons may have induced him to remain in Padan-aram longer than the stipulated fourteen years; the youth of his children unfitting them for a long journey, the pregnancy of some of his wives, the unhappy temper of his beloved Rachel, whom he may have been unwilling to take from her parents, till she had a son of her own to comfort her; above all, the fear of Esau's anger who had resolved to slay him.

27. *I have learned by experience*] **I have learned by divination**, "I have divined by omens deduced from serpents." The heathenism of Laban's household appears from

xxxi. 19, 32; and though Laban acknowledged the LORD to be Jacob's God (xxxi. 29), this did not prevent him from using superstitious and heathenish practices.

30. *since my coming*] *Lit.* "at my foot," *i.e.* God sent blessing to thee following on my footsteps, wherever I went.

32. In the East the sheep are very rarely black or spotted, and the goats but rarely speckled with white. Jacob therefore proposes to separate from the flock all the spotted and speckled sheep and goats, which would be comparatively few, and to have for his hire only those lambs and kids, born of the unspeckled flock, which themselves should be marked with spots and speckles and ringstrakes. Laban thankfully (*v.* 34) accepts the offer, and, to make matters the surer, he removes all the spotted and ringstraked goats, and all the sheep with any brown in them, three days' journey from the flock of white sheep and brown goats to be left under Jacob's care (see *vv.* 35, 36).

^a ch. 31. 8.^e Ps. 37. 9.

and speckled among the goats: and ^dof such shall be my hire.
 33 So shall my 'righteousness answer for me 'in time to come, when it shall come for my hire before thy face: every one that ^{is} not speckled and spotted among the goats, and brown among
 34 the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word.
 35 ¶ And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.
 36 And he set three days' journey betwixt himself and Jacob: and
 37 Jacob fed the rest of Laban's flocks. ¶ And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which
 38 was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they
 39 came to drink. And the flocks conceived before the rods, and
 40 brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not
 41 unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among
 42 the rods. But when the cattle were feeble, he put them not in:
 43 so the feebler were Laban's, and the stronger Jacob's. And the man ^gincreased exceedingly, and ^hhad much cattle, and maid-servants, and men-servants, and camels, and asses.

^g ver. 30.^h ch. 13. 2,

& 24. 35.

& 26. 13, 14.

^a Ps. 49. 16.^b ch. 4. 5.^c Deut. 28.

CHAP. 31. AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was
 2 our father's hath he gotten all this ^aglory. And Jacob beheld
 the countenance of Laban, and, behold, it was not ^ctoward
 3 him ^aas before. ¶ And the LORD said unto Jacob, ^dReturn
 unto the land of thy fathers, and to thy kindred; and I will be
 4 with thee. ¶ And Jacob sent and called Rachel and Leah to
 5 the field unto his flock, and said unto them, ^eI see your father's
 countenance, that it is not toward me as before; but the God of
 6 my father ^fhath been with me. And ^gye know that with all
 7 my power I have served your father. And your father hath
 deceived me, and ^hchanged my wages ⁱten times; but God
 8 ^ksuffered him not to hurt me. If he said thus, ^lThe speckled
 shall be thy wages; then all the cattle bare speckled: and if he

^m 32. v.ⁿ ver. 2.^o ver. 3.^p vv. 38—41

ch. 30. 29.

^q ver. 41.^r Num. 14.

22.

Neh. 4. 12.

Job 19. 3.

Zech. 8. 23.

^s ch. 20. 6.^t Ps. 105. 14.^u ch. 30. 32.¹ Heb. *to-morrow*, Ex. 13. 14.² Heb. *as yesterday and the day before*, 1 Sam. 19. 7.

37. The word translated *poplar* is rather the storax or gum-tree, the *laccé* the almond, and the *chestnut-tree* the plane.

40. The meaning appears to be, that Jacob separated those lambs which were born after the artifice mentioned above, keeping the spotted lambs and kids apart; but though he thus separated them, he contrived that the ewes and she goats should have the speckled lambs and kids in sight. "His own flocks," mentioned in the latter part of the verse, were the young cattle that were born ringstraked and speckled; "La-

ban's cattle," on the contrary, were those of uniform colour in the flock tended by Jacob; not that flock which Laban had separated by three days' journey from Jacob.

XXXI. 5. *the God of my father hath been with me* i.e. God has protected me. Jacob calls him the God of his father, so distinguishing the Most High from the gods of the nations and the idols, which the family of Laban worshipped (rr. 19, 30), and Laban admits the distinction (rr. 29, 53).

7. *ten times* i.e. "very frequently." Cp. marg. reff.

said thus, The ringstraked shall be thy hire; then bare all the 9 cattle ringstraked. Thus God hath ¹ taken away the cattle of ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ 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- * ch. 24. 50. night, and said unto him, Take heed that thou ^aspeak not to
 25 Jacob ¹either good or bad. Then Laban overtook Jacob. Now
 Jacob had pitched his tent in the mount: and Laban with his
 26 brethren pitched in the mount of Gilead. ¶ And Laban said to
 Jacob, What hast thou done, that thou hast stolen away unawares
 a 1 Sam. 30. to me, and ^ccarried away my daughters, as captives *taken* with
 2. the sword? Wherefore didst thou flee away secretly, and ²steal
 away from me; and didst not tell me, that I might have sent
 thee away with mirth, and with songs, with tabret, and with
 b ver. 55. 28 harp? And hast not suffered me ^bto kiss my sons and my
 Ruth 1. 9, 29 daughters? ^cThou hast now done foolishly in *so* doing. It is in
 14. the power of my hand to do you hurt: but the ^dGod of your
 1 Kin. 19. 20. father spake unto me ^eyesternight, saying, Take thou heed that
 Acts 20. 37. 30 thou speak not to Jacob either good or bad. And now, *though*
 c 1 Sam. 13. 13. thou wouldest needs be gone, because thou sore longedst after
 2 Chr. 16. 9. thy father's house, *yet* wherefore hast thou ^fstolen my gods?
 d ver. 53. 31 ¶ And Jacob answered and said to Laban, Because I was afraid:
 ch. 28. 13. for I said, Peradventure thou wouldest take by force thy daugh-
 e ver. 24. 32 ters from me. With whomsoever thou findest thy gods, ^glet
 f ver. 19. him not live: before our brethren discern thou what *is* thine
 Judg. 18. 21. with me, and take *it* to thee. For Jacob knew not that Rachel
 g See ch. 41. 9. had stolen them. And Laban went into Jacob's tent, and
 into Leah's tent, and into the two maidservants' tents; but he
 found *them* not. Then went he out of Leah's tent, and entered
 34 into Rachel's tent. Now Rachel had taken the images, and put
 them in the camel's furniture, and sat upon them. And Laban
 35 ^hsearched all the tent, but found *them* not. And she said to her
 father, Let it not displease my lord that I cannot ⁱrise up before
 thee; for the custom of women *is* upon me. And he searched,
 36 but found not the images. ¶ And Jacob was wroth, and chode
 with Laban: and Jacob answered and said to Laban, What *is*
 my trespass? what *is* my sin, that thou hast so hotly pursued
 37 after me? Whereas thou hast ^jsearched all my stuff, what hast
 thou found of all thy household stuff? Set *it* here before my
 brethren and thy brethren, that they may judge betwixt us
 38 both. This twenty years *have I been* with thee; thy ewes and
 thy she goats have not cast their young, and the rams of thy
 f Ex. 23. 10. 39 flock have I not eaten. ^kThat which was torn *of beasts* I
 k Ex. 22. 12. brought not unto thee; I bare the loss of it; of ^kmy hand didst
 thou require it, *whether* stolen by day, or stolen by night.

¹ Heb. *from good to bad*.² Heb. *hast stolen me* (cp. v. 20).³ Heb. *felt*.

[31. This is an answer to the question in v. 27, and v. 32 is an answer to that in v. 30.]

34. *the camel's furniture*—the covered seat, litter, or palanquin, which was placed on the back of the camel for carrying women and children and supplied with curtains for concealing them, not only from sun and wind, but also from public view.

38. The following table gives the dates of the chief events in Jacob's life, according to Dr. Kennicott and Bp. Horsley:—

Years of Jacob's
life.

40 Esau marries two Hittite
wives, xxvi. 34.

Years of Jacob's
life.

57 Jacob goes to Padan-aram,
Isaac being 117.

58 Esau goes to Ishmael and
marries his daughter, xxviii.

9. 63 Ishmael dies, aged 137, xxv.
17.

94 Jacob marries Leah and Ra-
chel, xxix. 20, 21, 27, 28.

{ Reuben, Simeon, Levi, and
Judah, born of Leah.
Dan and Naphtali, born of
Bilhah.

{ 71 End of fourteen years' service.

40 *Thus* I was; in the day the drought consumed me, and the
 41 frost by night; and my sleep departed from mine eyes. Thus
 • have I been twenty years in thy house; I ¹served thee fourteen
 years for thy two daughters, and six years for thy cattle: and
 42 ²thou hast changed my wages ten times. ³Except the God of
 my father, the God of Abraham, and ⁴the fear of Isaac, had
 been ⁵with me, surely thou hadst sent me away now empty.
⁶God hath seen mine affliction and the labour of my hands, and
 43 ⁷rebuked thee yesternight. And Laban answered and said unto
 Jacob, *These daughters are my daughters, and these children are*
my children, and these cattle are my cattle, and all that thou
seest is mine: and what can I do this day unto these my daugh-
 44 *ters, or unto their children which they have born?* Now there-
 fore come thou, ⁸let us make a covenant, I and thou; ⁹and let
 45 it be for a witness between me and thee. ¶ And Jacob ¹⁰took a
 46 stone, and set it up *for* a pillar. And Jacob said unto his
 brethren, Gather stones; and they took stones, and made an
 47 heap: and they did eat there upon the heap. And Laban called
 48 it ¹¹Jegar-sahadutha: but Jacob called it ¹²Galeed. And Laban
 said, *"This heap is a witness between me and thee this day.*
 49 *Therefore was the name of it called Galeed; and* ¹³Mizpah; for
 he said, The LORD watch between me and thee, when we are
 50 absent one from another. If thou shalt afflict my daughters, or
 if thou shalt take *other* wives beside my daughters, no man is
 51 with us; see, God is witness betwixt me and thee. And Laban
 said to Jacob, Behold this heap, and behold *this* pillar, which I
 52 have cast betwixt me and thee; this heap *be* witness, and *this*
 pillar *be* witness, that I will not pass over this heap to thee, and
 that thou shalt not pass over this heap and this pillar unto me,
 53 for harm. The God of Abraham, and the God of Nahor, the

¹ ch. 29. 27.
 28.
² ver. 7.
³ Ps. 124. 1.
 2.
⁴ ver. 53.
⁵ Isai. 8. 13.
⁶ ch. 29. 32.
⁷ Ex. 3. 7.
⁸ 1 Chr. 12.
 17.
 Jude 9.
⁹ ch. 26. 28.
¹⁰ Josh. 24.
 27.
¹¹ ch. 28. 18.
¹² Josh. 24.
 27.
¹³ Judg. 11.
 29.
 1 Sam. 7. 5.

¹ That is, *The heap of wit-*
 ness, Chald.

² That is, *The heap of wit-*
 ness, Heb.

³ That is, *A beacon, or,*
watch-tower.

Years of Jacob's life.	
20 years' assistance.	Beginning of 20 years mentioned in xxxi. 38.
	{ Gad and Asher born of Zilpah.
	{ Issachar and Zebulun, born of Leah.
	{ Dinah born.
	91 Joseph born of Rachel.
	92 Agreement made, xxx. 25—34.
	Events in the family unknown.
	97 Flight from Padan-aram.
	98 Benjamin born, Rachel dies.
	108 Joseph at 17 is carried to Egypt, xxxvii. 2.
6 years' service for cattle.	120 Isaac dies, aged 180, xxxv. 28.
	121 Joseph, aged 30, Governor of Egypt.
	130 Jacob goes down to Egypt, xlv. 1.
	147 Jacob dies, aged 147, xlvii. 28.

47. Jegar-sahadutha is the Aramaic (Chaldee or Syriac) equivalent for the Hebrew Galeed; both meaning the "heap of witness." It appears therefore that at this time Jacob spoke Hebrew whilst his uncle Laban spoke Syriac. We can best account for this by supposing that the family of Nahor originally spoke Syriac and that Abraham and his descendants learned Hebrew in Canaan.

49. *The LORD watch*] Here Laban adopts both the language and the theology of Jacob. He calls the place Mizpah, which is a Hebrew name, and he acknowledges the watchfulness of JEHOVAH the God of Abraham.

53. *The God of Abraham and the God of Nahor, the God of their father, judge between us*] The verb *judge* is in the plural. This looks as if Laban acknowledged JEHOVAH as Jacob's God and Abraham's God; but being himself descended from Nahor and Terah and doubting whether the God Who called Abraham from his father's house was the same as the God Whom Terah and Nahor had served before, he couples the God of Abraham with the God of Nahor and Terah, and calls on both to witness and

42. *the fear of Isaac*] i.e. God was the object of Isaac's reverential awe (cp. v. 53).

^v ch. 16. 5.
^u ch. 21. 23.
^a ver. 42.

^b ch. 28. 1.
^c ch. 18. 33.
^d 30. 25.
^e Ps. 91. 11.
^f Heb. 1. 14.

^g Josh. 5. 14.
^h Ps. 103. 21.
ⁱ & 148. 2.
^j Luke 2. 13.
^k ch. 30. 14,
^l 16.
^m ch. 36. 6.
ⁿ Deut. 2. 5.
^o Josh. 24. 4.
^p Prov. 15. 1.
^q ch. 30. 43.
^r ch. 33. 8,
^s 15.
^t ch. 33. 1.
^u ch. 35. 3.

^v Ps. 50. 15.
^w ch. 28. 13.
^x ch. 31. 3,
^y 13.

^z ch. 24. 27.

^a Job 8. 7.

^b Ps. 59. 1, 2.

God of their father, ^vjudge betwixt us. And Jacob ^aswore by
 54 ^cthe fear of his father Isaac. Then Jacob ^doffered sacrifice
 upon the mount, and called his brethren to eat bread: and they,
 55 did eat bread, and tarried all night in the mount. And early in
 the morning Laban rose up, and kissed his sons and his daugh-
 ters, and ^eblessed them: and Laban departed, and ^freturned
 unto his place.

CHAP. 32. AND Jacob went on his way, and ^gthe angels of God
 2 met him. And when Jacob saw them, he said, ^hThis is God's
 3 ⁱhost: and he called the name of that place ^jMahanaim. ¶ And
 Jacob sent messengers before him to Esau his brother ^kunto the
 4 land of Seir, ^lthe ^mcountry of Edom. And he commanded them,
 saying, ⁿThus shall ye speak unto my lord Esau; Thy servant
 Jacob saith thus, I have sojourned with Laban, and stayed
 5 there until now: and ^oI have oxen, and asses, flocks, and men-
 servants, and womenservants: and I have sent to tell my lord,
 6 that ^pI may find grace in thy sight. And the messengers
 returned to Jacob, saying, We came to thy brother Esau, and
 also ^qhe cometh to meet thee, and four hundred men with him.
 7 Then Jacob was greatly afraid and ^rdistressed: and he divided
 the people that ^swas with him, and the flocks, and herds, and
 8 the camels, into two bands; and said, If Esau come to the one
 company, and smite it, then the other company which is left
 9 shall escape. ¶ ^tAnd Jacob said, ^uO God of my father Abraham,
 and God of my father Isaac, the LORD ^vwhich saidst unto me,
 Return unto thy country, and to thy kindred, and I will deal
 10 well with thee: ^wI am not worthy of the least of all the ^xmercies,
 and of all the truth, which thou hast shewed unto thy servant;
 for with ^ymy staff I passed over this Jordan; and now I am
 11 become two bands. ^zDeliver me, I pray thee, from the hand of

¹ Or, *killed beasts.*

² That is, *Two hosts*, or,

³ Heb. *field.*

⁴ Heb. *I am less than all,*

judge. Polytheism had still hold on Laban, though he felt the power of the God of Jacob. We learn from Josh. xxiv. 2, that the ancestors of Abraham worshipped strange gods.

The fear of Isaac] See v. 42.

XXXII. 1. When Jacob was flying from Esau, he had a vision of Angels ascending and descending on the ladder of God. He was thus assured of God's providential care over him, and mysteriously taught that there was a way from heaven to earth and from earth to heaven (xxviii. 12). Now he is about to fall into the power of Esau; and so the Angels encamped, perhaps on each side of him (*Mahanaim*, v. 2, signifying "two camps"), may have been sent to teach him, as a similar vision taught afterwards the servant of Elisha (2 K. vi. 16, 17), that, though he was encompassed with danger, there were more with him than could be against him, or, as the Psalmist wrote afterwards, that "the angel of the LORD encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7).

2. Mahanaim] See margin. This place (mod. Mahneh) was in the tribe of Gad, and was assigned to the Levites, Josh. xxi. 38.

3. unto the land of Seir, the country of Edom] See xiv. 6. Esau eventually took possession of Seir, driving out or subjugating the Horites. It may have been for this very conquest, that he was now at the head of 400 armed men (v. 6). He had not yet removed his household from Canaan, and did not settle permanently in his newly conquered possession till after his father's death (xxxvi. 1-8).

7-9. Though he had just seen a vision of Angels, he was not unnaturally alarmed at the apparently hostile approach of Esau. His faith was imperfect, but he was a religious man, and so he seeks in his terror help from God. He appeals to the Most High as the Covenant God, Who had given promises to his fathers, of which promises he himself was the heir, and Who had revealed Himself to the chosen family as the self-existent JEHOVAH, Who would be their God. The whole prayer is one of singular beauty and piety.

[**10. my staff...two bands**] i.e. he had left home a lone man, now he was returning the prosperous head of a family.]

my brother, from the hand of Esau: for I fear him, lest he will
 12 come and smite me, and ¹the mother with the children. And
 13 thou saidst, I will surely do thee good, and make thy seed
 as the sand of the sea, which cannot be numbered for multitude.
 14 ¶ And he lodged there that same night; and took of that which
 15 came to his hand ²a present for Esau his brother; two hundred
 she goats, and twenty he goats, two hundred ewes, and twenty
 16 rams, thirty milch camels with their colts, forty kine, and ten
 17 bulls, twenty she asses, and ten foals. And he delivered them
 into the hand of his servants, every drove by themselves; and
 said unto his servants, Pass over before me, and put a space
 18 betwixt drove and drove. And he commanded the foremost,
 saying, When Esau my brother meeteth thee, and asketh thee,
 saying, Whose art thou? And whither goest thou? And whose
 19 are these before thee? Then thou shalt say, *They be thy*
servant Jacob's; it is a present sent unto my lord Esau: and,
 20 behold, also he is behind us. And so commanded he the second,
 and the third, and all that followed the droves, saying, On this
 21 manner shall ye speak unto Esau, when ye find him. And say
 ye moreover, Behold, thy servant Jacob is behind us. For he
 said, I will ³appease him with the present that goeth before me,
 and afterward I will see his face; peradventure he will accept
 22 of me. So went the present over before him: and himself
 23 lodged that night in the company. And he rose up that night,
 and took his two wives, and his two womenservants, and his
 24 eleven sons, and passed over the ford Jabbok. And he took
 them, and ⁴sent them over the brook, and sent over that he had.
 25 ¶ And Jacob was left alone; and there ⁵wrestled a man with him
 until the ⁶breaking of the day. And when he saw that he

⁷ Hos. 10. 14.
⁸ ch. 28. 13,
 14, 15.

⁹ ch. 43. 11.
 Prov. 18. 16.

¹⁰ Prov. 21.
 14.

¹¹ Deut. 3. 16.

¹² Hos. 12. 3,
 4.
 Eph. 6. 12.

¹ Heb. upon.

² Heb. my face, Job 42.
 8, 9.

³ Heb. caused to pass.

⁴ Heb. ascending of the
 morning.

20. *I will appease him, &c.*] Literally "I will cover his face with the present," an expression apparently signifying to induce the person to turn away from or connive at a fault (cp. xx. 16 note). "To accept or lift up the face" was equivalent to accepting a person favourably (cp. xl. 13).

22. *the ford Jabbok*] or "the ford of Jabbok." The Jabbok flowed into the Jordan about half way between the Dead Sea and the sea of Galilee, at a point nearly opposite to Shechem. It is now called *Zerka*.

24. Jacob remained to the last that he might see all his family pass safely through the ford, and that he might once more give himself to earnest prayer for God's protection in his expected meeting with his brother Esau.

there wrestled a man with him.] He is called "the angel," Hos. xii. 4, and Jacob says of Him (v. 30), "I have seen God face to face." The Jews believed that he was either Esau's special guardian Angel (cp. Acts xii. 15), or the Angel that presided over Esau's country (cp. Dan. x. 13). Many Christian commentators also prefer to consider this a vision of a created Angel, as thinking it inconsistent

with the greatness of the Creator to have manifested Himself in this manner to Jacob. Most of the Fathers, however, thought this to have been one of the manifestations of the eternal Son, anticipatory of His incarnation.

25. *when he saw that he prevailed not against him.*] The mystical meaning of the whole transaction seems probably to be of this kind. The time was a turning-point in Jacob's life. There had been much most faulty in his character; which had led him to much trouble, and subjected him to a long penitential and reformatory discipline. He was now returning after an exile of many years, to the land of his birth, which had been promised to him for his inheritance. It was a great crisis. Should he fall under the power of Esau and so suffer to the utmost for his former sins? Or should he obtain mercy and be received back to his father's house as the heir of the promises? The mysterious conflict, in which by Divine mercy and strength he was permitted to prevail, was vouchsafed to him as an indication that his repentance, matured by long schooling and discipline and manifested in fervent and humble prayer, was accepted

^v See
Matt. 26. 41.
2 Cor. 12. 7.
^z See
Luke 24. 28.
^a Hos. 12. 4.
^b ch. 35. 10.
2 Kin. 17. 34.
^c Hos. 12. 3,
4.
^d ch. 25. 31.
& 27. 33.
^e Judg. 13.
18.
^f ch. 16. 13.
Ex. 24. 11.
& 33. 20.
Deut. 5. 24.
Judg. 6. 22.
& 13. 22.
Isai. 6. 5.

^a ch. 32. 6.

^b ch. 18. 2.
& 42. 6.

^c ch. 32. 26.
^d ch. 45. 14,
15.

^e ch. 48. 9.
Ps. 127. 3.
Isai. 8. 18.

ch. 32. 16.
^v ch. 32. 5.

prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. ¶ And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. 33. AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in

¹ That is, *A prince of God.*

² That is, *The face of God.*

³ Heb. *to thee?*

⁴ Heb. *What is all this band to thee?*

with God and blessed by the Son of God, Whose ancestor in the flesh he was now once more formally constituted.

the hollow of the thigh] The socket of the hip-joint. The reason of this act of the Angel was very probably lest Jacob might think that by his own strength and not by grace he had prevailed with God; as St. Paul had the thorn in the flesh sent to him lest he "should be exalted above measure," 2 Cor. xii. 7.

26. The time had arrived, the breaking of the day, when Jacob must prepare to meet Esau and to appease his anger. It was for Jacob's sake, not for His own convenience, that the Divine wrestler desired to go. Jacob had plainly discovered that his antagonist was a heavenly visitor. Though he had been permitted to prevail in the contest, he still desired blessing for the future.

28. *Israel*] [either, "a striver for El (God)," or "El strives"]. The Authorised Version combines two senses of the Hebrew

word: "a prince" and have "power." Others render the last clause, "Thou hast had power with God, and how much more wilt thou prevail with men."

29. *Wherefore is it that thou dost ask after my name?*] Cp. marg. ref. In the present instance the words perhaps mean, "Why dost thou ask My name? It may be plain to you Who I am."

30. *Peniel*] i.e. "the face of God." Elsewhere (v. 11) it is always *Penuel*. The words have no difference of meaning.

32. *the sinew which shrank*] The "sciatic nerve," which is one of the largest in the body, and extends down the thigh and leg to the ankle. The custom prevailing among the Jews to this day of abstaining religiously from eating this sinew seems a lasting monument of the historical truth of this wonderful event in the life of Jacob.

XXXIII. 3. *bowed himself to the ground*] See marg. ref.

9 the sight of my lord. And Esau said, I have enough, my
10 brother; ¹keep that thou hast unto thyself. And Jacob said,
• Nay, I pray thee, if now I have found grace in thy sight, then
receive my present at my hand: for therefore I ²have seen thy
face, as though I had seen the face of God, and thou wast
• ¹¹pleased with me. Take, I pray thee, ³my blessing that is
brought to thee; because God hath dealt graciously with me,
and because I have ²enough. ⁴And he urged him, and he took
12 it. And he said, Let us take our journey, and let us go, and
13 I will go before thee. And he said unto him, My lord knoweth
that the children *are* tender, and the flocks and herds with
young *are* with me: and if men should overdrive them one day,
14 all the flock will die. Let my lord, I pray thee, pass over
before his servant: and I will lead on softly, ⁵according as the
cattle that goeth before me and the children be able to endure,
15 until I come unto my lord ⁶unto Seir. And Esau said, Let me
now ⁷leave with thee *some* of the folk that *are* with me. And he
said, ⁸What needeth it? ⁹Let me find grace in the sight of my
16 lord. So Esau returned that day on his way unto Seir. And
17 Jacob journeyed to ¹⁰Succoth, and built him an house, and
made booths for his cattle: therefore the name of the place is
18 called ¹¹Succoth. ¶ And Jacob came to ¹²Shalem, a city of
¹³Shechem, which *is* in the land of Canaan, when he came from
19 Padan-aram; and pitched his tent before the city. And ¹⁴he
bought a parcel of a field, where he had spread his tent, at the
hand of the children of ¹⁵Hamor, Shechem's father, for an
20 hundred ¹⁶pieces of money. And he erected there an altar, and
¹⁷called it ¹⁸El-elohe-Israel.

¹ ch. 43. 3.
² Sam. 3. 13.
& 14. 24.
Matt. 18. 10.
³ Judg. 1. 15.
⁴ 1 Sam. 25. 27.
& 30. 26.
⁵ 2 Kin. 5. 15.
⁶ 2 Kin. 5. 23.

⁷ ch. 32. 3.

⁸ ch. 34. 11.
& 47. 25.
Ruth 2. 13.
⁹ Josh. 13. 27.
Judg. 8. 5.
1's. 60. 6.
¹⁰ John 3. 23.
¹¹ Josh. 24. 1.
Judg. 9. 1.
¹² Josh. 24. 32.

¹ Heb. *be that to thee that is thine.*

² Heb. *all things*, Phil. 4. 18.

³ Heb. *according to the foot of the work, &c. and ac-*

ording to the foot of the children.

⁴ Heb. *set, or, place.*

⁵ Heb. *Wherefore is this?*

⁶ That is, *Booths.*

⁷ Called, Acts 7. 16, *Sychem.*

⁸ Called, Acts 7. 16, *Emmor.*

⁹ Or, *lamb.*

¹⁰ That is, *God the God of Israel.*

10. *for therefore I have seen thy face, &c.]* Rather "for I have seen thy face, as though I had seen the face of God," *i.e.* Esau's face had seemed as gracious and favourable to him as though it had been God's face.

11. *my blessing]* That is, "this gift which is meant to express goodwill and affection, offered with prayers for blessing on the recipient" (cp. Judg. i. 15; 1 S. xxv. 32, xxx. 26; 2 K. v. 15).

13. *with young]* In milk. *if men should overdrive them one day]* Esau's 400 horsemen would be likely to move too rapidly for the milch cattle.

14. *according as the cattle, &c.]* According to the pace (lit. "the foot,") of the cattle that is before me, and according to the pace of the children. The word for cattle is literally "work" (see margin); thence anything acquired by labour, property, and hence cattle, the chief possession of a pastoral people.

until I come unto my lord unto Seir] Jacob here intimated a hope that he might one day visit Esau at Seir, his course being then towards Shechem.

17. *booths... Succoth]* Watted enclosures, or some simple contrivance of branches

and leaves made for sheltering the milch cattle from the heat of the sun. Jacob could easily visit his father from this place. Succoth was in the valley of the Jordan, "on the other side of the Jordan eastward," and was allotted to the tribe of Gad (see marg. *reff.*).

18. *to Shalem, a city of Shechem]* If instead of "to Shalem" we adopt the rendering "in peace," or "in safety;" then we may render here "to the city of Shechem." It was perhaps called after Shechem the son of Hamor (v. 19). It was the first place in which God appeared to Abraham (xii. 6), and it is the place at which Jacob re-enters the promised land. Abraham only purchased a burial-place, Jacob purchases a dwelling-place. Perhaps the country had now become more fully inhabited, and therefore land must be secured before it could be safely lived upon.

19. *an hundred pieces of money]* "A hundred Kesita." See margin. It has been inferred that the *Kesita* was a piece of money bearing the impression of a lamb. It appears however to have been either an ingot or bar of silver of certain weight.

20. *El-elohe-Israel]* The name *Israel* con-

- ^a ch. 30. 21. **CHAP. 34.** AND ^a Dinah the daughter of Leah, which she bare
^b Tit. 2. 5. 2 unto Jacob, ^b went out to see the daughters of the land. And
when Shechem the son of Hamor the Hivite, prince of the
^c ch. 6. 2. country, ^c saw her, he ^c took her, and lay with her, and ^d defiled
Judg. 14. 1. 3 her. And his soul clave unto Dinah the daughter of Jacob,
^d ch. 20. 2. and he loved the damsel, and spake ^e kindly unto the damsel.
^e Judg. 14. 2. 4 And Shechem ^e spake unto his father Hamor, saying, Get me
5 this damsel to wife. And Jacob heard that he had defiled Dinah
his daughter: now his sons were with his cattle in the field: and
^f 1 Sam. 10. 27. 6 Jacob ^f held his peace until they were come. ¶ And Hamor the
2 Sam. 13. 22. father of Shechem went out unto Jacob to commune with him.
^g ch. 49. 7. 7 And the sons of Jacob came out of the field when they heard ^g it:
2 Sam. 13. 21. and the men were grieved, and they ^h were very wroth, because
^h Josh. 7. 15. he ^h had wrought folly in Israel in lying with Jacob's daughter;
Judg. 20. 6. 8 ⁱ which thing ought not to be done. And Hamor communed
ⁱ Deut. 23. 17. with them, saying, The soul of my son Shechem longeth for
2 Sam. 13. 12. 9 your daughter: I pray you give her him to wife. And make ye
^k ch. 13. 9. marriages with us, and give your daughters unto us, and take
^l ch. 20. 15. 10 our daughters unto you. And ye shall dwell with us: and ^k the
^m ch. 42. 34. land shall be before you; dwell and ^l trade ye therein, and ^m get
ⁿ ch. 47. 27. 11 you possessions therein. And Shechem said unto her father and
unto her brethren, Let me find grace in your eyes, and what ye
^o Exod. 22. 16, 17. 12 shall say unto me I will give. Ask me never so much ^o dowry
Deut. 22. 29. and gift, and I will give according as ye shall say unto me: but
^p 1 Sam. 18. 25. 13 give me the damsel to wife. And the sons of Jacob answered
^q see 2 Sam. 13. 24, &c. Shechem and Hamor his father ^q deceitfully, and said, because
^r Josh. 5. 9. 14 he had defiled Dinah their sister: and they said unto them, We
cannot do this thing, to give our sister to one that is uncircum-
15 cised; for ^r that ^r were a reproach unto us: but in this will we
16 be circumcised; then will we give our daughters unto you, and
we will take your daughters to us, and we will dwell with you,
17 and we will become one people. But if ye will not hearken
unto us, to be circumcised; then will we take our daughter, and
18 we will be gone. And their words pleased Hamor, and She-
19 chem Hamor's son. And the young man deferred not to do the
thing, because he had delight in Jacob's daughter: and he ^s was
^t 1 Chr. 4. 9. 20 ^s more honourable than all the house of his father. ¶ And Hamor

¹ Heb. *humbled her*, Deut. 22. 29.

² Heb. *to the heart of the damsel*: See Isai. 40. 2. Hos. 2. 14.

tains in it the syllable *El*, one of the names of God (xxxii. 28). Jacob therefore calls *El* the God of Israel, and gives this title to the altar, which he built on the spot already consecrated by Abraham (xii. 7). Jacob had hitherto spoken of JEHOVAH as the God of Abraham, and the God, or the Fear, of his father Isaac (xxxi. 42). Now on this gracious acceptance by Him, his change of name by his appointment, his return to Canaan as the heir of the land, he calls Him his own God, *El*, the God of Israel.

XXXIV. 1. Dinah's birth is mentioned before the birth of Joseph (xxx. 21-24). If Jacob's sojourn in Padan-aram was 40 years long (see xxxi. 28 note), Dinah was not less than 15 years old at this time.

went out to see the daughters of the land]

Josephus states that a feast among the Shechemites was the occasion of this visit.

3. *spake kindly unto the damsel*] Lit. "Spake to the heart of the damsel." So. l. 21; Judg. xix. 3; and cp. marg. ref.

7. *which thing ought not to be done*] These are not the words of the sons of Jacob, but of the sacred historian. They seem to have become proverbial; cp. marg. ref.

18. Circumcision was a rite known to others besides the descendants of Abraham (xvii. 5 note): and it was then practised not only by the sons of Jacob and his household, but by the Ishmaelites, and the family and household of Esau, all growing into important tribes in the neighbourhood of the Shechemites.

and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of their's be our's? Only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. ¶ And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me: and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?

CHAP. 35. AND God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. 2 Then Jacob said unto his household, and to all that were with

ch. 23. 10.

ch. 40. 5, 6, 7.

ch. 40. 6.
Josh. 7. 25.
Exod. 5. 21.
1 Sam. 13. 4.
Deut. 4. 27.
Ps. 105. 12.

ch. 28. 19.

ch. 28. 13.

ch. 27. 43.

ch. 18. 19.
Josh. 24. 15.

¹ Heb. month.

25. *Dinah's brethren*] i.e. sons of the same mother, Leah, as well as of the same father, Jacob. In the East a man is more affected by the dishonour of his sister than even by the dishonour of his wife, as he may divorce his wife but can never cease to be his sister's brother. We are not to suppose that Simeon and Levi attacked and slew all the males without help from others: see r. 27; but they only are specially mentioned, as having taken the lead in the assault, and as most strongly actuated by the spirit of revenge.

30. *I being few in number*] i.e. I and my family and followers are men so few that we can easily be numbered. A common idiom.

Jacob reproaches his sons for having brought him into danger, not for their treachery and murder. This is only another instance of Jacob's weak character, and of the fidelity of the historian. Jacob's own fault was want of straightforward honesty. It is reproduced with grievous aggravations in his sons. The timidity of his disposition, a

kindred defect with untruthfulness, shews itself now in his exclamation of fear rather than of moral horror. His more righteous indignation, the result of calmer thought, is expressed in his final judgment on the fierceness of their anger and the cruelty of their wrath (xlix. 5, 6, 7).

XXXV. 1. *Beth-el*] See marg. ref.

2. *strange gods*] Not only had Rachel stolen her father's teraphim, but probably others of Jacob's company had secreted in the camp instruments of idolatrous worship perhaps taken from the heathen city just spoiled (xxxiv. 27).

be clean] "Purify yourselves." The same word is frequently used under the Law for purification from legal uncleanness, before access to sacred ordinances (Lev. xiv. 4; Num. viii. 7; 2 Chr. xxx. 18; Ezra vi. 20; Neh. xii. 30; xiii. 22). Such purification was probably in the patriarchal times, as often even under the Law, by washing merely; all such ceremonial washings being the prototypes of Baptism, by which, false religions

* ch. 31. 19.
 Josh. 24. 23.
 1 Sam. 7. 3.
 / Ex. 19. 10.
 v ch. 32. 7.
 Ps. 107. 6.
 ^ ch. 28. 20.
 & 31. 3, 42.
 † Hos. 2. 13.
 * Josh. 24.
 26.
 Judg. 9. 6.
 † Ex. 15. 16.
 & 23. 27.
 & 34. 24.
 Deut. 11. 25.
 Josh. 2. 9.
 & 5. 1.
 1 Sam. 14. 15.
 2 Chr. 14. 14.
 m ch. 28. 19,
 22.
 n Eccles. 5.
 4.
 o ch. 28. 13.
 p ch. 24. 59.
 q Hos. 12. 4.
 r ch. 17. 5.
 s ch. 32. 28.
 t ch. 17. 1.
 & 48. 3, 4.
 Ex. 6. 3.
 u ch. 17. 5,
 & 28. 3.
 & 48. 4.
 w ch. 12. 7.
 & roff.
 x ch. 17. 22.
 y ch. 28. 18.
 z ch. 28. 10.
 a ch. 30. 24.
 1 Sam. 4. 20.

him, Put away ^athe strange gods that *are* among you, and ^bbe
 3 clean, and change your garments; and let us ^carise, and go
 up to Beth-el; and I will make there an altar unto God, ^dwho
 answered me in the day of my distress, ^eand was with me in the
 4 way which I went. And they gave unto Jacob all the strange
 gods which *were* in their hand, and *all their* ^fearrings which *were*
 in their ears; and Jacob hid them under ^gthe oak which *was* by
 5 Shechem. And they journeyed: and ^hthe terror of God was
 upon the cities that *were* round about them, and they did not
 6 pursue after the sons of Jacob. So Jacob came to ⁱLuz,
 which *is* in the land of Canaan, that *is*, Beth-el, he and all the
 7 people that *were* with him. And he ^jbuilt there an altar, and
 called the place ^kEl-beth-el: because ^lthere God appeared unto
 8 him, when he fled from the face of his brother. But ^mDeborah
 Rebekah's nurse died, and she was buried beneath Beth-el under
 9 an oak: and the name of it was called ⁿAllon-bachuth. ¶ And
^oGod appeared unto Jacob again, when he came out of Padan-
 10 aram, and blessed him. And God said unto him, Thy name *is*
 Jacob: ^pthy name shall not be called any more Jacob, ^qbut
 11 Israel shall be thy name: and he called his name Israel. And
 God said unto him, ^rI am God Almighty: be fruitful and
 multiply; ^sa nation and a company of nations shall be of thee,
 12 and kings shall come out of thy loins; and the land ^twhich I
 gave Abraham and Isaac, to thee I will give it, and to thy seed
 13 after thee will I give the land. And God ^uwent up from him
 14 in the place where he talked with him. And Jacob ^vset up a
 pillar in the place where he talked with him, *even* a pillar of
 stone: and he poured a drink offering thereon, and he poured
 15 oil thereon. And Jacob called the name of the place where God
 16 spake with him ^wBeth-el. ¶ And they journeyed from Beth-el;
 and there was but ^xa little way to come to Ephrath: and Rachel
 17 travailed, and she had hard labour. And it came to pass, when
 she was in hard labour, that the midwife said unto her, Fear
 18 not; ^ythou shalt have this son also. And it came to pass,

¹ That is, *The God of Beth-el.*

² That is, *The oak of weeping.*

³ Heb. *a little piece of ground*, 2 Kin. 5. 19.

being rejected, men are brought into the Church of the living God.

4. *ear-rings*] Here talismans or idolatrous symbols worn in the ear. See xxiv. 22; Exod. xxxv. 22.

the oak which was by Shechem] See note on xii. 6. It may have been under the very oak, or oak-grove, where Abraham pitched his tent, and which seems to have been sacred even in Joshua's time (Josh. xxiv. 26).

7. *El-beth-el*] See margin. At Bethel God first appeared to him. Then he devoted himself to God's service and received the promises of God's protection. He accordingly called the place Bethel, which name he now renews with addition of El.

9. Jacob had fulfilled his vow (xxviii. 22) by consecrating Bethel as the temple of God. Accordingly God appears to him here once more, promises him again, and more emphatically, protection, blessing, inheritance; He confirms the name of Israel already given

to him (xxxii. 28), and assures him that his posterity shall be numerous, powerful and blessed. Jacob, recognising the fulfilment of all that had been promised him when he fled from Esau, and of all that his vows had pointed to, rears again a stone pillar as he had done forty years before, and again solemnly names the place Bethel.

11. *I am God Almighty*] El-Shaddai. See xvii. 1 note. The use of the same name here is singularly appropriate, and Jacob refers to it with evident comfort and satisfaction at the close of his life (see xlviii. 3).

18. *Benjamin*] i.e. "son of the right hand," a name of good significance, the right hand being connected with prosperity, as the left hand was with calamity. There is evidently, however, a contrast between Benoni, "son of sorrow," and Benjamin, "son of prosperity." It might possibly be interpreted "son of strength," from the "strong right hand."

as her soul was in departing, (for she died) that she called his name ¹Ben-oni: but his father called him ²Benjamin. And ³Rachel died, and was buried in the way to ⁴Ephrath, which is ⁵Beth-lehem. And Jacob set a pillar upon her grave: that is ⁶the pillar of Rachel's grave ⁷unto this day. ¶ And Israel journeyed, and spread his tent beyond ⁸the tower of Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. ¶ Now the sons of Jacob were twelve: the sons of Leah; ⁹Reuben, Jacob's firstborn, and Simeon, and Levi, and ¹⁰Judah, and Issachar, and Zebulun: the sons of Rachel; Joseph ¹¹and Benjamin: and the sons of Bilhah, Rachel's handmaid; ¹²Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to ¹³him in Padan-aram. ¶ And Jacob came unto Isaac his father unto ¹⁴Mamre, unto the ¹⁵city of Arbah, which is Hebron, where ¹⁶Abraham and Isaac sojourned. And the days of Isaac were an ¹⁷hundred and fourscore years. And Isaac gave up the ghost, and died, and ¹⁸was gathered unto his people, being old and full of days: and ¹⁹his sons Esau and Jacob buried him.

CHAP. 36. NOW these are the generations of Esau, ¹who is Edom. ²Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ³Aholibamah the daughter of ⁴Anah the daughter of Zibeon the Hivite; and ⁵Bashemath Ishmael's daughter, sister of Nebajoth. And ⁶Adah bare to ⁷Esau Eliphaz; and Bashemath bare Reuel; and Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, ⁸which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the ⁹persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and ¹⁰went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and ¹¹the land wherein they were strangers could not bear them ¹²because of their cattle. Thus dwelt Esau in ¹³mount Seir: ¹⁴Esau is Edom. ¶ And these are the generations of Esau the ¹⁵father of the Edomites in mount Seir: these are the names of ¹⁶Esau's sons; ¹⁷Eliphaz the son of Adah the wife of Esau, Reuel ¹⁸the son of Bashemath the wife of Esau. And the sons of ¹⁹Eliphaz were Teman, Omar, ²⁰Zepho, and Gatam, and Kenaz.

¹ That is, The son of my sorrow.

² That is, The son of the right hand.
³ Heb. souls.

⁴ Heb. Edom.

⁵ Or, Zephi, 1 Chr. 1. 36.

⁶ ch. 48. 7.
⁷ Ruth 1. 2.

⁸ Gen. 2. 2.
⁹ Matt. 2. 6.
¹⁰ 1 Sam. 10. 2.
¹¹ 2 Sam. 18. 18.
¹² Mic. 4. 8.
¹³ ch. 49. 4.
¹⁴ 1 Chr. 5. 1.
¹⁵ 1 Cor. 5. 1.
¹⁶ ch. 46. 8.
¹⁷ Ex. 1. 2.

¹⁸ ch. 13. 18.
¹⁹ & 23. 2. 19.
²⁰ Josh. 14. 15.
²¹ & 15. 13.
²² ch. 15. 15.
²³ & 25. 8.
²⁴ 1 So ch. 25. 9.
²⁵ & 49. 31.
²⁶ ch. 25. 30.
²⁷ ch. 26. 34.
²⁸ ver. 25.
²⁹ ch. 28. 9.
³⁰ 1 Chr. 1. 35.

³¹ ch. 13. 6, 11.

³² ch. 17. 8.
³³ & 28. 4.
³⁴ ch. 32. 3.
³⁵ Deut. 2. 5.
³⁶ Josh. 24. 4.
³⁷ ver. 1.
³⁸ 1 Chr. 1. 35, &c.

20. *unto this day*] i.e. till Moses wrote: the pillar still stood after the land had been so long inhabited by unfriendly tribes.

21. *tower of Edar*] i.e. "tower of the flock." It was apparently a watch-tower for the protection of flocks against robbers and wild beasts. (Cp. 2 Kings xviii. 8; 2 Chron. xxvi. 10.)

22. Reuben was punished by being deprived of his right of primogeniture (cp. marg. refl.).

26. *in Padan-aram*] i.e. except Benjamin, whose birth has just been recorded in Canaan (v. 18).

XXXVI. 2, 3. *Adah, &c.*] The names do not agree with those given in xxvi. 34,

xxviii. 9. It has been supposed that the one set of names was that borne by them in their father's house, the other that given to them by Esau or by the Edomites, after they had become mothers of tribes.

9. *the father of the Edomites*] Lit. *the father of Edom*, i.e. either "the father of the Edomites," or "the founder of Idumæa."

11. There was a district in Idumæa called Teman, famous for its wisdom (Jer. xlix. 7, 20; Amos i. 12; Hab. iii. 3); and in Job (ii. 11) we meet with Eliphaz the Temanite, probably descended from this Teman, the son of Eliphaz, the son of Esau. But few of the names in this and the following verses can be geographically determined.

¹ Ex. 17. 8.

14.

Num. 24. 20.

1 Sam. 15.

2, 3, &c.

^m 1 Chr. 1.

38.

ⁿ ch. 14. 6.

Deut. 2. 12.

22.

^o See Lev.

19. 19.

- 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ¹Amalek: these *were* the sons of Adah, Esau's wife.
- 13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
- 14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau
- 15 Jeush, and Jaalam, and Korah. ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke
- 16 Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, and duke Amalek: these *are* the dukes that came of Eliphaz in the land of Edom; these *were* the sons of Adah.
- 17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes that came of Reuel in the land of Edom; these *are* the sons of
- 18 Bashemath Esau's wife. And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah,
- 19 Esau's wife. These *are* the sons of Esau, who is Edom, and
- 20 these *are* their dukes. ¶ ^m These *are* the sons of Seir ⁿ the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon,
- 21 and Anah, and Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.
- 22 And the children of Lotan were Hori and ¹Hemam; and Lotan's
- 23 sister *was* Timna. And the children of Shobal *were* these;
- 24 ²Alvan, and Manahath, and Ebal, ³Shepho, and Onam. And these *are* the children of Zibeon; both Ajah, and Anah: this
- 25 *was* that Anah that found ^o the mules in the wilderness, as
- 26 he fed the asses of Zibeon his father. And the children of Anah *were* these; Dishon, and Aholibamah the daughter of
- 27 Anah. And these *are* the children of Dishon; ⁴Hemdan, and
- 28 Eshban, and Ithran, and Cheran. The children of Ezer *are*
- 29 these; Bilhan, and Zaavan, and ⁵Akan. The children of Dishan
- 30 *are* these; Uz and Aran. These *are* the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
- 31 duke Dishon, duke Ezer, duke Dishan. these *are* the dukes that came of Hori, among their dukes in the land of Seir. ¶ And

¹ Or, *Homam*, 1 Chr. 1. 39.

² Or, *Alian*, 1 Chr. 1. 40.

³ Or, *Shephi*, 1 Chr. 1. 40.

⁴ Or, *Anran*, 1 Chr. 1. 41.

⁵ Or, *Jakan*, 1 Chr. 1. 42.

12. *Amalek*] The ancestor of the Amalekites, who probably at an early period separated themselves from the rest of the Edomites, and, having their chief seat to the south of the mountains of Judah, as far as Kadesh (Num. xiii. 29, xiv. 43, 45), spread over the whole of the northern part of Arabia Petraea, from Havilah to Shur on the border of Egypt (1 S. x. 3, 7, xxvii. 8); whilst one branch penetrated into the heart of Canaan (Judg. xii. 15).

15. *dukes*] i.e. *duces*, leaders of tribes.

20. *sons of Seir the Horite*] The inhabitants of the country previously to the Edomitish invasion. See xiv. 6 note.

24. *found the mules*] Rather the hot springs, a rendering adopted by most modern interpreters. There were many warm springs in this region.

31. There is nothing in these words inconsistent with the Mosaic origin of the

whole passage. In the last chapter (xxxv. 11) there had been an emphatic promise from God Almighty (El-Shaddai) to Jacob that "kings should come out of his loins." The Israelites, no doubt, cherished a constant hope of such a kingdom and such a kingly race. Moses himself (Deut. xxviii. 36) prophesied concerning the king that the Israelites should set over them; and hence it was not unnatural that, when recording the eight kings, who had reigned in the family of Esau up to his own time, he should have noted that as yet no king had risen from the family of his brother Jacob, to whom a kingly progeny had been promised. There is further no reason to suppose that the dukes, mentioned from *vr.* 15 to 19, reigned in succession, then the kings from *vr.* 31 to 39, and then again the dukes mentioned from *vr.* 40 to 43. On the contrary, a comparison of Num. xx. 14 with

²these are the kings that reigned in the land of Edom, before
32 there reigned any king over the children of Israel. And Bela
the son of Beor reigned in Edom: and the name of his city was
33 Dinhabah. And Bela died, and Jobab the son of Zerah of
34 Bozrah reigned in his stead. And Jobab died, and Husham
35 of the land of Temani reigned in his stead. And Husham died,
and Hadad the son of Bedad, who smote Midian in the field
of Moab, reigned in his stead: and the name of his city was
36 Avith. And Hadad died, and Samlah of Masrekah reigned in
37 his stead. And Samlah died, and Saul of Rehoboth by the river
38 reigned in his stead. And Saul died, and Baal-hanan the son of
39 Achbor reigned in his stead. And Baal-hanan the son of Achbor
died, and ²Hadar reigned in his stead: and the name of his city
- was Pau; and his wife's name was Mehetabel, the daughter of
40 Matred, the daughter of Mezahab. ¶ And these are the names of
²the dukes that came of Esau, according to their families, after
41 their places, by their names; duke Timnah, duke ¹Alvah, duke
Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke
42 Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram:
43 these be the dukes of Edom, according to their habitations in
the land of their possession: he is Esau the father of ²the
Edomites.

CHAP. 37. AND Jacob dwelt in the land ³wherein his father was
²a stranger, in the land of Canaan. ¶ These are the generations of
Jacob. Joseph, being seventeen years old, was feeding the flock
with his brethren; and the lad was with the sons of Bilhah,
and with the sons of Zilpah, his father's wives: and Joseph
3 brought unto his father ⁶their evil report. Now Israel loved

² 1 Chr. 1.
43.

² 1 Chr. 1.
50.
¶ Hadad Pai.
After his
death was
an Aristoc-
racy.
Ex. 15. 15.
¶ 1 Chr. 1.
51.

² ch. 17. 8.
& 23. 4.
& 28. 4.
& 36. 7.
Heb. 11. 9.

⁶ 1 Sam. 2.
22, 23, 24.

¹ Or, *Aliah*.

² Heb. *Edom*.

³ Heb. *of his father's so-
journings*.

Exod. xv. 15 shews, that a single king was reigning in Edom contemporaneously with several dukes. The dukes were not sovereigns of the whole of Idumæa, but princes or rulers of tribes or provinces: moreover the kings do not appear to have succeeded by inheritance, the son never succeeding to his father. Hence they were probably elected by the dukes.

33. Jobab] Some consider him to have been the same person as Job; and the mention of Eliphaz in v. 11 in connection with Teman, and of Eliphaz the Temanite in the book of Job favours this belief.

Bozrah] A famous city of Idumæa, remains of which are still traced in *El Buscreh*.

37. Rehoboth by the river] or *Rehoboth Hannahar*, so distinguished from *Rehoboth Ir*, x. 11. The river here is probably the Euphrates.

39. Hadar] Called Hadad in 1 Chr. i. 50, and here also in the Samaritan text. He probably was living when Moses wrote, as no mention is made of his death.

40. names of the dukes after their places, &c.] These words compared with those in v. 43, lead to the inference that this second catalogue of dukes is, not a catalogue of dukes who reigned subsequently to the kings of

the preceding verses, nor a different version of the catalogue given in vv. 15 to 19, but rather a territorial catalogue, recounting, not the names, but the cities in which the various dukes before named had their seat of government. If so, we must render "the duke of Timnah, the duke of Alvah, the duke of Jetheth, &c."

XXXVII. 1. Ch. xxxv. concluded the history of Isaac. Ch. xxxvi. disposed of the history of Esau and his descendants down to the very time of the Exodus. (See xxxvi. 39.) The first verse of ch. xxxvii. now brings us to the time and place, from whence the succeeding history is to begin.

2. Many of the preceding chapters had been occupied with the history of Jacob and his sons, but Jacob's *Toledoth* or genealogical history (see ii. 4) begins at this point, because now he has become the sole head and father of the chosen seed, and it continues till his death ch. 1.

In order to give unity to the history of the descent into Egypt, the historian goes back a few years, beginning with the adolescence of Joseph, his father's fondness for him, and his brothers' jealousy of him.

3. coat of many colours] or "pieces." In the well-known scene from the tomb of Chnoum-hotep at Beni Hassan, a tomb of the XIIth

us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And ¹Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of ²many colours that *was* on him; and they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. ³And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ⁴Ishmeelites came from Gilead with their camels bearing spicery and ⁵balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit *is* it if we slay our brother, and ⁶conceal his blood? Come, and let us sell him to the Ishmeelites, and ⁷let not our hand be upon him; for he *is* ⁸our brother and ⁹our flesh. And his brethren ¹⁰were content. Then there passed by ¹¹Midianites merchantmen; and they drew and lifted up Joseph out of the pit, ¹²and sold Joseph to the Ishmeelites for ¹³twenty pieces of silver: and they brought Joseph into Egypt. ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he ¹⁴rent his clothes. And he returned unto his brethren, and said, The child ¹⁵*is* not; and I, whither shall I go? And they took ¹⁶Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of ¹⁷many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, *It is* my son's coat; an ¹⁸evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob ¹⁹rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters ²⁰rose up to comfort him; but he refused to be comforted; and he said, For ²¹I will go down into the grave

¹ Or, *pieces*.

² Heb. *hearkened*.

^r ch. 42. 22.

^q Prov. 30.

20.

Amos 6. 6.

^r See ver.

29, 30.

^s Jer. 8. 22.

^t ch. 4. 10.

ver. 20.

Job 16. 18.

^u 1 Sam. 13.

17.

^v ch. 42. 21.

^w ch. 29. 14.

^x Judg. 6. 3.

^y ch. 45. 4, 5.

Ps. 105. 17.

Acts 7. 9.

^b See Matt.

27. 9.

^c Job 1. 20.

^d ch. 42. 13,

36.

Jer. 31. 15.

^e ver. 23.

^f ver. 20.

ch. 44. 28.

^g ver. 29.

^h 2 Sam. 3. 31.

ⁱ 2 Sam. 12.

17.

^j ch. 42. 38.

& 44. 29, 31.

the shepherds of the country, to catch and preserve the rain-water.

24. This verse is apparently referred to by Zech. ix. 11, in a prophecy of the Messiah. Joseph has been recognized by most Christian interpreters as a type of Christ; in his father's love for him, in his being sent to his brethren, rejected by them, sold to the Gentiles, delivered to death, in the sanctity of his life, in his humiliation, in his exaltation to be a Prince and a Saviour, in that his father and mother and brethren all came and bowed down to him. We may notice here, that the counsels of his brethren to prevent the fulfilment of his dreams, like the counsels of Herod and the Jews to prevent the fulfilment of the prophecies concerning Jesus, only served to bring about God's counsels.

25. *they sat down*] except Reuben (v. 29). He had left his brethren, perhaps with the purpose of seeking means to rescue Joseph.

25. *A company of Ishmeelites*] **A traveling company** or "caravan." The Ishmaelites are called Midianites in v. 28, and Medanim in v. 36. See xxv. 2. Medan and Midian were sons of Abraham by Keturah; Ishmael his son by Hagar. The Ishmaelites and Midianites were near neighbours, and very probably joined together in caravans and commercial enterprises.

spicery] [probably the gum of the *astragalus*, of which there are 20 species in Palestine (Tristram)].

balm] [a term probably applied to the medicinal gum of the (three) trees claiming to be the balm-tree (Tristram)].

myrrh] better Ladanum, a gum found on the leaves of the *cistus* or Rock-rose.

35. *into the grave*] **To sheol**, or the place of the departed. The word appears to signify a hollow subterraneous place (comp. *hell, hole, &c.*).

* ch. 39. 1.

36 unto my son mourning. Thus his father wept for him. ¶ And ⁴the Midianites sold him into Egypt unto Potiphar, an ¹officer of Pharaoh's, and ^{2,3}captain of the guard.

a ch. 19. 3.

2 Kin. 4. 8.

b ch. 34. 2.

c 1 Chr. 2. 3.

CHAP. 38. AND it came to pass at that time, that Judah went down from his brethren, and ^aturned in to a certain Adullamite,

2 whose name was Hirah. And Judah ^bsaw there a daughter of a certain Canaanite, whose name was ^cShuah; and he took her.

3 and went in unto her. And she conceived, and bare a son; and

d ch. 46. 12.

e Num. 26.

f ch. 46. 12.

g ch. 21. 20.

h ch. 46. 12.

i 1 Chr. 2. 3.

k Deut. 25. 5.

l Matt. 22. 24.

m Deut. 25. 6.

4 he called his name ^dEr. And she conceived again, and bare a

5 son; and she called his name ^eOnan. And she yet again conceived, and bare a son; and called his name ^fShelah: and he

6 was at Chezib, when she bare him. ¶ And Judah ^gtook a wife

7 for Er his firstborn, whose name was Tamar. And ^hEr, Judah's

firstborn, was wicked in the sight of the LORD; ⁱand the LORD

8 slew him. And Judah said unto Onan, Go in unto ^kthy brother's

9 wife, and marry her, and raise up seed to thy brother. And

Onan knew that the seed should not be ^lhis; and it came to

pass, when he went in unto his brother's wife, that he spilled

it on the ground, lest that he should give seed to his brother.

n Num. 26.

o Ruth 1. 13.

p Lev. 22. 13.

10 And the thing which he did ^mdispleased the LORD: wherefore he

11 slew ⁿhim also. Then said Judah to Tamar his daughter in

law, ^oRemain a widow at thy father's house, till Shelah my son

be grown: for he said, Lest peradventure he die also, as his

brethren ^pdid. And Tamar went and dwelt ^qin her father's house.

r 2 Sam. 13.

s 39.

12 ¶ And ^rin process of time the daughter of Shuah Judah's wife

died; and Judah ^swas comforted, and went up unto his sheep-

shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth

¹ Heb. *eunuch*: But the word doth signify not only *eunuchs*, but also *chamberlains*, *courtiers*,

and *officers*, Esth. 1. 10.

² Heb. *chief of the slaughter-men*, or, *executioners*.

³ Or, *chief marshal*.

⁴ Heb. *was evil in the eyes of the LORD*.

⁵ Heb. *the days were multiplied*.

36. Potiphar] a name probably meaning "devoted to Par or Phar," i.e. to the Royal House or Palace.

officer] See margin and Dan. i. 3. **captain of the guard]** Chief of the executioners, or "commander of the body guard," who executed the sentences of the king.

XXXVIII. 1. This chapter supplies a very important link, and this was probably the best place for its introduction. In the *Toledoth*, or family history, of Jacob, the two chief persons were Joseph and Judah; Joseph from his high character, his personal importance, his influence in the future destinies of the race, and his typical foreshadowing of the Messiah; Judah, from his obtaining the virtual right of primogeniture, and from his being the ancestor of David and of the Son of David. Hence, at a natural pause in the history of Joseph, the historian recurs to the events in the family of Judah, which he carries down to the birth of Pharez, the next link in the ancestry of the Saviour. There is also a remarkable contrast brought out vividly by this juxtaposition of the impure line of Judah and his children with the chastity and moral in-

tegrity of Joseph as seen in the succeeding chapter.

at that time] It is by no means certain that this note of time is to be immediately connected with the events in the last chapter. Strict chronological sequence in these *Toledoth* is not always followed.

Adullamite] Adullam, a place afterwards famous in the history of David, 1 S. xxii. 1.

2. Shuah] the name of the father of Judah's wife. This marriage of Judah with one of the daughters of the land was the fruitful source of sin and misery in his family.

5. Chezib] Probably Achzib, Mic. i. 14, 15.

8. This law of marriage with a brother's widow, rested on traditional custom. The law of Moses did not abolish it, but gave rules concerning it (see marg. ref.), as was the case as regards many other ancient practices.

11. Judah perhaps superstitiously seems to have thought Tamar in some way the cause of his son's death (cp. Tobit iii. 7); or he may have thought Shelah too young to marry.

12. Timnath] Timnah in the mountains of Judah (Josh. xv. 57).

14 up ¹to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ²sat in ¹an open place, which *is* by the way to Timnath; for she saw ³that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her ⁴to be ¹an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, 'I will send thee ⁵a kid from the flock. And she said, "Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, "Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. And she arose, and went away, and ⁶laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where *is* the harlot, that *was* ⁷openly by the way side? And they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this place. And Judah said, Let her take *it* to her, lest we ⁸'be shamed: behold, I sent this kid, and thou hast not found her. ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath ⁹played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, ¹⁰and let her be burnt. When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, "Discern, I pray thee, whose *are* these, ¹¹the signet, and bracelets, and staff. And Judah ¹²'acknowledged *them*, and said, "She hath been more righteous than I; because that ¹³'I gave her not to Shelah my son. And he knew her again ¹⁴'no more. ¶ And it came to pass in the time of her travail, that, behold, twins ¹⁵were in her womb. And it came to pass, when she travailed, that the one put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, ¹⁶'How hast thou broken forth? *this* breach *be* upon thee: therefore his name was

¹ Josh. 15. 10, 57.
² Judg. 14. 1.
³ Prov. 7. 12.
⁴ ver. 11, 26.

⁵ Ezek. 16. 33.
⁶ ver. 20.

⁷ ver. 25.

⁸ ver. 14.

⁹ Judg. 19. 2.

¹⁰ Lev. 21. 9.
¹¹ Deut. 22. 21.

¹² ch. 37. 32.
¹³ ver. 18.

¹⁴ ch. 37. 33.
¹⁵ 1 Sam. 24. 17.

¹⁶ ver. 14.
¹⁷ Job 34. 31, 32.

¹ Heb. *the door of eyes*, or, of Enajim.

² Heb. *a kid of the goats*.

³ Or, in Enajim.

⁴ Heb. *become a contempt*.

⁵ Or, *Wherefore hast thou made this breach against thee?*

14. *in an open place*] See margin. Enaim is probably the same as Enam, Josh. xv. 34.

15. *an harlot*] In v. 21, the word translated "harlot," means one "consecrated," i.e. to the impure worship of Astarte, as was the custom of Babylon in the worship of Mylitta. This abominable worship was very early introduced into Canaan and Egypt. The veil probably led Judah to think her thus under a vow: for there is no reason to suppose that mere profligates so covered their faces.

18. *Thy signet*] A seal or signet-ring. The ancients wore it sometimes, not as a ring on the finger, but hanging round the neck by a cord or chain.

thy bracelets] **Thy cord**: the cord or string by which the seal was suspended.

26. See v. 8. It appears further from Ruth iii. iv. that, according to the patriarchal custom, the nearest of kin was to take the widow to wife; hence when Shelah does not take Tamar, she considers Judah the right person with whom to form such an alliance.

^a ch. 46. 12.
Num. 20. 20.
1 Chr. 2. 4.
Matt. 1. 3.

^a ch. 37. 36.
Ps. 105. 17.

^b ch. 37. 28.

^c ver. 21.
ch. 21. 22.

^d 28. 24. 28.
& 28. 15.

1 Sam. 16. 18.
& 18. 14.

Acts 7. 9.

^d Ps. 1. 3.

^e ch. 18. 3.

& 19. 19.

^f ch. 24. 2.

^g ch. 30. 27.

^h 1 Sam. 16.
12.

ⁱ 2 Sam. 13.
11.

^k Prov. 6.

20. 32.

^l ch. 20. 6.

Lev. 6. 2.

2 Sam. 12. 13.

Ps. 51. 4.

^m Prov. 7.

13. &c.

ⁿ Ex. 23. 1.

Ps. 120. 3.

30 called ¹Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAP. 39. AND Joseph was brought down to Egypt; and ^aPotiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^bbought him of the hands of the Ishmeelites, which had brought 2 him down thither. And ^cthe LORD was with Joseph, and he was a prosperous man; and he was in the house of his master 3 the Egyptian. And his master saw that the LORD ^dwas with him, and that the LORD ^emade all that he did to prosper in his 4 hand. And Joseph ^ffound grace in his sight, and he served him: and he made him ^goverseer over his house, and all ^hthat he 5 had he put into his hand. And it came to pass from the time ⁱthat he had made him overseer in his house, and over all that he had, that ^jthe LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the 6 house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph ^kwas a goodly person, and well favoured. 7 ¶ And it came to pass after these things, that his master's wife 8 cast her eyes upon Joseph; and she said, 'Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what ^lis with me in the house, and he hath com- 9 mitted all that he hath to my hand; ^mthere is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou ⁿart his wife: ^ohow then can I do this great 10 wickedness, and 'sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, 11 to lie by her, ^por to be with her. And it came to pass about this time, that ^qJoseph went into the house to do his business: 12 and ^rthere was none of the men of the house there within. And ^sshe caught him by his garment, saying, Lie with me: and he 13 left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in 14 her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie 15 with me, and I cried with a ^tloud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left 16 his garment with me, and fled, and got him out. And she laid 17 up his garment by her, until his lord came home. And she ^uspake unto him according to these words, saying, the Hebrew servant, which thou hast brought unto us, came in unto me to 18 mock me; and it came to pass, as I lifted up my voice and cried,

¹ That is, *A breach*.

² Heb. *great*.

XXXIX. 1. A recapitulation of the narrative in xxxvii. 36, which had been interrupted by xxxviii.

[*Ishmeelites*] See xxxvii. 25 note.

4. The Egyptian sculptures represent the property of rich men as superintended by scribes or stewards, who are exhibited as carefully registering all the operations of the household, the garden, the field, &c.

7. The licentiousness of the Egyptian women was notorious. There is a very remarkable resemblance between this passage

in the history of Joseph and a very ancient Egyptian Romance called "The Two Brothers," in which the wife of the elder brother acts in the same manner and uses almost the same words towards the younger brother as Potiphar's wife uses towards Joseph.

9. *sin against God*] The direct sin would have been against his master; but Joseph clearly recognized that the true guilt of all sin consists in its breach of the law, and disobedience to the will of God. Cp. marg. reff.

19 that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his ^awrath was kindled. And Joseph's master took him, and ^bput him into the ^cprison, a place where the king's prisoners were bound: and he was there in the prison. ¶ But the LORD was with Joseph, and ^dshewed him mercy, and ^egave him favour in the sight of the keeper of the prison. And the keeper of the prison ^fcommitted to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because ^gthe LORD was with him, and ^hthat which he did, the LORD made it to prosper.

CHAP. 40. AND it came to pass after these things, that the ^abutler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was ^bwroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. ^cAnd he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore ^dlook ye so sadly to day? And they said unto him, ^eWe have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, ^fDo not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, 10 In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup

^a Prov. 6. 34, 35.
^b Ps. 105, 18. 1 Pet. 2, 19.
^c See ch. 40. 3, 15.
^d & 41, 14.
^e Ex. 3, 21. & 11, 3. & 12, 36.
^f Ps. 106, 46. Prov. 16, 7.
^g Dan. 1, 9.
^h Acts. 7, 9.
ⁱ ch. 40, 3, 4.
^j ver. 2, 3.
^k Neh. 1, 11. & Prov. 16, 14.
^l ch. 39, 20, 23.

^m ch. 41, 15.
ⁿ See ch. 41. 16.
^o Dan. 2, 11, 28, 47.

¹ Heb. *extended kindness unto him.*

² Heb. *are your faces evil?* Neh. 2, 2.

20. prison] The word here used probably means a turret or rounded building or apartment, arched or rounded for strength, used as a prison or dungeon (xl. 15). It appears from xl. 3, to have been a part of the house of the captain of the guard or chief of the executioners, in which the state prisoners were kept, and to have had a special officer placed over it. In Ps. cv. 17, 18, the imprisonment of Joseph is represented as having been very severe; and it is most probable that at first this was so, the crime with which he was charged having been such that a slave would most likely have been instantly put to death for it. But the fact that Joseph was not put to death, and by degrees treated kindly in prison, has given rise to the conjecture, that Potiphar did not wholly believe his wife's story, though he to a certain extent acted on it.

XL. 2. the chief of the butlers] The chief of the cupbearers. The office of cupbearer to the sovereign was one of importance and high honour in the East. See Nehem. i. 11. chief of the bakers] or "confectioners." A tradition adds that "they had taken counsel to throw the poison of death into his food and into his drink, to kill their master, the king of Mizraim." This is probably only a conjecture from the fact that the two offending persons were immediately concerned with the food and the drink of the king.

4. a season] Lit. "days," probably, a year. 9. It appears from the monuments that both the cultivation of grapes and the art of making wine were well known in Egypt from the time of the Pyramids. Wine was universally used by the rich throughout Egypt, and beer supplied its place at the tables of the poor.

f ver. 18.
ch. 41. 12.
Judg. 7. 14.
Dan. 2. 36.
& 4. 19.
g ch. 41. 20.
h 2 Kings
26. 27.
Ps. 3. 3.
Jer. 52. 31.
i Luke 23. 42.
k 1 Sam. 20.
14. 15.
l Sam. 9. 1.
1 Kin. 2. 7.
m ch. 39. 20.

m ver. 12.

n ver. 13.

o Matt. 14. G.

p Mark 6. 21.

q ver. 13. 19.

Matt. 25. 19.

r ver. 13.

s Neh. 2. 1.

t ver. 19.

u Job 19. 14.

Ps. 31. 12.

Eccles. 9.

15. 16.

Amos 6. G.

12 into Pharaoh's hand. And Joseph said unto him, ^fThis is the
13 interpretation of it: The three branches ^gare three days: yet
within three days shall Pharaoh ^hlift up thine head, and restore
thee unto thy place: and thou shalt deliver Pharaoh's cup into
his hand, after the former manner when thou wast his butler.
14 But ⁱthink on me when it shall be well with thee, and ^kshow
kindness, I pray thee, unto me, and make mention of me unto
15 Pharaoh, and bring me out of this house: for indeed I was
stolen away out of the land of the Hebrews: ^land here also
have I done nothing that they should put me into the dungeon.
16 ¶ When the chief baker saw that the interpretation was good, he
said unto Joseph, I also *was* in my dream, and, behold, *I had*
17 three ^mwhite baskets on my head: and in the uppermost basket
there was of all manner of ⁿbakemeats for Pharaoh; and the
18 birds did eat them out of the basket upon my head. And Joseph
answered and said, ^mThis is the interpretation thereof: The
19 three baskets *are* three days: ⁿyet within three days shall Pha-
raoh ^olift up thy head from off thee, and shall hang thee on a
20 tree; and the birds shall eat thy flesh from off thee. ¶ And it
came to pass the third day, *which was* Pharaoh's ^pbirthday, that
he ^qmade a feast unto all his servants: and he ^rlifted up the
head of the chief butler and of the chief baker among his ser-
21 vants. And he ^srestored the chief butler unto his butlership
22 again; and ^the gave the cup into Pharaoh's hand: but he
^uhanged the chief baker: as Joseph had interpreted to them.
23 Yet did not the chief butler remember Joseph, but ^vforgot
him.

CHAP. 41. And it came to pass at the end of two full years, that
2 Pharaoh dreamed: and, behold, he stood by the river. And,
behold, there came up out of the river seven well-favoured kine
3 and fat-fleshed; and they fed in a meadow. And, behold, seven
other kine came up after them out of the river, ill-favoured
and lean-fleshed; and stood by the *other* kine upon the brink of
4 the river. And the ill-favoured and lean-fleshed kine did eat

¹ Or, reckon.

² Heb. remember me with
thee.

³ Or, full of holes.

⁴ Heb. meat of Pharaoh,
the work of a baker, or,
cook.

⁵ Or, reckon thee, and take
thy office from thee.

⁶ Or, reckoned.

13. *shall lift up thine head*] See margin; but probably the meaning is, "will take thee out of prison."

15. *the land of the Hebrews*] The visit of Abraham to Egypt and the intercourse of the Egyptians with the Hittites and other Canaanitish tribes, had made the name of Hebrew known to the Egyptians. Joseph does not say "the land of Canaan," lest he should be confounded with the Canaanites, who were odious to himself as being idolaters.

16. *white baskets*] Probably "baskets of white bread." The margin prefers baskets "full of holes," i.e. "perforated," or "wicker baskets."

17. The Egyptians appear to have been very luxurious in the preparation of different kinds of bread and pastry.

19. *lift up thy head from off thee*] See margin. The mode of punishment was pro-

bably decapitation, the most common form of execution in Egypt.

XLI. 1. *the river*] The "yeor," an Egyptian word signifying "great river," used in Scripture for the Nile. The Nile had a sacred and a profane name. The sacred name was *Hapi*, i.e. Apis. The profane name was *Aur*, which corresponds with the Hebrew *yeor*.

2. *kinē*] The Egyptians considered the cow sacred to Athor, the Venus of Egypt, and it was looked on as "a symbol of the Earth and its cultivation and food." Hence it was very natural that in Pharaoh's dream the fruitful and unfruitful years should be typified by well-favoured and ill-favoured kine.

in a meadow] The word (Achu) rendered "meadow," is of Egyptian origin, and probably means the sedge, reed, or rank grass by the river's side.

up the seven well-favoured and fat kine. So Pharaoh awoke.
 5 And he slept and dreamed the second time: and, behold, seven
 6 ears of corn came up upon one stalk, ¹rank and good. And,
 behold, seven thin ears and blasted with the east wind sprung
 7 up after them. And the seven thin ears devoured the seven
 rank and full ears. And Pharaoh awoke, and, behold, *it was a*
 8 dream. ¶ And it came to pass in the morning ^athat his spirit
 was troubled; and he sent and called for all ^bthe magicians of
 Egypt, and all the ^cwise men thereof: and Pharaoh told them
 his dream; but *there was* none that could interpret them unto
 9 Pharaoh. ¶ Then spake the chief butler unto Pharaoh, saying,
 10 I do remember my faults this day: Pharaoh was ^dwroth with
 his servants, ^eand put me in ward in the captain of the guard's
 11 house, *both* me and the chief baker: and ^fwe dreamed a dream in
 one night, I and he; we dreamed each man according to the
 12 interpretation of his dream. And *there was* there with us a young
 man, an Hebrew, ^gservant to the captain of the guard; and we
 told him, and he ^hinterpreted to us our dreams; to each man
 13 according to his dream he did interpret. And it came to pass,
ⁱas he interpreted to us, so it was; me he restored unto mine
 14 office, and him he hanged. ¶ ^kThen Pharaoh sent and called
 Joseph, and they ^lbrought him hastily ^mout of the dungeon:
 and he shaved *himself*, and changed his raiment, and came in
 15 unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed
 a dream, and *there is* none that can interpret it: ⁿand I have
 heard say of thee, *that* ^othou canst understand a dream to inter-
 16 pret it. And Joseph answered Pharaoh, saying, ^p*It is not in*
 17 *me*: ^qGod shall give Pharaoh an answer of peace. And
 Pharaoh said unto Joseph, ^rIn my dream, behold, I stood upon
 18 the bank of the river: and, behold, there came up out of the
 river seven kine, fat-fleshed and well-favoured; and they fed in
 19 a meadow: and, behold, seven other kine came up after them,
 poor and very ill-favoured and lean-fleshed, such as I never saw
 20 in all the land of Egypt for badness: and the lean and the ill-
 21 favoured kine did eat up the first seven fat kine: and when
 they had ^seaten them up, it could not be known that they had
 eaten them; but they *were* still ill-favoured, as at the beginning.
 22 So I awoke. And I saw in my dream, and, behold, seven ears
 23 came up in one stalk, full and good: and, behold, seven ears,
^twithered, thin, and blasted with the east wind, sprung up after
 24 them: and the thin ears devoured the seven good ears: and ^uI
 told *this* unto the magicians; but *there was* none that could
 25 declare *it* to me. ¶ And Joseph said unto Pharaoh, The dream of

^a Dan. 2. 1.

^b & 4. 5, 19.

^c Ex. 7. 11.

^d Isai. 29. 14.

^e Dan. 1. 20.

^f Matt. 2. 1.

^g ch. 40. 2, 3.

^h ch. 39. 20.

ⁱ ch. 40. 5.

^j ch. 37. 36.

^k ch. 40. 12.

^l ch. 40. 22.

^m Ps. 105. 20.

ⁿ Dan. 2. 25.

^o 1 Sam. 2.

^p Ps. 113. 7.

^q ver. 12.

^r Ps. 25. 14.

^s Dan. 5. 16.

^t Dan. 2. 30.

^u Acts 3. 12.

^v 2 Cor. 3. 5.

^w ch. 40. 8.

^x Dan. 2. 22.

^y & 4. 2.

^z ver. 1.

¹ Heb. *fat*.

² Heb. *made him run*.

³ Or, when thou hearest a dream thou canst interpret it.

⁴ Heb. *come to the inward parts of them*.

⁵ Or, *small*.

6. *cast wind*] i.e. the S. E. wind (Chamsin), which blows from the desert of Arabia, and is so parching as to destroy the grass entirely, if it blows very long.

7. The impression on Pharaoh's mind was so strong and vivid, that he could hardly believe it was a dream and not real.

8. *magicians*] "sacred scribes;" a regular order of persons among the Egyptians, learned priests, who devoted themselves to magic and astrology.

13. *me he restored*] i.e. "Joseph prophesied that I should be restored, and, as he prophesied, so it came to pass."

14. *shaved himself*] The Hebrews wore the beard long, but the Egyptians, especially of the higher class, cut both hair and beard close. Joseph, therefore, when about to appear before Pharaoh, was careful to adapt himself to the manner of the Egyptians.

* Dan. 2. 28,
29, 45.
Rev. 4. 1.

* 2 Kin. 8. 1.
" ver. 25.

" ver. 47.

" ver. 54.

* ch. 47. 13.

a Num. 23.
19.
Isai. 46. 10.

b Prov. 6. 6,
7, 8.
c ver. 48.

d ch. 47. 15,
19.

e Ps. 105. 19.
Acts 7. 10.
f Num. 27.
18.

Job 32. 8.
Prov. 2. 6.
Dan. 4. 8.

& 5. 11, 14.
g Ps. 105.
21, 22.

Acts 7. 10.
h Dan. 6. 3.
i Esth. 3. 10.

& 8. 2, 8.
k Esth. 8. 15.
l Dan. 5. 29.

m Esth. 6. 9.
n ch. 42. 6.
& 45. 8, 26.
Acts 7. 10.

Pharaoh is one: *God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears 27 are seven years; the dream is one. And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven 28 years of famine. "This is the thing which I have spoken unto 29 Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all 30 the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of 31 Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream 32 was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set 33 him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the 34 land of Egypt in the seven plentiful years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the 35 cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; 36 that the land perish not through the famine. ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his 37 servants. And Pharaoh said unto his servants, Can we find 38 such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee 39 all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than 40 thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring 41 from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 42 and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him 43 ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up 44 his hand or foot in all the land of Egypt. And Pharaoh called

1 Heb. heavy.

2 Or, prepared of God.

3 Or, overseers.

* Heb. be not cut off.

5 Heb. be armed, or, kiss.

6 Or, silk.

7 Or, Tender father ch. 45. 8.

8 Heb. Abrech.

34. the fifth part of the land] i.e. a fifth of the produce of the land. It has not been improbably conjectured that the Egyptian kings usually imposed a tribute of one tenth, and that in this season of unusual abundance Joseph advised Pharaoh to double the impost, with the benevolent intention of afterwards selling the corn so collected in the time of famine.

42. ring] The seal to this day in the East is the common mode of attestation, and therefore when Pharaoh gave Joseph his ring he delegated to him his whole authority.

fine linen] The byssus or fine linen was the usual dress of the Egyptians. It is mentioned in Ezek. xxvii. 16 as imported into Tyre from Egypt.

a gold chain] Probably a simple gold chain in imitation of string, to which a stone scarabeus set in the same precious metal was appended.

43. Bow the knee] Abrech. More probably, an Egyptian shout of welcome, viz. "Rejoice" or "Rejoice thou!"

45. Zaphnath-paaneah] A name meaning "the food of life," or "of the living." Pharaoh gave his Grand Vizier an Egyptian

Joseph's name ¹Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah ²priest of On. ¶ And ⁴⁶Joseph went out over *all* the land of Egypt. And Joseph *was* thirty years old when he ³stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went ⁴⁷throughout all the land of Egypt. And in the seven plentiful years the earth brought forth by handfuls. And he gathered ⁴⁸up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, ⁴⁹which *was* round about every city, laid he up in the same. And Joseph gathered corn ⁵⁰as the sand of the sea, very much, until he left numbering; for *it was* without number. ¶ And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah ³priest of On bare ⁵¹unto him. And Joseph called the name of the firstborn ⁴Manasseh: For God, *said he*, hath made me forget all my toil, and ⁵²all my father's house. And the name of the second called he ⁵Ephraim: For God hath caused me to be ⁶fruitful in the land ⁵³of my affliction. ¶ And the seven years of plenteousness, that ⁵⁴was in the land of Egypt, were ended. ⁷And the seven years of dearth began to come, ⁸according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there ⁵⁵was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all ⁵⁶the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened ⁹all the storehouses, and ¹⁰sold unto the Egyptians; and ⁵⁷the famine waxed sore in the land of Egypt. ¹¹And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

CHAP. 42. NOW when "Jacob saw that there was corn in Egypt, ²Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ³live, and not die. And Joseph's ten brethren went down to ⁴buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ⁵Lest peradventure mischief befall him. ¶ And the sons of Israel came to buy *corn* among those that came: for the famine was ⁶in the land of ⁶Chanaan. And Joseph *was* the governor ⁷over the land, and he *it was* that sold to all the people of the land: and Joseph's brethren.

¹ Which in the Coptic signifies, *A revealer of secrets*, or, *The man to whom secrets are revealed*.

² Or, *prince*, Ex. 2. 16. 2 Sam. 8. 18. & 20. 26. ³ Or, *prince*, ver. 45. 2 Sam. 8. 18.

⁴ That is, *Forgetting*. ⁵ That is, *Fruitful*. ⁶ Heb. *all wherein was*.

⁷ 1 Sam. 16. 21. ⁸ 1 Kin. 12. 6, 8. Dan. 1. 19.

⁹ ch. 22. 17. Judg. 7. 12. 1 Sam. 13. 5. Ps. 78. 27. ¹⁰ ch. 46. 20. & 48. 5.

¹¹ ch. 40. 22.

¹² Ps. 105. 16. Acts 7. 11. ¹³ ver. 30.

¹⁴ ch. 42. 6. & 47. 14, 24. ¹⁵ Deut. 9. 28.

¹⁶ Acts 7. 12.

¹⁷ ch. 43. 8. Ps. 118. 17. Isai. 38. 1. ¹⁸ ver. 38.

¹⁹ Acts 7. 11.

²⁰ ch. 41. 41.

name, not a Hebrew name, just as Nebuchadnezzar gave Daniel the Babylonian name of Belteshazzar (Dan. i. 7).

Asenath either "devoted to Neith," the Egyptian Minerva, or compounded of the two names Isis and Neith.

Poti-pherah i.e. "belonging" or "devoted to Ra," i.e. the Sun, a most appropriate designation for a priest of On or Heliopolis, the great seat of the Sun-worship, and called in Jer. xliii. 13, Beth-shemesh, the city of the Sun. The city stood on the Eastern bank of the Nile a few miles north of Memphis.

46. *thirty years old* He must therefore

have been thirteen years in Egypt, either in Potiphar's house or in prison. (See xxxvii. 2.)

54. Notwithstanding the fertility generally produced in Egypt by the overflowing of the Nile, yet the swelling of the Nile a few feet above or below what is necessary, has in many instances produced destructive and protracted famines.

in all lands The Egyptians, and Hebrews also, would look on Ethiopia, Arabia, Palestine, and Syria, as comprehending the whole known world.

† ch. 37. 7.

† ch. 37. 5, 9.

† ch. 37. 30.
Lam. 5. 7.
See ch. 44.
20.
† See 1 Sam.
1. 26.
‡ 17. 55.

* Lev. 25. 43.
Neh. 5. 15.

† ch. 43. 5.
‡ 44. 23.

† Job 36.
8, 9.
Hos. 5. 15.
† Prov. 21.
13.

† Matt. 7. 2.
† ch. 37. 21.

† ch. 9. 5.
1 Kin. 2. 32.
2 Chr. 24. 22.
Ps. 9. 12.
Luke 11.
50, 51.

† Matt. 5. 44.
Rom. 12.
17, 20, 21.

came, and ¹bowed down themselves before him *with* their faces to
7 the earth. And Joseph saw his brethren, and he ²knew them, but
made himself strange unto them, and spake ³roughly unto them;
and he said unto them, Whence come ye? And they said, From the
8 land of Canaan to buy food. And Joseph knew his brethren, but
9 they knew not him. And Joseph ⁴remembered the dreams which
he dreamed of them, and said unto them, Ye *are* spies; to see the
10 nakedness of the land ye are come. And they said unto him,
11 Nay, my lord, but to buy food are thy servants come. We *are*
all one man's sons; we *are* true *men*, thy servants are no spies.
12 And he said unto them, Nay, but to see the nakedness of the
13 land ye are come. And they said, Thy servants *are* twelve
brethren, the sons of one man in the land of Canaan; and,
behold, the youngest *is* this day with our father, and one
14 *is* not. And Joseph said unto them, That *is* it that I spake
15 unto you, saying, Ye *are* spies: hereby ye shall be proved: 'by
the life of Pharaoh ye shall not go forth hence, except you
16 youngest brother come hither. Send one of you, and let him
fetch your brother, and ye shall be ²kept in prison, that your
words may be proved, whether *there be any* truth in you: or
17 else by the life of Pharaoh surely ye *are* spies. And he ³put
18 them all together into ward three days. And Joseph said unto
19 them the third day, This do, and live; ⁴for I fear God: if ye *be*
true *men*, let one of your brethren be bound in the house of your
20 prison: go ye, carry corn for the famine of your houses: but
¹bring your youngest brother unto me; so shall your words be
21 verified, and ye shall not die. And they did so. ¶ And they
said one to another, ²We *are* verily guilty concerning our
brother, in that we saw the anguish of his soul, when he
besought us, and we would not hear; ³therefore is this distress
22 come upon us. And Reuben answered them, saying, ⁴Spake I
not unto you, saying, Do not sin against the child; and ye
would not hear? Therefore, behold, also his blood is ⁵required.
23 And they knew not that Joseph understood *them*; for ⁶he spake
24 unto them by an interpreter. And he turned himself about
from them, and wept; and returned to them again, and com-
muned with them, and took from them Simeon, and bound him
25 before their eyes. ¶ Then Joseph commanded to fill their sacks
with corn, and to restore every man's money into his sack, and
to give them provision for the way: and ⁷thus did he unto them.
26 And they laden their asses with the corn, and departed thence.

¹ Heb. *hard things with*
them.

² Heb. *bound*.
³ Heb. *gathered*.

⁴ Heb. *an interpreter was*
between them.

XLII. 7. *spake roughly unto them*] See margin. This did not arise from a vindictive spirit. It was partly that he might not be recognized by them, and partly that he might prove them and see whether they were penitent for what they had done to him.

8. He was only 17 when they sold him; he was now at least 37, and had adopted the costume, habits and manners of the Egyptians.

9. *the nakedness of the land*] i.e. the defenceless points of the country. The Egyptians were always most liable to be assailed from the East and North-east. The various Arab and Canaanitish tribes seem to have

constantly made incursions into the more settled and civilized land of Egypt.

15. *By the life of Pharaoh*] Cp. similar phrases (marg. ref.). Not distinctly an oath, but a strong asseveration.

24. He took Simeon, either because he was the next in age to Reuben, whom he would not bind as having been the brother that sought to save him, or perhaps because Simeon had been one of the most unfeeling and cruel towards himself (cp. xxxiv., xlix. 5).

25. *their sacks*] Rather, some kind of vessel for corn which they carried within their sacks.

27 And as ¹one of them opened his sack to give his ass provender in the inn, he espied his money ; for, behold, it *was* in his sack's mouth. And he said unto his brethren, My money is restored ; and, lo, *it is* even in my sack : and their heart ¹failed *them*, and they were afraid, saying one to another, What is this *that* God hath done unto us ? ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them ; saying, The man, *who is* the lord of the land, ²spake ²roughly to us, and took us for spies of the country. And we said unto him, We *are* true *men* ; we are no spies : we *be* twelve brethren, sons of our father ; one *is* not, and the youngest *is* this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, ³Hereby shall I know that ye *are* true *men* ; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone : and bring your youngest brother unto me : then shall I know that ye *are* no spies, but *that ye are true men* : so will I deliver you your brother, and ye shall ⁴traffick in the land. ¶ And it came to pass as they emptied their sacks, that, behold, ⁵every man's bundle of money *was* in his sack : and when *both* they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, *Me have ye ⁶bereaved of my children* : Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away* : all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you ; for ⁷his brother is dead, and he is left alone : ⁸if mischief befall him by the way in the which ye go, then shall ye ⁹bring down my gray hairs with sorrow to the grave.

CHAP. 43. AND the famine *was* ¹⁰sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man ¹¹did solemnly protest unto us, saying, Ye shall not see my face, except your ¹²brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food : but if thou wilt not send *him*, we will not go down : for the man said unto us, Ye shall not see my face, except your brother *be* with you. And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother ? And they said, The man ¹³asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive ? Have ye *another* brother ? And we told him according to the ¹⁴tenor of these words : ¹⁵could we certainly know that he would say, Bring your brother down ? And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live, and not die, both we, and thou, *and* also our little ones. I will be surety for him ; of my hand shalt thou

¹ See ch. 43. 21.

² ver. 7.

³ ver. 15, 19, 20.

⁴ ch. 34. 10.

⁵ See ch. 43. 21.

⁶ ch. 43. 14.

⁷ ver. 13. ch. 37. 33. & 44. 28.

⁸ ver. 4. ch. 44. 20. & ch. 37. 35. & 44. 31. & ch. 41. 54, 57.

⁹ ch. 42. 20. & 44. 23.

¹ Heb. went forth.

² Heb. with us hard things.

³ Heb. protesting protested.

⁴ Heb. asking asked us.

⁵ Heb. mouth.

⁶ Heb. knowing, could we know.

27. in the inn] The word means "a resting place for the night," and very probably was only a station, at which caravans were wont to rest, near to a well, to trees, and to pasture, where the tents were pitched and the cattle were tethered.

36. *Me have ye bereaved*] Jacob suspects that they had been in some way the cause of Joseph's supposed death and of Simeon's captivity.

^c ch. 44. 32.
Philem. 18,
19.

^d ch. 32. 20.
Prov. 18. 16.
^e ch. 37. 25.
Jer. 8. 22.
^f ch. 42. 25,
35.

^g Esth. 4. 16.

^h ch. 24. 2.
& 30. 4.
& 44. 1.

ⁱ ch. 42. 3,
10.
^k ch. 42. 27,
35.

^l ch. 18. 4,
& 24. 32.

require him: ^cif I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had ¹lingered, surely now we had returned ¹this second time. ¶ And their father Israel said unto them, If ^{it must be} so now, do this; take of the best fruits in the land in your vessels, and ^dcarry down the man a present, a little ^ebalm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money ⁱⁿ your hand; and the money ^fthat was brought again in the mouth of your sacks, carry ^{it} again in your hand: peradventure it ^{was} an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^gIf I be bereaved of ^{my children}, I am bereaved. ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ^hruler of his house, Bring ^{these} men home, and ³slay, and make ready; for ^{these} men shall ⁴dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may ⁵seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, ⁶we came indeed down at the first time to buy food: and ^kit came to pass, when we came to the inn, that we opened our sacks, and, behold, ^{every} man's money ^{was} in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace ^{be} to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: ⁷I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and ¹gave ^{them} water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. ¶ And when Joseph came home, they brought him the present which ^{was} in

¹ Or, twice by this.

² Or, And I, as I have been, &c.

³ Heb. kill a killing.

¹ Sam. 25. 11.

⁴ Heb. eat.

⁵ Heb. roll himself upon us, Job 30. 14.

⁶ Heb. coming down we came down.

⁷ Heb. your money came to me.

XLIII. 11. of the best fruits in the land] Lit. "of the song of the land," i.e. the most praised produce, the fruits celebrated in song. *balm—spices—myrrh*] See xxxvii. 25 note. *honey*] Some think that this was not honey made by bees, but the juice of grapes boiled down to a syrup of the consistency of honey.

nuts] The fruit of the pistachio, a tree allied to the terebinth. [As this tree was not found in Egypt in patriarchal times, Jacob's present would be that of a foreign and uncommon luxury (Tristram)].

14 God Almighty] El-Shaddai. See xvii. 1, xxxv. 11.

If I be bereaved of my children, &c.] (Cp. Esth. iv. 16; 2 K. vii. 4. The expression is one partly of sorrow and partly of submission and resignation.

18. that he may seek occasion against us] See margin; that is, probably, "that he may rush upon us."

26. Joseph's first dream is now fulfilled. The eleven sheaves make obeisance to Joseph's sheaf. It is observable, that Joseph's dream, like Pharaoh's, had reference to sheaves of corn, evidently pointing to the supply of food sought by the brethren.

their hand into the house, and ^mbowed themselves to him to the ⁿch. 37. 7,
 27 earth. And he asked them of *their* ¹welfare, and said, ²*Is your* 10.
 father well, the old man ⁿof whom ye spake? *Is he yet alive?* ⁿch. 42. 11,
 28 And they answered, Thy servant our father *is* in good health, he ¹³.
is yet alive. ⁿAnd they bowed down their heads, and made ^och. 37. 7,
 29 obeisance. And he lifted up his eyes, and saw his brother Ben- ¹⁰.
 jamin ⁿhis mother's son, and said, *Is this your younger brother,* ^pch. 35. 17,
ⁿof whom ye spake unto me? And he said, God ¹⁸.
 30 be gracious unto thee, my son. And Joseph made haste; for ^qch. 42. 13.
 did yearn upon his brother: and he sought *where* to weep; and ^r1 Km. 3.
 31 he entered into *his* chamber, and ^swept there. And he washed ²⁶.
 his face, and went out, and refrained himself, and said, Set on ⁿch. 42. 24.
 32 ^tbread. And they set on for him by himself, and for them by ^{ver. 25}.
 themselves, and for the Egyptians, which did eat with him, by ⁿch. 46. 34.
 themselves: because the Egyptians might not eat bread with the ^{Ex. 8. 26}.
 33 Hebrews; for that *is* ⁿan abomination unto the Egyptians. And ⁿch. 45. 22.
 they sat before him, the firstborn according to his birthright, and ²⁶.
 the youngest according to his youth: and the men marvelled
 34 one at another. And he took *and sent* messes unto them from
 before him: but Benjamin's mess was ⁿfive times so much as
 any of their's. And they drank, and ^swere merry with him.

CHAP. 44. AND he commanded ⁿthe steward of his house, saying,
 Fill the men's sacks *with* food, as much as they can carry, and
 2 put every man's money in his sack's mouth. And put my cup,
 the silver cup, in the sack's mouth of the youngest, and his corn
 money. And he did according to the word that Joseph had
 3 spoken. ¶As soon as the morning was light, the men were
 4 sent away, they and their asses. And when they were gone out
 of the city, *and not yet* far off, Joseph said unto his steward, Up,
 follow after the men; and when thou dost overtake them, say
 5 unto them, Wherefore have ye rewarded evil for good? *Is not this*
it in which my lord drinketh, and whereby indeed he ^sdivineth?
 6 Ye have done evil in so doing. And he overtook them, and he
 7 spake unto them these same words. And they said unto him,
 Wherefore saith my lord these words? God forbid that thy ser-

¹ Heb. *peace*, ch. 37. 14.
² Heb. *Is there peace to your father.*

³ Heb. *drank largely*: See
 Hag. 1. 6. John 2. 10.

⁴ Heb. him *that was over his house.*
⁵ Or, *maketh trial?*

29. *my son*] Joseph addresses Benjamin his younger brother with this paternal salutation, not only from the difference in their ages, but as being a governor he speaks with the authority and dignity of his position.

32. The Egyptians feared to eat with foreigners, chiefly because they dreaded pollution from men who killed and ate cows, which animals were held in the highest veneration in Egypt. Joseph probably dined apart, from his high rank; but, as he was naturalized in Egypt, and had, no doubt, conformed to Egyptian domestic customs, he would probably not have needed to separate himself at meals from them.

33. The Egyptians sat at their meals, though most of the ancients, and in later times at least, the Hebrews, reclined.
marvelled] The "men marvelled" that strangers should have seated them exactly according to their ages.

34. The custom is met with elsewhere, as a mark of respect to distinguished guests (see 1 S. ix. 23, 24).

Double and larger portions were a mark of honour.

XLIV. 2. *cup*] Or rather *bowl*, from which the wine was poured into the smaller cups.

5. Divination by cups was frequent in ancient times. It was practised either by dropping gold, silver, or jewels, into the water, and then examining their appearance; or simply by looking into the water as into a mirror.

The sacred cup is a symbol of the Nile, into whose waters a golden and silver *patera* were annually thrown. The Nile itself, both the source and the river, was called "the cup of Egypt" This cup of Joseph was of silver, while in ordinary cases the Egyptians drank from vessels of brass.

- ^a ch. 43. 21. 8 vants should do according to this thing: behold, ^athe money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out 9 of thy lord's house silver or gold? With whomsoever of thy servants it be found, ^bboth let him die, and we also will be my 10 lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and 11 ye shall be blameless. Then they speedily took down every man 12 his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and ^c ch. 37. 29, 34. Num. 14. 6. 2 Sam. 1. 11. 13 the cup was found in Benjamin's sack. ¶ Then they ^crent their clothes, and laded every man his ass, and returned to the city. ^d ch. 37. 7. 14 And Judah and his brethren came to Joseph's house; for he *was* 15 yet there: and they ^dfell before him on the ground. And Joseph said unto them, What deed *is* this that ye have done? Wot ye not 16 that such a man as I can certainly ^ddivine? And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, ^e we *are* my lord's servants, both we, and *he* ^e ver. 9. 17 also with whom the cup is found. And he said, ^f Prov. 17. 15. I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto 18 your father. ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^g let not thine anger burn against thy servant: for thou *art* 19 even as Pharaoh. My lord asked his servants, saying, Have ye a 20 father, or a brother? And we said unto my lord, We have a father, an old man, and ^h a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his 21 father loveth him. And thou saidst unto thy servants, 'Bring 22 him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for *if* he 23 should leave his father, *his father* would die. And thou saidst unto thy servants, ⁱ Except your youngest brother come down 24 with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the 25 words of my lord. And ^j our father said, Go again, and buy us a 26 little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the 27 man's face, except our youngest brother *be* with us. And thy servant my father said unto us, Ye know that ^m my wife bare me 28 two *sons*: and the one went out from me, and I said, ⁿ Surely he is 29 torn in pieces; and I saw him not since: and if ye ^o take this also from me, and mischief befall him, ye shall bring down my gray 38.

¹ Or, *make trial?* ver. 5.

15. Joseph adapts himself and his language to his character as it would naturally appear in the eyes of his brethren. Not that he used magical arts. This would be inconsistent with what he said to Pharaoh, xli. 16, disclaiming all knowledge of the future, save as revealed by God. The question how far Joseph was justified in this dissimulation, is one which must be taken together with the fact that the history is simply told of the events as they occurred. Joseph was a man of singular piety, purity, and integrity, in high favour with Heaven,

and even at times inspired to declare the will of God. It does not follow that he was perfect. If inspired Apostles were sometimes to be blamed (Gal. ii. 11, 13), the holiest patriarchs were not likely to be incapable of error. If the act was wrong, we must not consider it as the result of Divine guidance, but as the error of a good but fallible man.

28. *Surely he is torn in pieces*] From these words Joseph probably for the first time learnt what had been Jacob's belief as to his son's fate.

30 hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that ^phis life is bound up in the lad's life; it shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, ^qIf I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, ^rlet thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad *be* not with me? Lest peradventure I see the evil that shall ¹come on my father.

CHAP. 45. THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he ²wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, ^a*I am Joseph; doth my father yet live?* And his brethren could not answer him; for they were ³troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, ^b*I am Joseph your brother, whom ye sold into Egypt.* Now therefore ^cbe not grieved, ^dnor angry with yourselves, that ye sold me hither: ^efor God did send me before you ^fto preserve you life. For these two years ^g*hath* the famine ^h*been* in the land: and yet ⁱ*there are* five years, in the which ^j*there shall* neither be earing nor harvest. And God sent me before you ^kto preserve you a posterity in the earth, and to save your lives by a great deliverance. So now ^l*it was* not you ^m*that* sent me hither, but God: and he hath made me ⁿa father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Hasten ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and ^othou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and

¹ Heb. *find my father*, Ex. 18. 8. Job 31. 19. Ps. 116. 3. & 119. 143.

² Heb. *gave forth his voice*

in weeping, Num. 14. 1. Or, *terrified*, Job 4. 5. & 23. 15. Matt. 14. 26. Mark 6. 50.

^a Heb. *neither let there be anger in your eyes.*

^b Heb. *to put for you a remnant.*

^p 1 Sam. 18. 1.

^q ch. 43. 9.

^r Ex. 32. 32.

^a Acts 7. 13.

^b ch. 37. 28.

^c Isai. 40. 2.

^d Cor. 2. 7.

^e ch. 50. 20.

^f Ps. 105. 16.

^g See

^h Sam. 16.

ⁱ 10, 11. Acts

^j 4. 27, 28.

^k ch. 41. 43.

^l Judg. 17. 10.

^m Job 29. 16.

ⁿ ch. 47. 1.

34. The character of Judah comes out most favourably in this speech. He had, in the first instance, saved Joseph from death, but yet he had proposed the alternative of selling him as a slave. Since then he had witnessed Jacob's affliction with deep sympathy and sorrow, and so has been brought to contrition and repentance. The sight of his repentance moved Joseph at once to make himself known to his brethren.

XLV. 6. *caring*] an old English word for "ploughing." It occurs in Ex. xxxiv. 21; Deut. xxi. 4; 1 S. viii. 12; Isa. xxx. 24.

8. *but God*] Lit. "The God." That great Personal God, Who had led and guarded Abraham, Isaac, and Jacob, and Who still watched over the house of Israel.

a father to Pharaoh] i.e. a wise and confidential friend and counsellor. The Caliphs and the Sultan of Turkey appear to have

given the same title to their Grand Viziers.

10. The land of Goshen was a region lying to the north-east of lower Egypt, bounded apparently by the Mediterranean on the north, by the desert on the east, by the Tanitic branch of the Nile on the west (hence called "the field of Zoan" or Tanis, Ps. lxxviii. 12, 43), and probably extending south as far as to the head of the Red Sea, and nearly to Memphis. In xlvii. 11, it is called the land of Rameses, and the Israelites, before the Exodus, are said to have built cities in it (Exod. i. 11). Joseph placed his brethren naturally on the confines of Egypt, nearest to Palestine, and yet near himself. It is probable, that either Memphis or Tanis was then the metropolis of Egypt, both of which are in the immediate neighbourhood of the region thus marked out.

thy children's children, and thy flocks, and thy herds, and all
 11 that thou hast: and there will I nourish thee; for ^{yet there are}
 five years of famine; lest thou, and thy household, and all that
 12 thou hast, come to poverty. And, behold, your eyes see, and
^{ch. 42. 23.} the eyes of my brother Benjamin, that *it is* ^{my} mouth that
 13 speaketh unto you. And ye shall tell my father of all my
^{Acts 7. 14.} glory in Egypt, and of all that ye have seen; and ye shall haste
 14 and ^{bring} down my father hither. And he fell upon his
 brother Benjamin's neck, and wept; and Benjamin wept upon
 15 his neck. Moreover he kissed all his brethren, and wept upon
 16 them: and after that his brethren talked with him. ¶ And the
 fame thereof was heard in Pharaoh's house, saying, Joseph's
 brethren are come: and it ^{pleased} Pharaoh well, and his ser-
 17 vants. And Pharaoh said unto Joseph, Say unto thy brethren,
 This do ye; lade your beasts, and go, get you unto the land of
 18 Canaan; and take your father and your households, and come
 unto me: and I will give you the good of the land of Egypt,
^{ch. 27. 28.} and ye shall eat ^{the} fat of the land. Now thou art commanded,
^{Num. 18. 12, 20.} this do ye; take you wagons out of the land of Egypt for your
 little ones, and for your wives, and bring your father, and come.
 20 Also ^{regard} not your stuff; for the good of all the land of
 21 Egypt *is* your's. And the children of Israel did so: and
 Joseph gave them wagons, according to the ^{commandment}
 22 of Pharaoh, and gave them provision for the way. To all of
 them he gave each man changes of raiment; but to Benjamin
^{ch. 43. 34.} he gave three hundred *pieces* of silver, and ^{five} changes of
 23 raiment. And to his father he sent after this *manner*; ten asses
^{laden} with the good things of Egypt, and ten she asses laden
 24 with corn and bread and meat for his father by the way. So he
 sent his brethren away, and they departed: and he said unto
 25 them, See that ye fall not out by the way. ¶ And they went up
 out of Egypt, and came into the land of Canaan unto Jacob
 26 their father, and told him, saying, Joseph *is* yet alive, and he *is*
 governor over all the land of Egypt. ^{And} ^{Jacob's} heart
 27 fainted, for he believed them not. And they told him all the
 words of Joseph, which he had said unto them: and when he
 saw the wagons which Joseph had sent to carry him, the spirit
 28 of Jacob their father revived: and Israel said, *It is* enough;
 Joseph my son *is* yet alive: I will go and see him before I die.
CHAP. 46. AND Israel took his journey with all that he had, and
 came to Beer-sheba, and offered sacrifices ^{unto} the God of his
 2 father Isaac. And God spake unto Israel ⁱⁿ the visions of the
 3 night, and said, Jacob, Jacob. And he said, Here *am* I. And

¹ Job 29. 24.
^{Ps.} 126. 1.
^{Luke} 24.
 11, 41.

^a ch. 21. 31.
^b ch. 26. 24.
 25. & 31. 42.
^c ch. 15. 1.
 Job 33. 14.

¹ Heb. *was good in the eyes*
 of Pharaoh, ch. 41. 37.

² Heb. *let not your eye*
square, &c.
³ Heb. *month*, Num. 3. 16.

⁴ Heb. *carrying*.
⁵ Heb. *his*.

24. See that ye fall not out by the way] There was some danger that they might quarrel among themselves, now that they were reconciled to Joseph. Each one would, perhaps, be ready to throw the blame of former misconduct on the others.

27. Carts and wagons were known early in Egypt, but they were probably unknown at this time in Palestine and Syria. The Egyptian carts, as depicted on the monuments, are of two wheels only, when used

for carrying agricultural produce. When Jacob saw the wagons, he knew that they had come from Egypt, and so he believed his sons' report, and was comforted.

XLVI. 1. (Cp. marg. refl.) Jacob naturally felt Beer-sheba to be a place hallowed by sacred memories, and he here sacrificed to the God of his fathers, and sought guidance from Him.

3. *I am God, the God of thy father*:] "I am the El"—a reference again to the name "El-

he said, I *am* God, ^athe God of thy father: fear not to go down
 4 into Egypt; for I will there ^amake of thee a great nation: ^aI will
 go down with thee into Egypt; and I will also surely ^abring
 thee up *again*: and ^bJoseph shall put his hand upon thine eyes.
 5 And ^aJacob rose up from Beer-sheba: and the sons of Israel
 carried Jacob their father, and their little ones, and their wives,
 6 in the wagons ^awhich Pharaoh had sent to carry him. And
 they took their cattle, and their goods, which they had gotten
 in the land of Canaan, and came into Egypt, ^aJacob, and all his
 7 seed with him: his sons, and his sons' sons with him, his daugh-
 ters, and his sons' daughters, and all his seed brought he with
 8 him into Egypt. ¶ And ^athese *are* the names of the children of
 Israel, which came into Egypt, Jacob and his sons: ^aReuben,
 9 Jacob's firstborn. And the sons of Reuben; Hanoch, and
 10 Phallu, and Hezron, and Carmi. And ^athe sons of Simeon;
^aJemuel, and Jamin, and Ohad, and ^aJachin, and ^aZohar, and
 11 Shaul the son of a Canaanitish woman. And the sons of ^aLevi;
 12 ^aGershon, Kohath, and Merari. And the sons of ^aJudah; Er,
 and Onan, and Shelah, and Pharez, and Zarah: but ^aEr and
 Onan died in the land of Canaan. And ^athe sons of Pharez were
 13 Hezron and Hamul. ^aAnd the sons of Issachar; Tola, and
 14 ^aPhuvah, and Job, and Shimron. And the sons of Zebulun;
 15 Sereel, and Elon, and Jahleel. These *be* the sons of Leah, which
 she bare unto Jacob in Padan-arum, with his daughter Dinah:
 all the souls of his sons and his daughters *were* thirty and three.
 16 And the sons of Gad; ^aZaphion, and Haggi, Shuni, and ^aEzbon,
 17 Eri, and ^aArodi, and Areli. ^aAnd the sons of Asher; Jimnah,
 and Ishuah, and Isui, and Beriuh, and Serah their sister: and
 18 the sons of Beriah; Heber, and Malchiel. ^aThese *are* the sons
 of Zilpah, ^awhom Laban gave to Leah his daughter, and these
 19 she bare unto Jacob, *even* sixteen souls. The sons of Rachel
 20 ^aJacob's wife; Joseph, and Benjamin. ^aAnd unto Joseph in the
 land of Egypt were born Manassch and Ephraim, which Asonath
 21 the daughter of Poti-pherah ^apriest of On bare unto him. ^aAnd
 the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera,

^a ch. 28. 13.
^c ch. 12. 2.
 Deut. 26. 5.
^f ch. 28. 15.
 & 48. 21.
^g ch. 15. 16.
 & 50. 13, 21,
 25. Ex. 3. 8.
^h ch. 50. 1.
ⁱ Acts 7. 15.
^k ch. 45. 19.
^l Deut. 26. 5.
 Josh. 21. 4.
 Ps. 105. 23.
 Isai. 52. 4.
^m Ex. 1. 1.
 & 6. 14.
ⁿ Num. 26.
 5.
 1 Chr. 5. 1.
^c Ex. 6. 15.
 1 Chr. 4. 24.
 p 1 Chr. 6. 1,
 16.
 q 1 Chr. 2. 3.
 r ch. 38. 7,
 10.
 s ch. 38. 29.
 1 Chr. 2. 5.
 t 1 Chr. 7. 1.

^u Num. 26.
 15, &c.
 Zaphon.
 z 1 Chr. 7.
 30.
 v ch. 30. 10.
 w ch. 29. 21.
 x ch. 44. 27.
 y ch. 41. 50.
 z 1 Chr. 7. 6.

¹ Or, *Nemuel*.

² Or, *Jarib*.

³ Or, *Zerah*, 1 Chr. 4. 24.

⁴ Or, *Gershom*.

⁵ Or, *Puah*, and *Jashub*.

⁶ Or, *Ozni*.

⁷ Or, *Arodi*.

⁸ Or, *prince*.

Shaddai," by which the Most High so specially made covenant with the patriarchs. See xliii. 14, reff. in note.

fear not to go down into Egypt] Abraham had gone down there and been in great danger. Isaac had been forbidden to go thither (xxvi. 2). Abraham, Isaac, Jacob had all been placed and settled in Canaan with a promise that they should in future possess the land. Moreover, Egypt was, not only a heathen land, but one in which heathenism was specially developed and systematized. Jacob might therefore naturally fear to find in it dangers both worldly and spiritual. Hence the promise of God's presence and protection was signally needed.

4. The ancients, Gentiles as well as Jews, desired that their dearest relatives should close their eyes in death.

5. The scene depicted on the tomb of

Chnoumhotep at Beni Hassan is strikingly illustrative of the history of this event. The date of the inscription is that of the 12th Dynasty (see Exod. i. 8, 10, notes). A number of strangers, in dress and appearance belonging to the Semitic race, appear before the governor. They carry their goods on asses, have women and children with them, and are armed with bows and clubs. They are described as Abusha and his family; one of them is playing on a lyre, and others bring presents.

8, &c. If the chronology of the life of Jacob given in the note to xxxi. 38 be correct, Judah was 62 at the descent into Egypt. The names in this catalogue comprise, not only those that were actually of the company which went down into Egypt, but also all the grandchildren or great grandchildren of Jacob born before Jacob's death.

- ^d Num. 23. 38. ^{Ahiram.}
^e Num. 26. 39. ^{Shupham.}
^f 1 Chr. 7. 12. ^{Shuphim.}
^g 1 Chr. 7. 12. ^h ch. 30. 5, 7.
ⁱ ch. 29. 29. ^k Ex. 1. 5.
^l Deut. 10. 22. See
 Acts 7. 14. ^m ch. 31. 21.
ⁿ ch. 47. 1.
^o So ch. 45. 14.
^p So Luke 2. 29, 30.
^q ch. 47. 1.
^r ch. 47. 2, 3.
^s ver. 32.
^t ch. 30. 35. & 34. 5.
^u & 37. 12.
^v ch. 43. 32.
^w Ex. 8. 26.
^x ch. 46. 31.
^y ch. 45. 10. & 46. 28.
^z Acts 7. 13.
^a ch. 46. 33.
^b ch. 40. 34.
^c ch. 15. 13.
^d Deut. 26. 5.
^e ch. 43. 1.
^f Acts 7. 11.
^g ch. 46. 34.
 and Naaman, ⁴Ehi, and Rosh, ⁵Muphim, and ¹Huphim, and
 22 Ard. These *are* the sons of Rachel, which were born to Jacob;
 23 all the souls *were* fourteen. ⁷And the sons of Dan; ²Hushim.
 24 ⁷And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and
 25 Shillem. ^hThese *are* the sons of Bilhah, ¹which Laban gave
 unto Rachel his daughter, and she bare these unto Jacob: all
 26 the souls *were* seven. ^kAll the souls that came with Jacob into
 Egypt, which came out of his ³loins, besides Jacob's sons' wives,
 27 all the souls *were* threescore and six; and the sons of Joseph,
 which were born him in Egypt, *were* two souls: ⁴all the souls of
 the house of Jacob, which came into Egypt, *were* threescore and
 28 ten. ¶ And he sent Judah before him unto Joseph, ^mto direct
 his face unto Goshen; and they came ⁿinto the land of Goshen.
 29 And Joseph made ready his chariot, and went up to meet Israel
 his father, to Goshen, and presented himself unto him; and he
 30 ^ofell on his neck, and wept on his neck a good while. And
 Israel said unto Joseph, ^pNow let me die, since I have seen thy
 31 face, because thou *art* yet alive. And Joseph said unto his
 brethren, and unto his father's house, ^qI will go up, and shew
 Pharaoh, and say unto him, My brethren, and my father's
 house, which *were* in the land of Canaan, are come unto me;
 32 and the men *are* shepherds, for ⁴their trade hath been to feed
 cattle; and they have brought their flocks, and their herds, and
 33 all that they have. And it shall come to pass, when Pharaoh
 34 shall call you, and shall say, ^rWhat *is* your occupation? That
 ye shall say, Thy servants ^strade hath been about cattle ^tfrom
 our youth even until now, both we, *and* also our fathers: that
 ye may dwell in the land of Goshen; for every shepherd *is* ^uan
 abomination unto the Egyptians.
- CHAP. 47. THEN** Joseph ^acame and told Pharaoh, and said, My
 father and my brethren, and their flocks, and their herds, and
 all that they have, are come out of the land of Canaan; and,
 2 behold, they *are* in ^bthe land of Goshen. And he took some of
 his brethren, *even* five men, and ^cpresented them unto Pharaoh.
 3 And Pharaoh said unto his brethren, ^dWhat *is* your occupation?
 And they said unto Pharaoh, ^eThy servants *are* shepherds, both
 4 we, *and* also our fathers. They said moreover unto Pharaoh,
^fFor to sojourn in the land are we come; for thy servants have
 no pasture for their flocks; ^gfor the famine *is* sore in the land
 of Canaan: now therefore, we pray thee, let thy servants ^hdwell
 5 in the land of Goshen. And Pharaoh spake unto Joseph,

¹ Hupham, Num. 26. 39.³ Heb. thigh, ch. 35. 11.⁴ Heb. they are men of cattle.² Or, Shupham, Num. 26. 42.

27. *threescore and ten*] The number is made up of the 66 mentioned in *r*. 26, Jacob himself, Joseph, and the two sons of Joseph.

(Jacob) to Joseph, that Joseph might direct him to Goshen.

34. *shepherd...abomination*] This state- by the

reckoning. The genealogical tables of the Jews were drawn up on principles unlike those of modern calculation. And there would be no impropriety, on their principles, in reckoning the children of Joseph only, or in adding to them his grandchildren also, especially if the latter became founders of important families in Israel.

28. *i.e.* He sent Judah before himself

The fact that the Egyptians themselves were great agriculturists, tillers of land, and that their neighbours the Arab tribes of the desert, with whom they were continually at feud, were nomads only, may have been sufficient to cause this feeling. Whether or not, the statement here is connected with the recollection of the Hyksos—or shepherd-King—invasion of Egypt, is doubtful.

6 saying, Thy father and thy brethren are come unto thee: ¹the land of Egypt ²is before thee; in the best of the land make thy father and brethren to dwell; ³in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, ⁴then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, ⁵How old art thou? And Jacob said unto Pharaoh, ⁶The days of the years of my pilgrimage ⁷are an hundred and thirty years: ⁸few and evil have the days of the years of my life been, and ⁹have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob ¹⁰blessed Pharaoh, and ¹¹went out from before Pharaoh. ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ¹²Rameses, ¹³as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, ¹⁴according to *their* families. ¶ And *there was* no bread in all the land; for the famine *was* very sore, ¹⁵so that the land of Egypt and *all* the land of Canaan fainted by reason of the ¹⁶famine. ¹⁷And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ¹⁸why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he ¹⁹fed them with bread for all their cattle for that year. ¶ When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: wherefore shall we die before thine eyes,

¹ Heb. *How many are the days of the years of thy life?*

² Or, *as a little child is nourished.*

³ Heb. *according to the little ones*, ch. 50. 21.

⁴ Heb. *led them.*

¹ ch. 20. 15.

² ver. 4.

¹ Ps. 30. 12.

Heb. 11. 9,

13.

¹¹ Job 14. 1.

¹² ch. 25. 7.

& 35. 28.

¹³ ver. 7.

¹² Ex. 1. 11.

& 12. 37.

¹³ ver. 6.

¹⁵ ch. 41. 30.

Acts 7. 11.

¹⁶ ch. 41. 56.

¹⁸ ver. 19.

XLVII. 6. *in the best of the land*] The modern province of Sharkiya, which appears nearly to correspond with the land of Goshen (Exod. i. 14), is said to bear the highest valuation and to yield the largest revenue of any in Egypt.

7. *Jacob blessed Pharaoh*] The aged patriarch, with the conscious dignity of a prophet and the heir of the promises, prayed for blessings upon Pharaoh.

8. 9. Pharaoh asked, how many were the days of the years of his life (see margin); Jacob replies by speaking of the days of the years of his pilgrimage. The patriarch spoke of life as a pilgrimage or sojourning, because they sought another country, that is a heavenly (Heb. xi. 9, 13). Earth was not their home, but their journey homewards.

few and evil] The Jews speak of Jacob's seven afflictions: (1) the persecution of

Esau; (2) the injustice of Laban; (3) the result of his wrestling with the Angel; (4) the violation of Dinah; (5) the loss of Joseph; (6) the imprisonment of Simeon; (7) the departure of Benjamin for Egypt. They might well have added the death of Rachel and the incest of Reuben.

11. *the land of Rameses*] See xlv. 10. It is possible that Goshen is here called the land of Rameses by anticipation, as it may have become familiarly known to the Israelites by the name "land of Rameses" after they had built the city Rameses in it. Very probably, however, the Israelites in the captivity only fortified and strengthened the city of Rameses then already existing, and so fitted it to be a strong treasure-city.

12. *according to their families*] See margin; meaning perhaps "even to the food for their children."

- both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.
- 20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. ^aOnly the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: ^alet us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^aexcept the land of the ²priests only, which became not Pharaoh's. ¶ And Israel ^adwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^agrew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so ^athe whole age of Jacob was an hundred forty and seven years. And the time ^bdrew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^cput, I pray thee, thy hand under my thigh, and ^ddeal kindly and truly with me; ^ebury me not, I pray thee, in Egypt: but ^fI will lie with my fathers, and thou shalt carry me out of Egypt, and ^gbury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And ^hIsrael bowed himself upon the bed's head.
- ^a Ezra 7. 24. ^b So Deut. 31. 11. ^c 1 Kin. 2. 1. ^d ch. 24. 2. ^e ch. 24. 40. ^f So ch. 50. 25. ^g 2 Sam. 19. 37. ^h ch. 40. 29. & 50. 5, 13. ⁱ ch. 48. 2. ¹ Kin. 1. 47. ² Or, *princes*, ch. 41. 45. ³ Heb. *the days of the years of his life*. See ver. 9.

20. The profane historians and the monuments confirm the main points of the statements of this chapter. By royal appointment, the original proprietors of the land became crown tenants, holding their land by payment of a rent or tribute; whilst the priests only (v. 22) were left in full possession of their former lands and revenues.

21. Joseph removed them to cities that he might the better provide them with food.

22. Pharaoh had such respect for the ministers of religion, that, instead of suffering Joseph to sell corn to them and so to buy up their land, he ordered a portion of corn to be regularly distributed to them during the famine; and thus they were not reduced to the necessity of selling their lands.

26. The final result of Joseph's policy was that the land was restored to the Egyptians, with an obligation to pay one-fifth of it to Pharaoh for the purpose of maintaining the revenues of the state. The peculiar

nature of the land, its dependence on the overflow of the Nile, and the unthrifty habits of the cultivators, made it desirable to promote the prosperity of the country by great government works, in preference to leaving all to the uncertainty of individual enterprise. The saying, "Thou hast saved our lives," was (v. 25) the verdict of a grateful people, and language approving of Joseph's policy.

29. Jacob had a firm faith that his descendants should inherit the land of Canaan, and therefore desired to be buried there.

31. *bowed himself upon the bed's head*] Others, see Heb. xi. 21, read "on the top of his staff." The Hebrew word without the vowel points means either "bed" or "staff." The only distinction is in the vowel points, which do not exist in the more ancient MSS. It is therefore impossible to decide with certainty which was the original sense of the word. It is quite possible that the meaning is, as the Apostle quotes the

CHAP. 48. AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his ² two sons, Manasseh and Ephraim. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. ¶ And Jacob said unto Joseph, God Almighty appeared unto me at ^a Luz ^a ch. 28. 13, 19. & 35. 6, 9, &c. in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ^b for an everlasting possession. And now thy ^c two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, ^d are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, ^e Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem. And Israel beheld Joseph's sons, and said, Who *are* these? And Joseph said unto his father, ^f They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^g I will bless them. Now ^h the eyes of Israel were ⁱ dim for age, so that he could not see. And he brought them near unto him; and ^j he kissed them, and embraced them. And Israel said unto Joseph, ^k I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^l guiding his hands wittingly; for Manasseh ^m was the firstborn. ¶ And ⁿ he blessed Joseph, and said, God, ^o before whom my fathers Abraham and Isaac did walk, The God which fed me all my life long unto this day,

¹ Heb. heavy, Isai. 6. 10. & 59. 1.

passage, that after Joseph had sworn to bury him in Canaan, Jacob bowed himself upon the staff which had gone with him through all his wanderings (xxxii. 10), and so worshipped God.

XLVIII. 3. *God Almighty* ["El-Shaddai." See xvii. 1.

at Luz] i.e. Bethel. See marg. reff.

5. as Reuben and Simeon, they shall be mine] i.e. my sons, as Reuben and Simeon, my own two eldest sons, are counted to be mine; accordingly Ephraim and Manasseh became patriarchs, heads of tribes. The birthright was transferred to Judah, his three elder brothers being disinherited, the first for incest, the other two for cruelty (xlix. 8-10); and Judah became the royal tribe, from whom "as concerning the flesh Christ came, Who is over all, God blessed for ever" (Rom. ix. 5). A kind of secondary birthright was, however, given to Ephraim

(xlix. 22 sq.), who became ancestor of the royal tribe among the ten tribes of Israel.

6. Any other children should not give names to separate tribes, but should be numbered with the tribes of Ephraim and Manasseh. We hear nothing of any younger sons of Joseph, and do not know for certain that any were born to him; but it has been thought that they may be mentioned in Num. xxvi. 28-37, 1 Chr. vii. 14-29.

7. Rachel died by me] When adopting the sons of Joseph, Jacob turns his thoughts back to his beloved Rachel, for whose sake especially he had so dearly loved Joseph.

12. Joseph brought them out from between his knees] i.e. from between Jacob's knees. Joseph then placed them in a reverent attitude to receive the patriarch's blessing.

15, 16. Jacob, no doubt, alludes to the Angel Who wrestled with him and Whom he called God (xxxii. 24-30), the same as the

- * ch. 28. 15.
 & 31. 11,
 13, 24.
 Ps. 34. 22.
 & 121. 7.
 & Amos 9.
 12.
 Acts 15. 17.
 2^o ver. 14.
- 16 The Angel ^awhich redeemed me from all evil, bless the lads;
 And let ^amy name be named on them, and the name of my
 fathers Abraham and Isaac;
 And let them ¹grow into a multitude in the midst of the earth.
- 17 ¶ And when Joseph saw that his father ²laid his right hand
 upon the head of Ephraim, it ²displeased him: and ^ahe held
 up his father's hand, to remove it from Ephraim's head
 18 unto Manasseh's head. And Joseph said unto his father, Not
 so, my father: for this ^{is} the firstborn; put thy right hand
 19 upon his head. And his father refused, and said, ²I know it,
 my son, I know it: he also shall become a people, and he also
 shall be great: but truly ²his younger brother shall be greater
 20 than he, and his seed shall become a ²multitude of nations. And
 he blessed them that day, saying, ^aIn thee shall Israel bless,
 saying, God make thee as Ephraim and as Manasseh: and he
 21 set Ephraim before Manasseh. And Israel said unto Joseph,
 Behold, I die: but ^aGod shall be with you, and bring you again
 22 unto the land of your fathers. Moreover ^aI have given to thee
 one portion above thy brethren, which I took out of the hand
²of the Amorite with my sword and with my bow.
- CHAP. 49. AND Jacob called unto his sons, and said, ¶ Gather
 yourselves together, that I may ^atell you *that* which shall befall
 you ^bin the last days.
- 2 Gather yourselves together, and hear, ye sons of Jacob;
 And ^ahearken unto Israel your father.
- 3 ¶ Reuben, thou *art* ^amy firstborn,
 My might, ^aand the beginning of my strength,
 The excellency of dignity, and the excellency of power:
 4 Unstable as water, ^athou shalt not excel;
 Because thou ^awentest up to thy father's bed;
 Thou defiledst thou *it*: ^ahe went up to my couch.
- 5 ¶ ^aSimeon and Levi *are* ^abrethren;
^aInstruments of cruelty *are* ^ain their habitations.
- 6 O my soul, ^acome not thou into their secret;
- ¹ Heb. as fishes do increase: ³ Heb. fulness. ⁶ Or, their swords are weapons of violence.
² Heb. do not thou excel. ⁴ Heb. do not thou excel. ⁵ Or, my couch is gone.
³ Heb. was evil in his eyes, ⁴ Or, my couch is gone.
 ch. 28. 8.

Angel of the Covenant, Mal. iii. 1. The word "bless," refers to the God of his fathers, to the God Who had been his Shepherd, and to the Angel Who redeemed him, showing that these three are but One God, and that the Angel is one with his fathers' God and with the God Who fed Jacob like a sheep.

22. Moreover I have given to thee one portion] The past tense is used by prophetic anticipation, and the meaning is, "I have assigned to thee one portion of that land, which my descendants are destined to take out of the hands of the Amorites."

XLIX. 1. in the last days] The future generally, but with special reference to the times of Messiah. The prophecy of Jacob does not refer exclusively to the days of Messiah, but rather sketches generally the fortunes of his family: but all is leading up to that which was to be the great consum-

mation, when the promised Seed should come and extend the blessings of the Spiritual Israel throughout all the world. It is to be carefully noted, that the occupation of Canaan by the twelve tribes under Joshua was not the point to which his expectations pointed as an end, but rather that from which his predictions took their beginning.

3. the beginning of my strength] For the expression, as applied to firstborn sons, cp. marg. ref.

4. Unstable as water] or "boiling over like water." The sentence probably means:—though, through thy swelling wantonness, thou risest up like water when it boils, yet it shall not be so as to excel and surpass thy brethren. Not one great action, nor one judge, prophet, or leader from the tribe of Reuben is ever mentioned in history.

6. digged down a wall] See the margin, which is preferred by some.

- "Unto their assembly, "mine honour, be not thou united :
For "in their anger they slew a man,
And in their selfwill they ¹digged down a wall.
- 7 Cursed be their anger, for *it was* fierce;
And their wrath, for it was cruel:
"I will divide them in Jacob, and scatter them in Israel.
- 3 • ¶ ^aJudah, thou *art* he whom thy brethren shall praise:
"Thy hand *shall* be in the neck of thine enemies;
"Thy father's children shall bow down before thee.
- 9 Judah is 'a lion's whelp: from the prey, my son, thou art
gone up:
"He stooped down, he couched as a lion, and as an old lion;
Who shall rouse him up?
- 10 "The sceptre shall not depart from Judah,
Nor "a lawgiver "from between his feet, "until Shiloh
come;
^bAnd unto him *shall* the gathering of the people be.
- ¹ Or, *houghed aren.*
- ^a Ps. 26. 9.
Eph. 5. 11.
^a Ps. 16. 9.
^c ch. 34. 26.
^d Josh. 19. 1.
^e ch. 29. 35.
Deut. 33. 7.
^f Ps. 18. 40.
^g 1 Chr. 5. 2.
^h Hos. 5. 14.
Rev. 5. 6.
ⁱ Num. 23.
24. & 24. 9.
^j Num. 24.
17.
Jer. 30. 21.
^k Ps. 60.
^l Deut. 28. 57.
^m Isai. 11. 1.
Ezek. 21. 27.
Dan. 9. 25.
Matt. 21. 9.
Luke 1. 32.
ⁿ Isai. 2. 2.
& 60. 1-5.
Hag. 2. 7.
Luke 2. 30.

7. *I will divide them, &c.*] This was most literally fulfilled. When 'Canaan was conquered, on the second numbering under Moses, the tribe of Simeon had become the weakest of all the tribes (Numb. xxvi. 14); in Moses' blessing (Deut. xxxiii.) it is entirely passed over; and in the assignment of territory it was merely mingled or scattered among the tribe of Judah (Josh. xix. 1-9); whilst the Levites had no separate inheritance, but merely a number of cities to dwell in, scattered throughout the possessions of their brethren (Josh. xxi. 1-40). With regard to the latter, though by being made dependent on the tithes and on the liberality of their fellow countrymen, they were punished, yet in process of time the curse was turned into a blessing. Of this transformation of the curse into a blessing there is not the slightest intimation in Jacob's address: and in this we have a strong proof of its genuineness.

8. Better: "Judah, thou, thy brethren shall praise thee." The word "thou" is emphatic. The reference is to the meaning of the name (xxix. 35). Judah, notwithstanding the history of ch. xxxviii., shewed on the whole more nobleness than any of the elder sons of Jacob. He and Reuben were the only two who desired to save the life of Joseph (xxxvii. 22, 26); and his conduct before Joseph in Egypt is truly noble and touching (see xlv. 18-34). Hence, when Reuben, Simeon and Levi are deprived of the birthright, Judah, who is next in age, naturally and rightly succeeds to it. He was to be victorious in war, and the leading tribe in Israel: the former promise being signally fulfilled in the victories of David and Solomon, the latter in the elevation of Judah to be the royal tribe; but both most fully in the victory and royalty of David's Son and David's Lord.

9. *a lion's whelp*] The standard of Judah was a lion, very probably derived from these words of Jacob.

10. The last line may be:

"And to him shall be the obedience of the peoples."

The whole verse is a remarkable prophecy of the Messiah, and is so acknowledged by all Jewish, as well as Christian, antiquity. Its meaning appears to be "The Sceptre (either of royal, or perhaps only of tribal, authority) shall not depart from Judah, nor a lawgiver [or, a law-giver's staff] from among his posterity, until Shiloh shall come, and to him shall the nations be obedient." If a personal sense be attached to the name Shiloh, the word is (1) a proper name, meaning "the Peace-maker," "the Prince of peace," or, (2) according to the almost unanimous consent of the Versions, "He, whose right it is." All the Targums add the name of Messiah, and the more ancient Jews held the words to be undoubtedly prophetic of Messiah.

As regards the fulfilment of this prophecy, Israel never ceased to be a nation. Judah never ceased to be a tribe with at least a tribal sceptre and lawgivers or expositors of the law, Sanhedrim or Senators, and with a general pre-eminence in the land, nor was there a foreign ruler of the people, till at least the time of Herod the Great, just before the birth of the Saviour; and even the Herods, though of Idumean extraction, were considered as exercising a native sovereignty in Judah, which did not quite pass away till a Roman procurator was sent thither after the reign of Archelaus, the son of Herod the Great: and at that very time the Shiloh came, the Prince of peace, to whom of right the kingdom belonged.

• 2 Kin. 18. 32.	11	• Binding his foal unto the vine, And his ass's colt unto the choice vine; He washed his garments in wine, And his clothes in the blood of grapes :
• Prov. 23. 20.	12	His ^a eyes shall be red with wine, And his teeth white with milk.
• Deut. 33. 18, 19. Josh. 19. 10, 11.	13	¶ ^a Zebulun shall dwell at the haven of the sea ; And he shall be for an haven of ships ; And his border shall be unto Zidon.
	14	¶ Issachar is a strong ass Couching down between two burdens :
	15	And he saw that rest was good, And the land that it was pleasant ; And bowed ^b his shoulder to bear, And became a servant unto tribute.
• 1 Sam. 10. 9.		
• Deut. 33. 22. Judg. 18. 1. Judg. 18. 27.	16	¶ ^c Dan shall judge his people, As one of the tribes of Israel.
	17	^b Dan shall be a serpent by the way, ¹ an adder in the path, That biteth the horse heels, so that his rider shall fall back- ward.
• Ps. 25. 5. Isai. 25. 9. • Deut. 33. 20.	18	• I have waited for thy salvation, O LORD.
1 Chr. 5. 18. • Deut. 33. 24.	19	¶ ^k Gad, a troop shall overcome him : But he shall overcome at the last.
Josh. 19. 21. • Deut. 33. 23.	20	¶ ^l Out of Asher his bread shall be fat, And he shall yield royal dainties.
	21	¶ ^m Naphtali is a hind let loose :

¹ Heb. *an arrow-snake.*

11. Many interpret the first line of the union of the Gentiles to the true Vine (John xv. 1, 2), and the second of the bringing of Gentile converts into the vineyard of the Church. The washing of the garments in wine they consider an allusion to Christ as the true vine (John xv. 1), to His treading "the winepress alone" (Isa. lxiii. 1-3), and em-purpling His garments with His own Blood.

12. Rather, "His eyes shall be redder than wine, and His teeth whiter than milk." This is generally supposed to refer to the land flowing with milk and honey, and abounding in vineyards; but the Fathers applied it to the Messiah's kingdom.

13. Or, "Zebulun shall dwell on the shore of the sea, and he shall be for a shore of ships," (*i.e.* suited for ships to land on,) "and his border" (or farthest extremity) "shall be by Zidon." Zebulun, after the occupation of Canaan, reached from the sea of Genesareth to Mount Carmel, and thus was brought into close proximity to Sidonia, or the territory of Tyre and Sidon.

14. *burdens*] Better "cattle pens," or "sheepfolds" (see Judg. v. 16). The prediction points to the habits of an indolent agri-cultural people, and to what is likely to accom-pany such habits, an endurance of oppres-sion in preference to a war of independence.

16. A play on the name *Dan* (*i.e.* a judge). Many suppose the allusion to be to the judgship of Samson, who was of the tribe of Dan (Judg. xv. 20).

17. *an adder in the path*] *i. e.*, the

horned snake, a small snake about 14 inches long, lurking in the sand and by the way side, very poisonous and dangerous. The comparison of Dan to a serpent lying in wait and biting the heel seems to imply condemnation, and that the tribe should be known for its subtlety rather than for open bravery. It is certainly observable that the first introduction of idolatry in Israel is ascribed to the tribe of Dan (Judg. xviii.), and that in the numbering of the tribes in Rev. vii., the name of Dan is omitted.

18. *I have waited for thy salvation, O LORD*] Jacob, having been moved by the Spirit of God to speak of the serpent biting the heel, may have had his thoughts called back to the primal promise made to Eve, where the sentence that the serpent should bruise the heel was succeeded by the promise that the serpent's head should be crushed by the coming Seed (Gen. iii. 15).

19. Perhaps, "Gad, troops shall press on him, but he shall press upon their rear : " *i.e.* Arab tribes in the neighbourhood of Gad should invade him, and then retire. There is a play of words throughout the verse on the name *Gad*, *i.e.* a troop; we might express it, "Gad, troops shall troop against him, but he shall troop on their retreat." (See xxx. 11.)

20. The allusion is to the fertility of the territory of Asher extending from Mount Carmel along the coast of Sidonia nearly to Mount Lebanon.

21. Some explain this, "Naphtali is a

- He giveth goodly words.
- 22 ¶ Joseph is a fruitful bough, *even* a fruitful bough by a well ;
Whose branches run over the wall :
- 23 The archers have sorely grieved him,
And shot at him, and hated him :
- 24 But his bow abode in strength,
And the arms of his hands were made strong by the hands of
the mighty God of Jacob ;
(From thence is the shepherd, the stone of Israel :)
25 Even by the God of thy father, who shall help thee ;
And by the Almighty, who shall bless thee with blessings
of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb :
26 The blessings of thy father have prevailed above the blessings
of my progenitors
Unto the utmost bound of the everlasting hills :
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from
his brethren.
- 27 ¶ Benjamin shall ravin as a wolf :
In the morning he shall devour the prey,
And at night he shall divide the spoil.
- 28 ¶ All these are the twelve tribes of Israel : and this is it that
1 Heb. daughters.
- ch. 37. 4,
28. & 39. 20,
Ps. 118. 13.
Job 29. 20.
Ps. 37. 15.
Ps. 132. 2.
q ch. 45. 11.
Ps. 80. 1.
Isai. 28. 16,
ch. 28. 13,
& 43. 23.
ch. 17. 1.
Deut. 33.
13.
Deut. 33.
15.
Hab. 3. 6.
Deut. 33.
16.
Judg. 20.
21, 25.
Ezek. 22. 25.
Num. 23.
24.
Esth. 8. 11.
Ezek. 39. 10.
Zech. 14. 1.

swift messenger, like a hind that runneth on the mountains, bringing good tidings." As the tribe of Naphtali occupied part of that region which afterwards became Galilee, some have supposed that there was contained in these words a prophecy of the Apostles (the "sent ones," in Hebrew the same word as is here rendered "let loose"), who were Galileans (Acts ii. 7), and of whom it was said, "How beautiful upon the mountains are the feet of him that bringeth good tidings" (cp. Rom. x. 15).

Others alter the vowel points of the Hebrew text, and render, "Naphtali is a spreading tree, which puts forth goodly branches."

22. Perhaps, "Joseph is the son," or branch, "of a fruitful tree, the son of a fruitful tree by a well ; as for the branches, each one of them runneth over the wall." The prophecy probably refers to the general prosperity of the house of Joseph.

23. Though some have referred this to Joseph's trials in Egypt, the prophetic character of the whole chapter shows that they point rather to the future wars of his tribes and the strength which he received from the hands of the mighty God of Jacob.

24. from thence] i.e. from "the mighty God of Jacob," in the last clause. Some understand here that Joseph, having been defended from the malice of his enemies, was raised up by God to be a shepherd or guardian both to the Egyptians and to his own family, and a stone or rock of support to the house of Israel. Others again have thought that, when Jacob was speaking of

the sufferings and subsequent exaltation of his son Joseph, his visions were directed forward to that greater Son, of Whom Joseph was a type, Whom the archers vexed, but Who was victorious over all enemies, and that of Him he says, "From God cometh the Shepherd, the Rock of Israel."

26. The blessings, &c.] If this be the right rendering, the meaning is, that the blessings of Jacob on the head of Joseph and his offspring are greater than those which Abraham had pronounced on Isaac and Isaac on Jacob, and that they should last as long as the everlasting hills. But many prefer to render it "The blessings of thy father prevail over the blessings of the eternal mountains, even the glory of the everlasting hills."

separate from his brethren] The separation of Joseph from his family, first by his captivity and afterwards by his elevation is alluded to. The word for "separate" means "one set apart," "consecrated," especially used of a Nazarite like Samson (Judg. xiii. 5 ; xvi. 17), and of the Nazarite under the Law (Num. vi. 2) : it is here applied to a prince separated to higher rank in dignity.

27. ravin as a wolf, &c.] The reference is, no doubt, to the warlike character of the tribe of Benjamin. Examples of this may be seen Judg. v. 14, xx. 16 ; 1 Chron. vii. 7 ; 2 Chron. xiv. 8, xvii. 17. Ehud the Judge (Judg. iii. 15) and Saul the king (1 Sam. x. 21), were Benjamites. The Fathers see here a reference also to St. Paul the Benjamite (Phil. iii. 5), who before his conversion devastated the Church and in

their father spake unto them, and blessed them; every one
 29 according to his blessing he blessed them. And he charged
 them, and said unto them, I ^cam to be gathered unto my people:
^cbury me with my fathers ^ein the cave that *is* in the field of
^dch. 47. 30. Ephron the Hittite, in the cave that *is* in the field of Machpelah,
 2 Sam. 19. which *is* before Mamre, in the land of Canaan, ^fwhich Abraham
 37. bought with the field of Ephron the Hittite for a possession of a
^ech. 50. 13. 31 buryingplace. ^gThere they buried Abraham and Sarah his
^fch. 23. 16. wife; ^hthere they buried Isaac and Rebekah his wife; and there
^gch. 23. 19. 32 I buried Leah. The purchase of the field and of the cave that *is*
 & 25. 9. 33 therein *was* from the children of Heth. ¶ And when Jacob
^hch. 35. 20. had made an end of commanding his sons, he gathered up his
 feet into the bed, and yielded up the ghost, and ⁱwas gathered
 unto his people.

ⁱ ver. 20.

^a ch. 46. 4.
^b 2 Kin. 13.
 14.
^c ver. 26.
 2 Chr. 16. 14.
 Mark 14. 8.
 & 16. 1.
^d John 19. 40.
^e Num. 20.
 20.
^f Dent. 34. 8.
^g Esth. 4. 2.
^h ch. 47. 29.
ⁱ 2 Chr. 16.
 14.
 Isai. 22. 16.
 Matt. 27. 60.

CHAP. 50. AND Joseph ^afell upon his father's face, and ^bwept
 2 upon him, and kissed him. And Joseph commanded his ser-
 vants the physicians to ^cembalm his father: and the physicians
 3 embalmed Israel. And forty days were fulfilled for him; for so
 are fulfilled the days of those which are embalmed: and the
 4 Egyptians ^dmourned for him threescore and ten days. And
 when the days of his mourning were past, Joseph spake unto
^ethe house of Pharaoh, saying, If now I have found grace in
 your eyes, speak, I pray you, in the ears of Pharaoh, saying,
 5 ^fMy father made me swear, saying, Lo, I die: in my grave
^gwhich I have digged for me in the land of Canaan, there shalt
 thou bury me. Now therefore let me go up, I pray thee, and
 6 bury my father, and I will come again. And Pharaoh said, Go
 up, and bury thy father, according as he made thee swear.
 7 ¶ And Joseph went up to bury his father: and with him went
 up all the servants of Pharaoh, the elders of his house, and all
 8 the elders of the land of Egypt, and all the house of Joseph,
 and his brethren, and his father's house: only their little ones,
 and their flocks, and their herds, they left in the land of Goshen.
 9 And there went up with him both chariots and horsemen: and
 10 it was a very great company. And they came to the threshing
 floor of Atad, which *is* beyond Jordan, and there they ^hmourned
 with a great and very sore lamentation: ⁱand he made a mourn-
 11 ing for his father seven days. And when the inhabitants of the
 land, the Canaanites, saw the mourning in the floor of Atad, they
 said, This *is* a grievous mourning to the Egyptians: wherefore
 the name of it was called ^jAbel-mizraim, which *is* beyond

^a 2 Sam. 1.
 17.
 Acts 8. 2.
ⁱ 1 Sam. 31.
 13.
 Job 2. 13.

^j Heb. *wept*.

^k That is, *The mourning of the Egyptians*.

later life brought home the spoils of the Gentiles (cp. Gal. i. 23).

1. 2. The physicians of Egypt were famous in other lands also, but were not ordinarily employed to embalm, which was the work of a special class of persons. Very probably the physicians embalmed Jacob because he was not an Egyptian, and so could not be subjected to the ordinary treatment of the Egyptians, or embalmed by their embalmers.

3. The mourning of 70 days probably included the 40 days of embalming.

4. Joseph probably did not go himself to Pharaoh, because in mourning for his father he had let his hair and beard grow long,

which was the custom in Egypt at the death of relations: and it would have been disrespectful to go into the presence of Pharaoh without cutting the hair and shaving the beard. (See xli. 14.)

7. *with him went up all the servants of Pharaoh*] Such large funeral processions are often seen on the Egyptian monuments.

10. *beyond Jordan*] i.e. to the West of Jordan. Moses wrote before the Israelites had taken possession of the land of Israel, and therefore whilst they were on the East of Jordan. Jerome identifies Atad with Beth-Hoglah, which lay between the Jordan and Jericho.

- 12 Jordan. And his sons did unto him according as he commanded
 13 them: for ^khis sons carried him into the land of Canaan, and ^lburied him in the cave of the field of Machpelah, which Abraham ^mbought with the field for a possession of a buryingplace of
 14 Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to
 15 bury his father, after he had buried his father. ¶ And when Joseph's brethren saw that their father was dead, ⁿthey said, Joseph will peradventure hate us, and will certainly requite us
 16 all the evil which we did unto him. And they ^osent a messenger unto Joseph, saying, Thy father did command before he died,
 17 saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ^pfor they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^qthe God of thy father. And Joseph wept when they spake
 18 unto him. And his brethren also went and ^rfell down before his face; and they said, Behold, we be thy servants. And Joseph
 19 said unto them, ^sFear not: ^tfor am I in the place of God? ^uBut as for you, ye thought evil against me; but ^vGod meant it unto good, to bring to pass, as ^wit is this day, to save much people
 20 alive. Now therefore fear ye not: ^xI will nourish you, and your little ones. And he comforted them, and spake ^ykindly unto
 21 them. ¶ And Joseph dwelt in Egypt, he, and his father's house:
 22 and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children ^zof the third generation: ^athe children also of Machir the son of Manassah ^bwere ^cbrought up upon Joseph's
 23 knees. ¶ And Joseph said unto his brethren, I die: and ^dGod will surely visit you, and bring you out of this land unto the
 24 land ^ewhich he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.
 25 So Joseph died, ^fbeing an hundred and ten years old: and they ^gembalmed him, and he was put in a coffin in Egypt.

¹ Heb. *charged*.

² Heb. *to their hearts*, ch. 34. 3.

³ Heb. *borne*.

^k ch. 40. 29.
^l Acts 7. 16.

^m ch. 23. 16.

ⁿ Job 15.
 21, 22.

^o Prov. 28.
 13.

^p ch. 40. 25.
^q ch. 37. 7.
 10.

^r ch. 45. 5.
^s Deut. 32.
 35.

^t Kin. 5. 7.
 Job 34. 29.

^u Rom. 12. 19.
 Heb. 10. 30.

^v Ps. 56. 5.
 Isai. 10. 7.

^w ch. 45. 5, 7.
^x Acts 3. 13.

^y ch. 47. 12.
^z Job 42. 16.

^a Num. 32.
 39.

^b ch. 30. 3.
^c ch. 15. 14.

^d & 46. 4.
 & 48. 21.

^e Ex. 3. 16, 17.
 Heb. 11. 22.

^f ch. 15. 18.
 & 26. 3.

^g & 35. 12.
^h Ex. 13. 19.

ⁱ Josh. 24. 32.
 Acts 7. 16.

^j ver. 2.

19. *Am I in the place of God?* i.e. it is God's place to avenge, not mine. See marg. ref.

23. *Were brought up upon Joseph's knees* They were adopted by Joseph as his own children from the time of their birth.

26. *a coffin* Literally "ark" or "chest;" a word used always of a wooden chest, elsewhere almost exclusively of "the ark of the covenant." Herodotus, after describing the embalming, says, "The relatives inclose the body in a wooden image which they have made in the shape of a man. Then fastening the case, they place it in a sepulchral chamber, upright against the wall." The

description is of that which we commonly call a mummy-case. Joseph's coffin was, no doubt, deposited in some sepulchral building and guarded by his own immediate descendants till the time of the Exodus, when it was carried up out of Egypt and finally deposited in Shechem (Josh. xxiv. 32). The faith of Joseph (Heb. xi. 22) and his coffin laid up by them, ready to be carried away according to his dying request whenever God should restore them to the promised land, must have been a constant remembrance to his children and his people, that Egypt was not to be their home.



EXODUS.

INTRODUCTION.

1. THE book of Exodus consists of two distinct portions. The first (cc. i.—xix.) gives a detailed account of the circumstances under which the deliverance of the Israelites was accomplished. The second (cc. xx.—xl.) describes the giving of the law, and the institutions which completed the organization of the people as “a kingdom of priests, and an holy nation,” xix. 6.

The name Exodus, *i. e.* “the going forth,” assigned to it by the Alexandrian Jews, applies rather to the former portion than to the whole book.

The narrative is closely connected with that of Genesis, and shews not only that it was written by the same author, but that it formed part of one general plan. Still it is a distinct section; the first events which it relates are separated from the last chapter in Genesis by a considerable interval, and it presents the people of Israel under totally different circumstances. Its termination is marked with equal distinctness, winding up with the completion of the Tabernacle.

The book is divided into many smaller sections; each of which has the marks which throughout the Pentateuch indicate a subdivision. They are of different lengths, and were probably written on separate parchments or papyri, the longest not exceeding the dimensions of contemporary documents in Egypt.

They were apparently thus arranged for the convenience of public reading.¹

This general view of the structure of the book is what might have been expected.

2. Some of the most convincing evidences of the Mosaic authorship are supplied by the contents of this book.

One argument is drawn from the representation of the personal character and qualifications of Moses, a representation perfectly intelligible as proceeding from Moses himself.

What other men have seen in Moses is—the chief agent in the greatest work ever intrusted to man, an agent whose peculiar and unparalleled qualifications are admitted alike by those who accept and by those who deny the Divine interposition: what the writer himself sees in Moses is—a man whose only qualification is an involuntary and reluctant surrender to the will of God. The only rational account of the matter is, that we have Moses' own history of himself and of his work.

Another argument rests on external facts. The book of Exodus

¹ The narrative portion of the book (cc. i.—xix.) is composed of the following sections: An Introduction. i. 1-7.; (a) i. 8. & ii.; (b) iii. 1-vi. 1.; (c) vi. 2-27.; (d) vi. 28-xi. end.; (e) xii. 1-42.; (f) xii. 43-xiii. 16.; (g) xiii. 17-xiv. end.; (h) xv.; (i) xvi.—xix.

could not have been written by any man who had not passed many years in Egypt, and who had not also a thorough knowledge, such as could only be acquired by personal observation, of the Sinaitic Peninsula.

We have no probable alternative but to admit that the narrative in its substance came from Moses, or from a contemporary; and we can have little hesitation as to our choice between these alternatives, when we consider that none of the contemporaries of Moses had equal opportunities of observation, and that none were likely to have received the education and training which would have enabled them to record the events.

3. A weighty argument is drawn from the accounts of the miracles, by which Moses was expressly bidden to attest his mission, and by which he was enabled to accomplish the deliverance of his people.

We have throughout the miracles the characteristics of local colouring, of adaptation to the circumstances of the Israelites, and of repeated announcements followed by repeated postponements, which enabled and indeed compelled the Israelites to complete that organization of their nation, without which their departure might have been, as it has been often represented, a mere disorderly flight.

There are some who fear to compromise the miraculous character of events by admitting any operation of natural causes to a share of them. Yet the inspired writer does not fail to record that it was by the east wind that the Lord brought the locusts (Exod. x. 13) and sent back the sea (xiv. 21), and by the mighty strong west

wind (x. 19) took back the plague that he had sent. Nor is the miracle at all lessened, because the winds of heaven were made God's messengers and instruments in the doing it. The miracles in Egypt were supernatural in their greatness, in their concentration upon one period, in their coming and going according to the phases of the conflict between the tyrant and the captive race, in their measured gradation from weak to strong, as each weaker wonder failed to break the stubborn heart. King and people so regarded them; they were accustomed perhaps to frogs and lice and locusts; but to such plagues, so intense, so threatened, accomplished, and withdrawn, as it were so disciplined to a will, they were not accustomed; and they rightly saw them as miraculous and divinely sent. And further it will be noticed that the phenomena that are put to this use are such as mark the country where this great history is laid. No Jewish writer, who had lived in Palestine alone, could have imagined a narrative so Egyptian in its marks. All evidence tends to prove that the history was written by some one well conversant with Egypt; and we shall look in vain for any one, other than Moses himself, who possessed this qualification for writing under divine guidance the history of the emancipation of the Israelites.

The narrative which records them, remarkable as it is for artlessness and simplicity, is moreover not one which could have been concocted from documents of different ages, constructed on different principles, and full of internal discrepancies and contradictions. It is the production of one mind,

written by one man, and by one who had alone witnessed all the events which it records, who alone was at that time likely to possess the knowledge or ability required to write the account.

4. The portion of the book, which follows the account of the departure from Egypt, has characteristics marked with equal distinctness, and bearing with no less force upon the question of authorship. These chapters also are pervaded by a peculiar tone, a local colouring, an atmosphere so to speak of the desert, which has made itself felt by all those who have explored the country.

Modern travellers point out the following coincidences between the narrative and their own experiences. Absence of water where no sources now exist, abundance of water where fountains are still found, and indications of a far more copious supply in former ages; tracts, occupying the same time in the journey, in which food would not be found; and in some districts a natural production similar to manna, most abundant in rainy seasons (such as several notices shew the season of the Exodus to have been), but not sufficient for nourishment, nor fit for large consumption, without such modifications in character and quantity as are attributed in the narrative to a divine intervention. The late explorations of the Peninsula of Sinai have thrown much light upon the fact that the route taken by the Israelites was probably determined by conditions agreeing with incidental notices in the history; and when we come to the chapters in which the central event in the history of Israel, the delivery of God's law, is recorded, we find localities and scenery which

travellers concur in declaring to be such as fully correspond to the exigencies of the narrative, and which in some accounts (remarkable at once for scientific accuracy and graphic power) are described in terms which shew they correspond, so far as mere outward accessories can correspond, to the grandeur of the manifestation.

5. A very valuable argument of the same evidential character is drawn from the account of the Tabernacle. In form, structure, and materials the tabernacle belongs altogether to the wilderness. The whole was a tent, not a fixed structure, such as would naturally have been set up, and in point of fact was very soon set up, in Palestine. The metals, bronze, silver and gold, were those which the Israelites knew, and doubtless brought with them from Egypt; the names of many of the materials and implements which they used, and the furniture and accessories of the tabernacle, the dress and ornaments of the priests, are Egyptian; and it is also certain that the arts required for the construction of the tabernacle, and for all its accessories, were precisely those for which the Egyptians had been remarkable for ages; such as artisans who had lived under the influence of Egyptian civilization would naturally have learned.

Two separate accounts of the erection of the Tabernacle are given. In the first Moses relates the instructions which he received, in the second he describes the accomplishment of the work. Nothing would be less in accordance with the natural order of a history written at a later period than this double account. It is however fully accounted for by the obvious

hypothesis that each part of the narrative was written at the time, and on the occasion, to which it immediately refers.

6. The Chronology of Exodus involves two questions, the duration of the sojourn of the Israelites in Egypt, and the date of their departure. So far as regards the direct statements in the Hebrew text, the answers to both questions are positive and unambiguous. Exodus xii. 40 gives 430 years for the sojourn, Genesis xv. 13 gives

400 years for the whole, or the greater portion, of the same period. Again, the first book of Kings, (vi. 1), fixes the Exodus at 480 years before the building of the Temple in the fourth year of Solomon's reign. This would settle the date within a few years, about 1490 B.C.; a date which appears on the whole to be reconcilable with the facts of history, and to rest on higher authority than any other which has been proposed.

THE SECOND BOOK OF MOSES,

• CALLED

EXODUS.

CHAP. 1. NOW ^athese are the names of the children of Israel, which came into Egypt; every man and his household came with 2, 3 Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, 4, 5 and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were ^bseventy souls: 6 for Joseph was in Egypt *already*. ¶ And ^cJoseph died, and all 7 his brethren, and all that generation. ^dAnd the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 ¶ Now there ^earose up a new king over Egypt, which knew not 9 Joseph. And he said unto his people, Behold, ^fthe people of 10 the children of Israel are more and mightier than we: ^gcome on, let us ^hdeal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the 11 land. Therefore they did set over them taskmasters ⁱto afflict

^a Gen. 46. 8.
ch. 6. 14.

^b Gen. 46.
26, 27.
Deut. 10. 22.
^c Gen. 50. 26.
Acts 7. 15.
^d Gen. 46. 3.
Deut. 26. 5.
Acts 7. 17.
^e Acts 7. 18.
^f Ps. 105. 24.
^g Ps. 10. 2.
^h & 83. 3, 4.
ⁱ Job 5. 13.
Ps. 105. 25.
Prov. 16. 25.
Acts 7. 19.
^j Gen. 15. 13.
ch. 3. 7.
Deut. 26. 6.

¹ Heb. *thigh*.

I. 1. *Now*] Literally "And," indicating a close connection with the preceding narrative. This chapter in fact contains a fulfilment of the predictions recorded in Gen. xvi. 3, and in Gen. xv. 13.

every man and his household] It may be inferred from various notices that the total number of dependents was considerable, a point of importance in its bearings upon the history of the Exodus (cp. Gen. xiii. 6, xiv. 14).

5. *seventy*] See Gen. xvi. 27. The object of the writer in this introductory statement is to give a complete list of the heads of separate families at the time of their settlement in Egypt. See note on Num. xxvi. 5.

7. In no province does the population increase so rapidly as in that occupied by the Israelites. See note on Gen. xlvii. 6. At present it has more flocks and herds than any province in Egypt, and more fishermen, though many villages are deserted. Until the accession of the new king, the relations between the Egyptians and the Israelites were undoubtedly friendly. The expressions used in this verse imply the lapse of a considerable period after the death of Joseph.

the land was filled with them] i.e. the district allotted to them (Gen. xlv. 10).

8. The expressions in this verse are peculiar, and emphatic. "A new king" is a phrase not found elsewhere. It is understood by most commentators to imply that

king whose place he took, either by usurpation or conquest. The fact that he knew not Joseph implies a complete separation from the traditions of Lower Egypt. At present the generality of Egyptian scholars identify this Pharaoh with Rameses II., but all the conditions of the narrative are fulfilled in the person of Amosis (or, Aahmes) I., the head of the 18th Dynasty. He was the descendant of the old Theban sovereigns, but his family was tributary to the Dynasty of the Shepherds, the Hyksos of Manetho, then ruling in the North of Egypt. Amosis married an Ethiopian princess, and in the third year of his reign captured Avaris, or Zoan, the capital of the Hyksos, and completed the expulsion of that race.

10. *any war*] The North Eastern frontier was infested by the neighbouring tribes, the Shasous of Egyptian monuments, and war was waged with Egypt by the confederated nations of Western Asia under the reigns of the successors of Amosis. These incursions were repulsed with extreme difficulty. In language, features, costume, and partly also in habits, the Israelites probably resembled those enemies of Egypt.

out of the land] The Pharaohs apprehended the loss of revenue and power, which would result from the withdrawal of a peaceful and industrious race.

11. *taskmasters*] The Egyptian "Chiefs of tributes." They were men of rank, superintendents of the public works, such as are

would seem, on different terms from the employed in forced labour, probably in de-

* ch. 2. 11.
Ps. 81. 6.
† Gen. 47. 11.

" ch. 2. 23.
& i. 9.
Num. 20. 15.
" Ps. 81. 6.

° Prov. 16. 6.
† Dan. 3. 16,
18. & 6. 13.
Acts 5. 29.

¶ See Josh.
2. 4, &c.
† Prov. 11.
18.
Eccles. 8. 12.
Isai. 3. 10.
Heb. 6. 10.
" See 1 Sam.
2. 25.

2 Sam. 7.
11, 13, 27.
Ps. 127. 1.
† Acts 7. 19.
" ch. 6. 20.
1 Chr. 23. 13.
b Acts 7. 20.
Heb. 11. 23.

them with their ^kburdens. And they built for Pharaoh treasure cities, Pithom ^{and} Raamses. ¹But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they ^mmade their lives bitter with hard bondage, ⁿin mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphras, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives ^ofeared God, and did not ^pas the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And ^qthe midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. ^rTherefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, ^sthat he made them houses. ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. 2. AND there went ^aa man of the house of Levi, and took ²to wife a daughter of Levi. And the woman conceived, and bare a son: and ^bwhen she saw him that he *was* a goodly child, she

¹ Heb. *And as they afflicted them, so they multiplied, &c.*

tachments, but they were not reduced to slavery, properly speaking, nor treated as captives of war. Amosis had special need of such labourers, as proved by the inscriptions. *treasure cities*] "Magazines," depots of ammunition and provisions (1 Kings ix. 19; 2 Chron. viii. 4 and xxxii. 28).

Pithom and Raamses] Both cities were situate on the canal dug or enlarged in the 12th Dynasty. The former is known to have existed under the 18th Dynasty: both were in existence in the beginning of the reign of Rameses II., by whom they were fortified and enlarged. The name "Pithom" means "House or temple of Tum," the Sun God of Heliopolis (see xiii. 20). The name of Raamses, or Rameses, is generally assumed to have been derived from Rameses II., the Sesostris of the Greeks, but it was previously known as the name of the district. See Genesis xlv. 10; xlvii. 11.

14. The use of brick, at all times common in Egypt, was especially so under the 18th Dynasty. An exact representation of the whole process of brickmaking is given in a small temple at Thebes, erected by Thothmosis III., the fourth in descent from Amosis. Immense masses of brick are found at Belbeis, the modern capital of Sharkiya, i.e. Goshen, and in the adjoining district.

all manner of service in the field] Not

merely agricultural labour, but probably the digging of canals and processes of irrigation which are peculiarly onerous and unhealthy.

15. *Hebrew midwives*] Or "midwives of the Hebrew women." This measure at once attested the inefficacy of the former measures, and was the direct cause of the event which issued in the deliverance of Israel, viz. the exposure of Moses. The women bear Egyptian names, and were probably Egyptians.

16. *upon the stools*] Literally "two stones." The word denotes a peculiar seat, such as is represented on monuments of the 18th Dynasty, and is still used by Egyptian midwives.

21. *made them houses*] i.e. they married Hebrews and became mothers in Israel. The expression is proverbial. See marg. ref.

22. The extreme cruelty of the measure does not involve improbability. Hatred of strangers was always a characteristic of the Egyptians (see Gen. xliii. 32), and was likely to be stronger than ever after the expulsion of an alien race.

II. 1. *a man...a daughter of Levi*] Amram and Jochebed. See vi. 20.

2. *bare a son*] Not her firstborn; Aaron and Miriam were older than Moses. The object of the writer is simply to narrate the

3 hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein: and she laid it in the 4 flags by the river's brink. ^{c ch. 15. 20.} And his sister stood afar off, to wit ^{Num. 26. 59.} what would be done to him. And the ^{d Acts 7. 21.} daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the 6 flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is* one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the 8 child for thee? And Pharaoh's daughter said to her, Go. And 9 the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the 10 child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became ^{e Acts 7. 21.} her son. And she

events which led to the Exodus, and he omits to notice what had no direct bearing upon that object.

a goodly child] See marginal references. Probably Jochebed did not call in a midwife (i. 15), and she was of course cautious not to show herself to Egyptians. The hiding of the child is spoken of as an act of faith in Heb. xi. 23. It was done in the belief that God would watch over the child.

3. The ark was made of the papyrus which was commonly used by the Egyptians for light and swift boats. The species is no longer found in the Nile below Nubia. It is a strong rush, like the bamboo, about the thickness of a finger, three cornered, and attains the height of 10 to 15 feet. It is represented with great accuracy on the most ancient monuments of Egypt.

slime and pitch] The "slime" is probably the mud, of which bricks were usually made in Egypt, and which in this case was used to bind the stalks of the papyrus into a compact mass, and perhaps also to make the surface smooth for the infant. The pitch or bitumen, commonly used in Egypt, made the small vessel water-tight.

in the flags] This is another species of the papyrus, called tufi, or sufi (an exact equivalent of the Hebrew *suph*), which was less in size and height than the rush of which the ark was made.

5. The traditions which give a name to the daughter of Pharaoh are merely conjectural. Egyptian princesses held a very high and almost independent position under the ancient and middle empire, with a separate household and numerous officials. This was especially the case with the daughters of the first sovereigns of the 18th Dynasty.

Many facts concur in indicating that the residence of the daughter of Pharaoh and of the family of Moses, was at Zoan, Tanis, now San, the ancient Avaris (i. 8 note), on the

Tanitic branch of the river, near the sea, where crocodiles are never found, and which was probably the western boundary of the district occupied by the Israelites. The field of Zoan was always associated by the Hebrews with the marvels which preceded the Exodus. See Ps. lxxviii. 43.

to wash] It is not customary at present for women of rank to bathe in the river, but it was a common practice in ancient Egypt. The habits of the princess, as well as her character, must have been well known to the mother of Moses, and probably decided her choice of the place.

6. *She had compassion on him*] The Egyptians regarded such tenderness as a condition of acceptance on the day of reckoning. In the presence of the Lord of truth each spirit had to answer, "I have not afflicted any man, I have not made any man weep, I have not withheld milk from the mouths of sucklings" ('Funeral Ritual'). There was special ground for mentioning the feeling, since it led the princess to save and adopt the child in spite of her father's commands.

10. *he became her son*] See marg. ref. His training and education was, humanly speaking, all but indispensable to the efficient accomplishment of his work as the predestined leader and instructor of his countrymen. Moses probably passed the early years of his life in Lower Egypt, where the princess resided. There may however be substantial grounds for the tradition in Josephus that he was engaged in a campaign against the Ethiopians, thus shewing himself, as St. Stephen says, "mighty in word and deed."

Moses] The Egyptian origin of this word is generally admitted. The name itself is not uncommon in ancient documents. The exact meaning is "son," but the verbal root of the word signifies "produce," "draw forth." The whole sentence in Egyptian

- called his name ¹Moses: and she said, Because I drew him out of the water. ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their ²burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he ³slew the Egyptian, and hid him in the sand. And ⁴when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, ⁵Who made thee ²a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ⁶a well. ⁷Now the ³priest of Midian had seven daughters: ⁸and they came and drew *water*, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to ⁹Reuel their father, he said, How *is it* that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the 20 flock. And he said unto his daughters, And where *is* he? Why

¹ That is, *Drawn out*.

² Heb. *a man, a prince*, Gen. 13. 8.

³ Or, *prince*, as Gen. 41. 45.

would exactly correspond to our Version. She called his name Moses, *i.e.* "son," or "brought forth," because she brought him forth out of the water.

11. *went out unto his brethren*] At the end of 40 years. The Egyptian princess had not concealed from him the fact of his belonging to the oppressed race, nor is it likely that she had debarred him from intercourse with his foster-mother and her family, whether or not she became aware of the true relationship.

an Egyptian] This man was probably one of the overseers of the workmen, natives under the chief superintendent (i. 11). They were armed with long heavy scourges, made of a tough pliant wood imported from Syria.

12. The slaying of the Egyptian is not to be justified, or attributed to a divine inspiration, but it is to be judged with reference to the provocation, the impetuosity of Moses' natural character, perhaps also to the habits developed by his training at the court of Pharaoh. The act involved a complete severance from the Egyptians, but, far from expediting, it delayed for many years the deliverance of the Israelites. Forty years of a very different training prepared Moses for the execution of that appointed work.

13. *thy fellow*] **Thy neighbour**: the reproof was that of a legislator who established moral obligations on a recognised principle. Hence in the following verse the offender is represented as feeling that the position claimed by Moses was that of a Judge. The

act could only have been made known by the Hebrew on whose behalf Moses had committed it.

15. No Egyptian king would have left such an offence unpunished, but the position of Moses, as adopted son of a princess, made it necessary even for a despotic sovereign to take unusual precautions.

the land of Midian] The Midianites occupied an extensive district from the eastern coast of the Red Sea to the borders of Moab.

16. *the Priest of Midian*] Reuel (v. 18). His name, and the detailed notices in ch. xviii., prove that he was a priest of the one true God Who was known to the patriarchs especially under the name El. The great bulk of his tribe, certainly those who lived farther north and more closely in contact with the Hamites of Canaan, were already plunged in idolatry. The conduct of the shepherds (v. 17) may indicate that his person and office were lightly regarded by the idolatrous tribes in his immediate neighbourhood.

18. *Reuel*] Or, as in Num. x. 29, Raguel. The name means "friend of God." It appears to have been not uncommon among Hebrews and Edomites; *e.g.* Gen. xxxvi. 4, 10. If Reuel be identified with Jethro, a point open to grave objection (see iii. 1), then Reuel was his proper name, and Jethro or Jethro, which means "excellency," was his official designation.

19. *An Egyptian*] They judged from his costume, or language.

is if that ye have left the man? Call him, that he may eat bread.
 21 And Moses was content to dwell with the man: and he gave
 22 Moses ⁷Zipporah his daughter. And she bare him a son, and he
 called his name, ¹⁴Gershom: for he said, I have been a stranger
 23 in a strange land. ¶ And it came to pass in process of time,
 that the king of Egypt died: and the children of Israel sighed
 by reason of the bondage, and they cried, and their cry came
 24 up unto God by reason of the bondage. And God heard their
 groaning, and God remembered his covenant with Abraham,
 25 with Isaac, and with Jacob. And God looked upon the children
 of Israel, and God had respect unto them.

CHAP. 3. NOW Moses kept the flock of Jethro his father in law,
 the priest of Midian: and he led the flock to the backside of the
 2 desert, and came to the mountain of God, even to Horeb. And

⁷ Gen. 31.
 54. & 43. 21
¹⁴ ch. 4. 25.
¹ ch. 18. 3.
¹⁴ Acts 7. 2
 Heb. 11. 1.
⁷ Deut. 26. 7
 5.
¹ ch. 3. 9.
¹ ch. 6. 1.
¹ Ps. 105. 42.
¹ Gen. 15. 14.
 & 46. 4.
¹ ch. 4. 31.
¹ ch. 3. 7.
¹ ch. 2. 16.
¹ ch. 18. 5.
 1 Kin. 19. 8.

¹ That is, *A stranger here.*

² Heb. *knew.*

21. Moses tells us nothing of what he may have learned from his father-in-law, but he must have found in him a man conversant with the traditions of the family of Abraham; nor is there any improbability in the supposition that, as hereditary priest, Reuel may have had written documents concerning their common ancestors.

22. *Gershom*] The first syllable "Ger" is common to Hebrew and Egyptian, and means "sojourner." The second syllable "Shom" answers exactly to the Coptic "Shemmo," which means "a foreign or strange land."

23. *in process of time*] Nearly forty years (Acts vii. 30). This verse marks the beginning of another section. We now enter at once upon the history of the Exodus.

their cry came up unto God] This statement, taken in connection with the two following verses, proves that the Israelites retained their faith in the God of their Fathers. The divine name God, Elohim, is chosen because it was that which the Israelites must have used in their cry for help, that under which the covenant had been ratified with the Patriarchs (cp. Jas. v. 4).

24. *remembered*] This means that God was moved by their prayers to give effect to the covenant, of which an essential condition was the faith and contrition involved in the act of supplication. The whole history of Israel is foreshadowed in these words: God heard, remembered, looked upon, and knew them. It evidently indicates the beginning of a crisis marked by a personal intervention of God.

III. This chapter marks the commencement of the series of events which immediately preceded the Exodus. Hitherto the narrative has been studiously brief, stating only what was necessary to be known as preparatory to those events; but from this point Moses dwells minutely on the details, and enables us to realize the circumstances of the catastrophe which in its immediate and remote consequences stands alone in the world's history.

1. *Jethro his father-in-law*] Or "brother-in-law." The word in the Hebrew is a word signifying relative by marriage. When Moses arrived in Midian, Reuel was an elderly man (ii. 16); 40 years later (ii. 23 note), Reuel's son, Jethro, had probably succeeded him.

the backside] i.e. "to the west of the district." Among the Hebrews the East is before a man, the west behind him, the south and north on the right and left hand.

desert] Or *wilderness*, not a barren waste, but a district supplying pasturage. The district near Sherm, on the west of the gulf of Akabah, where Jethro may have resided, is described as barren and parched; on the west and east are rocky tracts, but to the north-west lies the district of Sinai, where the pasturage is good and water abundant. The Bedouins drive their flocks thither from the lowlands at the approach of summer. From this it may be inferred that the events here recorded took place at that season.

to Horeb] More exactly, *towards Horeb*. Moses came to the mountain of God, i.e. Sinai, on his way towards Horeb, a name given to the northern part of the Sinaitic range. Moses calls Sinai "mountain of God" by anticipation, with reference to the manifestation of God. There is no authority for assuming that the spot was previously held sacred (see v. 5); but it has been lately shewn that the whole Peninsula was regarded by the Egyptians as specially consecrated to the gods from a very early time.

2. *the angel of the LORD*] See note on Gen. xii. 7. What Moses saw was the flame of fire in the bush; what he recognized therein was an intimation of the Presence of God, Who maketh a flame of fire His angel. Cp. Ps. civ. 4. The words which Moses heard were those of God Himself, as all ancient and most modern divines have held, manifested in the Person of the Son.

of a bush] Literally *of the bush*, or "seneh," a word which ought perhaps to be retained as the proper name of a thorny

* Isai. 63. 9.
 Acts 7. 30.
 † Ps. 111. 2.
 * Deut. 33.
 16.
 † ch. 19. 12.
 Josh. 5. 15.
 Acts 7. 33.
 † Gen. 28. 13.
 Acts 7. 32.
 † So 1 Kin.
 19. 13.
 Isai. 6. 1, 5.
 † ch. 2. 23.
 Neh. 9. 9.
 Ps. 106. 44.
 Acts 7. 34.
 † ch. 1. 11.
 † Gen. 18. 21.
 † Gen. 11.
 5. 7.
 † ch. 6. 6, 8.
 † 12. 61.
 † Deut. 1. 25.
 † 8. 7, 8, 9.
 † ch. 13. 5.
 † Gen. 15. 18.
 † ch. 2. 23.
 † ch. 1. 11.
 † Ps. 105. 26.
 Mic. 6. 4.

'the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush
 3 burned with fire, and the bush *was* not consumed. And Moses
 said, I will now turn aside, and see this ^agreat sight, why the
 4 bush is not burnt. And when the LORD saw that he turned aside
 to see, God called ^eunto him out of the midst of the bush, and
 5 said, Moses, Moses. And he said, Here *am* I. And he said,
 Draw not nigh hither : ^fput off thy shoes from off thy feet, for the
 6 place whereon thou standest *is* holy ground. Moreover he said,
^gI *am* the God of thy father, the God of Abraham, the God of
 Isaac, and the God of Jacob. And Moses hid his face; for ^hhe
 7 was afraid to look upon God. ¶ And the LORD said, ⁱI have
 surely seen the affliction of my people which *are* in Egypt, and
 have heard their cry ^kby reason of their taskmasters; for ^lI know
 8 their sorrows; and ^mI am come down to ⁿdeliver them out of
 the hand of the Egyptians, and to bring them up out of that land
^ounto a good land and a large, unto a land ^pflowing with milk and
 honey; unto the place of ^qthe Canaanites, and the Hittites, and
 the Amorites, and the Perizzites, and the Hivites, and the Jebu-
 9 sites. Now therefore, behold, ^rthe cry of the children of Israel is
 come unto me : and I have also seen ^sthe oppression wherewith
 10 the Egyptians oppress them. ^tCome now therefore, and I will
 send thee unto Pharaoh, that thou mayest bring forth my people

shrub common in that district, a species of *acacia*.

4. *the LORD saw*] The interchange of the two divine names is to be observed; *Jehovah* saw, *God* called.

5. *put off thy shoes*] The reverence due to holy places thus rests on God's own command. The custom itself is well known from the observances of the Temple, it was almost universally adopted by the ancients, and is retained in the East.

holy ground] This passage is almost conclusive against the assumption that the place was previously a sanctuary. Moses knew nothing of its holiness after some 40 years spent on the Peninsula. It became holy by the Presence of God.

6. Our Saviour adduces this passage as a proof that the doctrine of the Resurrection was taught in the Old Testament (Matt. xxii. 32), and He calls this book the book of Moses (Mark xii. 26), two points to be borne in mind by readers of the Pentateuch.

7. *taskmasters*] Oppressors. A different word from that in i. 11.

I know] The expression implies personal feeling, tenderness, and compassion (cp. ii. 25. marg.).

8. The natural richness of Palestine, the variety and excellence of its productions, are attested by sacred (cp. Jer. xxxii. 22. Ez. xx. 6) and ancient writers, whose descriptions are strongly in contrast with those of later travellers. The expression "flowing with milk and honey" is used proverbially by Greek poets.

the Canaanites, &c.] This is the first passage in this book where the enumeration, so

often repeated, of the nations then in possession of Palestine, is given. Moses was to learn at once the extent of the promise, and the greatness of the enterprise. In Egypt, the forces, situation, and character of these nations were then well known. Aahmes I. had invaded the south of Palestine in his pursuit of the Shasous; Tothmosis I. had traversed the whole land on his campaign in Syria and Mesopotamia; representations of Canaanites, and of the Cheta, identified by most Egyptologists with the Hittites, are common on monuments of the 18th and 19th Dynasties, and give a strong impression of their civilization, riches, and especially of their knowledge of the arts of war. In this passage, the more general designations come first—Canaanites probably includes all the races; the Hittites, who had great numbers of chariots (892 were taken from them by Tothmosis III. in one battle), occupied the plains; the Amorites were chiefly mountaineers, and, in Egyptian inscriptions, gave their name to the whole country; the name Perizzites probably denotes the dwellers in scattered villages, the half-nomad population; the Hivites, a comparatively unwarlike but influential people, held 4 cities in Palestine proper, but their main body dwelt in the north-western district, from Hermon to Hamath (see Josh. xi. 3, and Judg. iii. 3); the Jebusites at that time appear to have occupied Jerusalem and the adjoining district. Soon after their expulsion by Joshua, they seem to have recovered possession of part of Jerusalem, probably Mount Zion, and to have retained it until the time of David.

- 11 the children of Israel out of Egypt. ¶ And Moses said unto God, "Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, "Certainly I will be with thee; and this *shall* be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? ¶ And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, "I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, *b* I have surely visited you, and *seen* that which is done to you in Egypt: and I have said, *c* I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And *d* they shall hearken to thy voice: and *e* thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt

" ch. 6. 12.
1 Sam. 16.
18.

Isai. 6. 5, 8.
Jer. 1. 6.
" Gen. 31. 3.
Josh. 1. 5.
Rom. 3. 18.

" ch. 6. 3.
John 8. 58.
2 Cor. 1. 20.
Heb. 13. 8.
Rev. 1. 4.
" Ps. 135. 13.
Hos. 12. 5.
" ch. 4. 29.

b ch. 2. 25.
Luke 1. 68.
c Gen. 15.
14, 16.
ver. 8.

d ch. 4. 31.
e ch. 5. 1, 3.

f Num. 23.
3, 4, 15, 16.

11. *Who am I?* These words indicate humility (cp. Num. xii. 3), not fear. He feared failure owing to incompetency, especially in the power of expression.

12. *a token unto thee*] Or the sign. The word means a declaration or promise of God, which rests absolutely on His word, and demands faith. The promise that God would have the people serve Him in that place was an assurance, if fully believed, that all intervening obstacles would be removed by His power.

13. *What is his name*] The meaning of this question is evidently: "By which name shall I tell them the promise is confirmed?" Each name of the Deity represented some aspect or manifestation of His attributes (cp. Intro. to Genesis, p. 8). What Moses needed was not a new name, but direction to use that name which would bear in itself a pledge of accomplishment. Moses was familiar with the Egyptian habit of choosing from the names of the gods that which bore specially upon the wants and circumstances of their worshippers, and this may have suggested the question which would be the first his own people would expect him to answer.

14. *I am that I am*] That is, "I am what I am." The words express absolute, and therefore unchanging and eternal Being. The name, which Moses was thus commissioned to use, was at once new and old; old

in its connection with previous revelations; new in its full interpretation, and in its bearing upon the covenant of which Moses was the destined mediator.

15. *The LORD God, &c.*] Better, **Jehovah, God of your fathers, God of Abraham, God of Isaac, and God of Jacob.** It corresponds exactly to the preceding verse, the words **I am** and **Jehovah** being equivalent. This name met all the requirements of Moses, involving a twofold pledge of accomplishment; the pledges of ancient benefits and of a new manifestation.

name...memorial] The name signifies that by which God makes himself known, the memorial that by which His people worship Him.

18. *three days' journey*] i.e. A journey which would occupy three days in going and returning. This was a demand quite in accordance with Egyptian customs. The refusal of Pharaoh and the subsequent proceedings were revealed to Moses at once; but it is important to observe that the first request which Pharaoh rejected could have been granted without any damage to Egypt, or any risk of the Israelites passing the strongly fortified frontier.

19. *no, not*] See the marginal rendering. Others explain it to mean, Pharaoh will not let the people go even when severely smitten.

^a ch. 5. 2.
^b & 7. 4.
^c ch. 6. 6.
^d & 7. 5.
^e & 9. 15.
^f ch. 7. to
 ch. 13.
 Deut. 6. 22.
 Num. 9. 10.
 Ps. 135. 9.
 Jer. 32. 20.
 A. v. 7. 2a
 12. 31.
^g ch. 11. 3.
^h Gen. 3. 21.
 & reff.
ⁱ ch. 11. 2.
 & 12. 35.
^j Job 27. 17.
 Prov. 13. 22.
 Ezek. 39. 10.
^k ver. 17, 20.

^b ch. 19. 9.
^c ch. 3. 17.

^d Num. 12.
 10.
 2 Kin. 5. 27.

^e Deut. 32.
 39.
 2 Kin. 5. 14.
 Matt. 8. 3.

20 ^awill not let you go, ¹no, not by a mighty hand. And I will
^hstretch out my hand, and smite Egypt with ¹all my wonders
 which I will do in the midst thereof: and ^kafter that he will ¹let
 21 you go. And I ¹will give this people favour in the sight of the
 Egyptians: and it shall come to pass, that, when ye go, ye shall
 22 not go empty: ²but every woman shall borrow of her neigh-
 bour, and of her that sojourneth in her house, jewels of silver,
 and jewels of gold, and raiment: and ye shall put *them* upon
 your sons, and upon your daughters; and ²ye shall spoil ²the
 Egyptians.

CHAP. 4. AND Moses answered and said, But, behold, they will
 not believe me, nor hearken unto my voice: for they will say,
 2 The LORD hath not appeared unto thee. And the LORD said
 unto him, What is that in thine hand? And he said, ^aA rod.
 3 And he said, Cast it on the ground. And he cast it on the
 ground, and it became a serpent; and Moses fled from before it.
 4 And the LORD said unto Moses, Put forth thine hand, and take
 it by the tail. And he put forth his hand, and caught it, and it
 5 became a rod in his hand: that they may ¹believe that ¹the
 LORD God of their fathers, the God of Abraham, the God of
 6 Isaac, and the God of Jacob, hath appeared unto thee. ¶ And
 the LORD said furthermore unto him, Put now thine hand into
 thy bosom. And he put his hand into his bosom: and when he
 7 took it out, behold, his hand *was* leprous ^aas snow. And he
 said, Put thine hand into thy bosom again. And he put his
 hand into his bosom again; and plucked it out of his bosom,
 8 and, behold, ^ait was turned again as his *other* flesh. And it
 shall come to pass, if they will not believe thee, neither hearken
 to the voice of the first sign, that they will believe the voice of

¹ Or, but by strong hand.

22. *shall borrow*] **shall ask.** The Egyptians had made the people serve "with rigour," and the Israelites when about to leave the country for ever were to ask or claim the jewels as a just, though very inadequate, remuneration for services which had made "their lives bitter." The Egyptians would doubtless have refused had not their feelings towards Moses (see xi. 3) and the people been changed, under God's influence, by calamities in which they recognized a divine interposition, which also they rightly attributed to the obstinacy of their own king (see x. 7). The Hebrew women were to make the demand, and were to make it of women, who would of course be specially moved to compliance by the loss of their children, the fear of a recurrence of calamity, perhaps also by a sense of the fitness of the request in connection with a religious festival.

jewels] Chiefly trinkets. These ornaments were actually applied to the purpose for which they were probably demanded, being employed in making the vessels of the sanctuary (cp. xxxv. 22).

sojourneth in her house] This indicates a degree of friendly and neighbourly intercourse, in accordance with several indirect notices, and was a natural result of long and peaceable sojourn in the district. The

Egyptians did not all necessarily share the feelings of their new king.

IV. With this chapter begins the series of miracles which resulted in the deliverance of Israel. The first miracle was wrought to remove the first obstacle, viz. the reluctance of Moses, conscious of his own weakness, and of the enormous power with which he would have to contend.

2. *a rod*] The word seems to denote the long staff which on Egyptian monuments is borne by men in positions of authority. It was usually made of acacia wood.

3. *a serpent*] This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uraeus, the Cobra. This was the symbol of royal and divine power on the diadem of every Pharaoh. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt.

6. *leprous*] The instantaneous production and cure of the most malignant and subtle disease known to the Israelites was a sign of their danger if they resisted the command, and of their deliverance if they obeyed it. The infliction and cure were always regarded as special proofs of a divine intervention.

9 the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. ¶ And Moses said unto the LORD, O my Lord, I am not ²eloquent, neither ³heretofore, nor since thou hast spoken unto thy servant: but ⁴I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee that thou shalt say. And he said, O my Lord, ⁵send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs. ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. ¶ And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of

¹ ch. 7. 19.

² ch. 6. 12.
³ Jer. 1. 6.

⁴ Ps. 91. 9.

⁵ Isai. 50. 4.
⁶ Jer. 1. 9.
⁷ Matt. 10. 19.
⁸ See John 1. 3.

⁹ ver. 27.
¹⁰ 1 Sam. 10. 2, 3, 5.
¹¹ ch. 7. 1.
¹² Num. 22. 38.
¹³ Deut. 18. 18.
¹⁴ Isai. 61. 16.
¹⁵ Jer. 1. 9.
¹⁶ Deut. 6. 31.
¹⁷ ch. 7. 1.
¹⁸ & 18. 10.
¹⁹ ver. 2.

²⁰ ch. 2. 15.
²¹ Matt. 2. 20.

¹ Heb. shall be and shall be.

² Heb. a man of words.

³ Heb. since yesterday, nor since the third day.

⁴ Or, shouldst.

⁵ Heb. Jether.

10. *eloquent*] See margin. The double expression "slow of speech (Ezek. iii. 5 marg.) and of a slow tongue" seems to imply a difficulty both in finding words and in giving them utterance, a very natural result of so long a period of a shepherd's life, passed in a foreign land.

since thou hast spoken] This expression seems to imply that some short time had intervened between this address and the first communication of the divine purpose to Moses.

12. Compare with this our Lord's promise to His Apostles; Matt. x. 19; Mark xiii. 11.

13. *And he said*] The reluctance of Moses is in accordance with the inner law of man's

will to speak. Aaron is here called "the Levite," with reference, it may be, to the future consecration of this tribe.

he cometh forth] i.e. is on the eve of setting forth. Not that Aaron was already on the way, but that he had the intention of going to his brother, probably because the enemies of Moses were now dead. See v. 19.

15. *thou shalt speak*] Moses thus retains his position as "mediator:" the word comes to him first, he transmits it to his brother.

16. *instead of a mouth*] We may bear in mind Aaron's unbroken habit of speaking Hebrew and his probable familiarity with Egyptian.

instead of God] The word "God" is used

14. *anger*] The words of Moses (v. 13) indicated more than a consciousness of infirmity; somewhat of vehemence and stubbornness.

Aaron] This is the first mention of Aaron. The words "he can speak well," probably imply that Aaron had both the power and

20. *an ass*] Lit. "the ass," which according to Hebrew idiom means that he set them upon asses. This is the first notice of other sons besides Gershom.

the rod of God] The staff of Moses was consecrated by the miracle (v. 2) and became "the rod of God."

* ch. 17. 9.
 Num. 20. 8.
 † ch. 3. 20.
 * ch. 7.
 13, &c.
 Deut. 2. 30.
 Josh. 11. 20.
 Isai. 63. 17.
 John 12. 40.
 Rom. 9. 18.
 † Hos. 11. 1.
 Rom. 9. 4.
 2 Cor. 6. 18.
 † Jer. 31. 9.
 Jam. 1. 18.
 † ch. 11. 5.
 & 12. 20.
 † Num. 22.
 22.
 Gen. 17. 14.
 † Josh. 5. 2, 3.
 † ver. 14.
 † ch. 3. 1.
 † ver. 15, 16.
 † ver. 8, 9.
 † ch. 3. 16.
 † ver. 16.
 † ch. 3. 18.
 ver. 8, 9.
 † ch. 3. 16.
 † ch. 2. 25.
 & 3. 7.
 † Gen. 24.
 26.
 ch. 12. 27.
 1 Chr. 29. 20.

21 Egypt: and Moses took ^athe rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^awonders before Pharaoh, which I have put in thine hand: but ^a"I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, 22 Thus saith the LORD, ^a"Israel is my son, ^aeven my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^a"I will slay thy son, ^aeven thy firstborn. ¶ And it came to pass by the way in the inn, that the 25 LORD ^amet him, and sought to ^bkill him. Then Zipporah took ^aa sharp ^cstone, and cut off the foreskin of her son, and ^ccast it at his feet, and said, Surely a bloody husband ^aart thou to me. 26 So he let him go: then she said, A bloody husband ^athou art, 27 because of the circumcision. ¶ And the LORD said to Aaron, Go into the wilderness ^ato meet Moses. And he went, and met him 28 in ^athe mount of God, and kissed him. And Moses ^atold Aaron all the words of the LORD who had sent him, and all the ^asigns 29 which he had commanded him. ¶ And Moses and Aaron ^awent and gathered together all the elders of the children of Israel: 30 ^aand Aaron spake all the words which the LORD had spoken unto 31 Moses, and did the signs in the sight of the people. And the people ^abelieved: and when they heard that the LORD had ^avisited the children of Israel, and that he ^ahad looked upon their affliction, then ^athey bowed their heads and worshipped.

CHAP. 5. AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go,

¹ Or, knife.

² Heb. made it touch.

21. *I will harden*] Calamities which do not subdue the heart harden it. In the case of Pharaoh the hardening was at once a righteous judgment, and a natural result of a long series of oppressions and cruelties.

22. *my firstborn*] The expression would be perfectly intelligible to Pharaoh, whose official designation was "son of Ra." In numberless inscriptions the Pharaohs are styled "own sons" or "beloved sons" of the deity. It is here applied for the first time to Israel; and as we learn from v. 23, emphatically in antithesis to Pharaoh's own firstborn.

24. *in the inn*] Or "resting place." See Gen. xlii. 27 note.

met him, and sought to kill him] Moses was attacked by a sudden and dangerous illness, which he knew was inflicted by God. The word "sought to kill" implies that the sickness, whatever might be its nature, was one which threatened death had it not been averted by a timely act. Zipporah believed that the illness of Moses was due to his having neglected the duty of an Israelite, and to his not having circumcised his son;

probably owing to
 the punishment
 by the Egy.

adopted generally in the East, even by the descendants of Abraham and Keturah. Moses appears to have been utterly prostrate and unable to perform the rite himself.

25. *sharp stone*] Not "knife," as in the

margin. Zipporah used a piece of flint, in accordance with the usage of the patriarchs. The Egyptians never used bronze or steel in the preparation of mummies because stone was regarded as a purer and more sacred material than metal.

cast it at his feet] Showing at once her abhorrence of the rite, and her feeling that by it she had saved her husband's life.

a bloody husband] Lit. "A husband of blood," or "bloods." The meaning is, the marriage bond between us is now sealed by blood. By performing the rite Zipporah had recovered her husband; his life was purchased for her by the blood of her child.

26. *So he let him go*] i.e. God withdrew His visitation from Moses.

Moses sent Zipporah and her children back to Jethro before he went to Egypt, xviii. 2. The journey would have been delayed had he waited for the healing of the child.

29. *all the elders*] The Israelites retained their own national organization; their affairs were administered by their own elders, who called a public assembly (v. 31) to hear

Aahmes (i. 8), the original persecutor of the Israelites, must have been resident at this time in a city, probably Tanis (ii. 5), of Lower Egypt, situate on the Nile.

the LORD God] Jehovah God of Israel

- 2 that they may hold "a feast unto me in the wilderness. And Pharaoh said, ^bWho is the LORD, that I should obey his voice to let Israel go? I know not the LORD, "neither will I let Israel go. And they said, ^aThe God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? got you unto your "burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. ¶ And Pharaoh commanded the same day the "taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. ¹Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted *them*, saying, Fulfil your works, ²*your* daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault is in thine own people. But he said, Ye

^a ch. 10. 9.^b 2 Kin. 18.

35.

^c Job 21. 15.^d ch. 3. 19.^e ch. 3. 18.^f ch. 1. 11.^g ch. 1. 7, 9.^h ch. 3. 7.¹ Heb. *Let the work be heavy upon the men.*² Heb. *a matter of a day in his day.*

demanded the services of His people. The demand, according to the general views of the heathens, was just and natural; the Israelites could not offer the necessary sacrifices in the presence of Egyptians.

2. *I know not the LORD*] Either Pharaoh had not heard of Jehovah, or he did not recognize Him as a God.

3. *three days' journey*] See iii. 18 note. *with pestilence, or with the sword*] This shews that the plague was well known to the ancient Egyptians. The reference to the sword is equally natural, since the Israelites occupied the eastern district, which was frequently disturbed by the neighbouring Shasous.

4. *let*] i.e. hinder.

6. *their officers*] Or scribes. Hebrews able to keep accounts in writing, appointed by the Egyptian superintendents, and responsible to them for the work; see r. 14. Subordinate officers are frequently represented on

Egyptian monuments, giving in written accounts to their immediate superiors.

7. Some of the most ancient buildings in Egypt were constructed of bricks not burned, but dried in the sun; they were made of clay, or more commonly of mud, mixed with straw chopped into small pieces. An immense quantity of straw must have been wanted for the works on which the Israelites were engaged, and their labours must have been more than doubled by this requisition.

12. *stubble instead of straw*] Rather, for the straw: i.e. to be prepared as straw. This marks the season of the year, viz. early spring, after the barley or wheat harvest, towards the end of April. Their suffering must have been severe: at that season the pestilential sand-wind blows over Egypt some 50 days, hence its name Chamsin. (cp. Gen. xli. 6 note).

17. *Ye are idle*] The old Egyptian lan-

- are idle, ye are idle*: therefore ye say, Let us go *and do sacrifice* 18 to the LORD. Go therefore now, *and work*; for *there shall no straw be given you, yet shall ye deliver the tale of bricks.*
- 19 And the officers of the children of Israel did see *that they were in evil case*, after it was said, Ye shall not *minish ought from*, 20 your bricks of your daily task. ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:
- ^a ch. 6. 9. 21 ^a and they said unto them, The LORD look upon you, and judge; because ye have made our savour ¹to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their 22 hand to slay us. ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? 23 Why is it *that thou hast sent me*? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; ²neither hast thou delivered thy people at all.
- CHAP. 6. THEN** the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^awith a strong hand shall he let them go, and with a strong hand ^bshall he drive them out of his land. 2 ¶ And God spake unto Moses, and said unto him, I *am* ³the LORD: 3 and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* ^cGod Almighty, but by my name ^dJEHOVAH was 4 I not known to them. ^eAnd I have also established my covenant with them, ^fto give them the land of Canaan, the land of 5 their pilgrimage, wherein they were strangers. And ^gI have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 Wherefore say unto the children of Israel, ^hI *am* the LORD, and ⁱI will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^kredeem you 7 with a stretched out arm, and with great judgments: and I will ^ltake you to me for a people, and ^mI will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you 8 out ⁿfrom under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did ^oswear to give it to Abraham, to Isaac, and to Jacob; and I will give it you
- ^a ch. 3. 19.
^b ch. 11. 1.
^c & 12. 31, 33, 39.
^d Gen. 17. 1.
^e & reff.
^f ch. 3. 14.
^g Ps. 68. 4.
^h & 83. 18.
ⁱ John 8. 58.
^j Rev. 1. 4.
^k Gen. 15. 18.
^l & 17. 4.
^m Gen. 17. 8.
ⁿ & 28. 4.
^o ch. 2. 24.
^p ver. 2, 8.
^q ch. 3. 17.
^r Deut. 26. 8.
^s Ps. 81. 6.
^t ch. 15. 13.
^u Deut. 7. 8.
^v 1 Chr. 17. 21.
^w Neh. 1. 10.
^x Deut. 4. 20.
^y & 14. 2.
^z & 26. 18.
^{aa} 2 Sam. 7. 24.
^{ab} ch. 29. 45.
^{ac} Deut. 29. 13.
^{ad} Rev. 21. 7.
^{ae} ch. 5. 4, 5.
^{af} Ps. 81. 6.
^{ag} Gen. 15. 18.
- ¹ Heb. *to stink*, Gen. 31.
² Heb. *delivering thou hast not delivered*.
³ 1 Sam. 13. 4. & 27.
⁴ Heb. *lift up my hand*. See Gen. 14. 22. Deut. 32. 40.
19. 6.

guage abounds in epithets which shew contempt for idleness. The charge was equally offensive and ingenious; one which would be readily believed by Egyptians who knew how much public and private labours were impeded by festivals and other religious ceremonies. Among the great sins which, according to Egyptian belief, involved condemnation in the final judgment, idleness is twice mentioned.

23. The earnestness of this remonstrance, and even its approach to irreverence, are quite in keeping with other notices of Moses' naturally impetuous character. See iii. 13.

VI. 2, 3. There appears to have been an interval of some months between the preceding events and this renewal of the promise to Moses. The oppression in the mean time was not merely driving the people to desperation, but preparing them

by severe labour, varied by hasty wanderings in search of stubble, for the exertions and privations of the wilderness. Hence the formal and solemn character of the announcements in the whole chapter.

2. *I am the LORD, &c.* The meaning seems to be this:—"I am Jehovah, and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but as to my name Jehovah, I was not made known to them." In other words, the full import of that name was not disclosed to them. See iii. 14.

3. *God Almighty*] Rather, "*El Shaddai*," it is better to keep this as a proper name.

6. *with a stretched out arm*] The figure is common and quite intelligible; it may have struck Moses and the people the more forcibly since they were familiar with the hieroglyphic which represents might by two outstretched arms.

- 9 for an heritage: I *am* the LORD. And Moses spake so unto the children of Israel: ^p but they hearkened not unto Moses for ^p ch. 5. 21.
 10 anguish of spirit, and for cruel bondage. ¶ And the LORD spake
 11 unto Moses, saying, Go in, speak unto Pharaoh king of Egypt,
 12 that he let the children of Israel go out of his land. And Moses
 spake before the LORD, saying, Behold, the children of Israel
 have not hearkened unto me; how then shall Pharaoh hear
 13 me, ^q who *am* of uncircumcised lips? And the LORD spake unto
 Moses and unto Aaron, and gave them a charge unto the chil-
 dren of Israel, and unto Pharaoh king of Egypt, to bring the
 14 children of Israel out of the land of Egypt. ¶ These *be* the
 heads of their fathers' houses: ^r The sons of Reuben the first-
 born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these
 15 *be* the families of Reuben. ^r And the sons of Simeon; Jemuel,
 and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the
 son of a Canaanitish woman: these *are* the families of Simeon.
 16 ¶ And these *are* the names of ^r the sons of Levi according to their
 generations; Gershon, and Kohath, and Merari: and the years
 17 of the life of Levi *were* an hundred thirty and seven years. ^r The
 sons of Gershon; Libni, and Shimi, according to their families.
 18 And ^r the sons of Kohath; Amram, and Izhar, and Hebron,
 and Uzziel: and the years of the life of Kohath *were* an hun-
 19 dred thirty and three years. And ^r the sons of Merari; Mahali
 and Mushi: these *are* the families of Levi according to their
 20 generations. And ^r Amram took him Jochebed his father's
 sister to wife; and she bare him Aaron and Moses: and the
 years of the life of Amram *were* an hundred and thirty and seven
 21 years. And ^r the sons of Izhar; Korah, and Nepheg, and Zithri.
 22 And ^r the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.
 23 And Aaron took him Elisheba, daughter of ^r Amminadab, sister
 of Naashon, to wife; and she bare him Nadab, and Abihu,

^q ver. 9.

^r ver. 30.
 ch. 4. 10.
 Jer. 1. 6.

^s Gen. 46. 9.

^t 1 Chr. 5. 3.

^u Gen. 46. 10.

^v 1 Chr. 4. 24.

^w Gen. 46. 11.

Num. 3. 17.

^x 1 Chr. 6. 1,

16.

^y 1 Chr. 6. 17.

^z Num. 26.

57.

^a 1 Chr. 6. 2,

18.

^b 1 Chr. 6. 19.

& 23. 21.

^c ch. 2. 1, 2.

^d Num. 16. 1.

^e 1 Chr. 6.

37, 38.

^f Lev. 10. 4.

Num. 3. 30.

^g Ruth 4.

19, 20.

^h 1 Chr. 2. 10.

Matt. 1. 4.

ⁱ Lev. 10. 1.

Num. 3. 2.

^j 1 Chr. 6. 3.

^k Heb. *shortness*, or, *straitness*.

9. *they hearkened not*] The contrast between the reception of this communication and that recorded in iv. 31 is accounted for by the change of circumstances. On the former occasion the people were comparatively at ease, accustomed to their lot, sufficiently afflicted to long for deliverance, and sufficiently free in spirit to hope for it.

for anguish] See the margin; out of breath, as it were, after their cruel disappointment, they were quite absorbed by their misery, unable and unwilling to attend to any fresh communication.

11. *go out of his land*] Moses is now bidden to demand not a permission for a three days' journey (iii. 18 note), which might be within the boundaries of Egypt, but for departure from the land.

12. *uncircumcised lips*] An uncircumcised ear is one that does not hear clearly; an uncircumcised heart one slow to receive and understand warnings; uncircumcised lips, such as cannot speak fluently. The recurrence of the hesitation of Moses is natural; great as was the former trial this was far more severe; yet his words as ever imply fear of failure, not of personal danger (see iii. 11).

13. *unto Moses and unto Aaron*] The final and formal charge to the two brothers is given, as might be expected, before the plagues are denounced. With this verse begins a new section of the history.

14. *These be the heads*] We have in the following verses, not a complete genealogy, but a summary account of the family of the two brothers. Moses records for the satisfaction of Hebrew readers, to whom genealogical questions were always interesting, the descent and position of the designated leaders of the nation. See *vv.* 26, 27.

20. *Amram*] This can scarcely be the same person who is mentioned in *v.* 18; but his descendant and representative in the generation immediately preceding that of Moses. The intervening links are omitted, as is the rule where they are not needed for some special purpose, and do not bear upon the history.

Jochebed] The name means "the glory of Jehovah," one clear instance of the use of the sacred name before the Exodus.

father's sister] This was within the prohibited degrees after the Law was given (Lev. xviii. 12) but not previously.

¹ Num. 26.
11.

² Num. 25.
7, 11.
Josh. 24. 33.
³ ver. 13.

⁴ ch. 12. 17.
Num. 33. 1.
⁵ ch. 5. 1, 3.
& 7. 10.
⁶ ch. 32. 7.
& 33. 1.
Pa. 77. 20.
⁷ ver. 2.
⁸ ver. 11.
ch. 7. 2.
⁹ ver. 12.
ch. 4. 10.
¹⁰ ch. 4. 16.
Jer. 1. 10.
¹¹ ch. 4. 16.
¹² ch. 4. 15.
¹³ ch. 4. 21.
¹⁴ ch. 11. 9.
¹⁵ ch. 4. 7.
¹⁶ ch. 10. 1.
& 11. 9.
¹⁷ ch. 6. 6.
ver. 17.
ch. 8. 22.
& 14. 4, 18.
Ps. 9. 16.
¹⁸ ch. 3. 20.
¹⁹ ver. 2.
²⁰ Deut. 29.
5. & 34. 7.
Acts 7. 23,
30.
²¹ Isai. 7. 11.
John 2. 19.
& 6. 30.
²² ch. 4. 2, 17.

24 Eleazar, and Ithamar. And the ¹sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korahites. And Eleazar Aaron's son took him ²one of the daughters of Putiel to wife; and ³she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26 ¶ These are that Aaron and Moses, ⁴to whom the LORD said, Bring out the children of Israel from the land of Egypt according to 27 their ⁵armies. These are they which ⁶spake to Pharaoh king of Egypt, ⁷to bring out the children of Israel from Egypt: these 28 are that Moses and Aaron. ¶ And it came to pass on the day 29 when the LORD spake unto Moses in the land of Egypt, that the LORD spake unto Moses, saying, ⁸I am the LORD, ⁹speak thou 30 unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the LORD, Behold, ¹⁰I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. 7. AND THE LORD said unto Moses, See, I have made thee ¹a god to Pharaoh: And Aaron thy brother shall be ²thy prophet. 2 Thou ³shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of 3 Israel out of his land. And ⁴I will harden Pharaoh's heart, and ⁵multiply my ⁶signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, ⁷that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt ⁸by great judgments. And the Egyptians ⁹shall know that I am the LORD, when I ¹⁰stretch forth mine hand upon Egypt, and bring out the 6 children of Israel from among them. And Moses and Aaron 7 ¹¹did as the LORD commanded them, so did they. And Moses was ¹²fourscore years old, and Aaron fourscore and three years old, 8 when they spake unto Pharaoh. ¶ And the LORD spake unto 9 Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, ¹³Shew a miracle for you: then thou shalt say unto Aaron, ¹⁴Take thy rod, and cast it before Pharaoh, and it shall

26, 27. This emphatic repetition shews the reason for inserting the genealogy. The names of Moses and Aaron are given twice and in a different order; in the 26th verse probably to mark Aaron as the elder in the genealogy, and in the 27th to denote the leadership of Moses.

28. This and the following verses belong to the next chapter. They mark distinctly the beginning of a subdivision of the narrative.

30. See ver. 12.

VII. With this chapter begins the series of miracles wrought in Egypt. They are progressive. The first miracle is wrought to accredit the mission of the brothers; it is simply credential, and unaccompanied by any infliction. Then come signs which shew that the powers of nature are subject to the will of Jehovah, each plague being attended with grave consequences to the Egyptians, yet not inflicting severe loss or suffering; then in rapid succession come ruinous and devastating plagues, murrain, boils, hail and lightning, locusts, darkness, and lastly, the death of the firstborn. Each of the inflictions has a demonstrable connection with Egyptian customs and phenomena; each is

directly aimed at some Egyptian superstition; all are marvellous, not, for the most part, as reversing, but as developing forces inherent in nature, and directing them to a special end. The effects correspond with these characteristics; the first miracles are neglected; the following plagues first alarm, and then for a season, subdue, the king, who does not give way until his firstborn is struck. Even that blow leaves him capable of a last effort, which completes his ruin, and the deliverance of the Israelites.

1. *I have made thee a god*] Or "appointed thee." See marg. ref. Moses will stand in this peculiar relation to Pharaoh, that God will address him by a prophet, i.e. by one appointed to speak in His name. The passage is an important one as illustrating the primary and essential characteristic of a prophet, he is the declarer of God's will and purpose.

3. *wonders*] A word used only of portents wrought to prove a divine interposition; they were the credentials of God's messengers.

9. *thy rod*] Apparently the rod before described (iv. 2), which Moses on this occasion gives to Aaron as his representative.

- 10 become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so ^{as} the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; ^{as} the LORD had said. ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink

p ver. 9.

q ch. 4. 3.

r Gen. 41. 8.

s 2 Tim. 3. 8.

t ver. 22.

ch. 8. 7, 18.

u ch. 4. 21.

ver. 4.

v ch. 8. 15.

w 10. 1, 20,

27.

x ch. 4. 2, 3.

ver. 10.

y ch. 3. 18.

z ch. 3. 12,

18.

aa 5. 1, 3.

ab ch. 5. 2.

ac ver. 5.

ad ch. 4. 9.

ae Rev. 16.

af 4, 6.

ag ver. 24.

a serpent] A word different from that in iv. 3. Here a more general term, "Tannin," is employed, which in other passages includes all sea or river monsters, and is more specially applied to the crocodile as a symbol of Egypt. It occurs in the Egyptian ritual, nearly in the same form, "Tanem," as a synonym of the monster serpent which represents the principle of antagonism to light and life.

11. Three names for the magicians of Egypt are given in this verse. The "wise men" are men who know occult arts. The "sorcerers" are they who "mutter magic formulæ," especially when driving away crocodiles, snakes, asps, &c. It was natural that Pharaoh should have sent for such persons. The "magicians" are the "bearers of sacred words," scribes and interpreters of hieroglyphic writings. Books containing

vince him had he been open to conviction. It was a miracle which shewed the truth and power of Jehovah in contrast with that of others.

13. And he hardened] Or Pharaoh's heart was hardened. See iv. 21.

15. he goeth out unto the water] The Nile was worshipped under various names and symbols; at Memphis especially, as Hapi, i.e. Apis, the sacred bull, or living representation of Osiris, of whom the river was regarded as the embodiment or manifestation. If, as is probable, the king went to offer his devotions, the miracle would have peculiar force and suitableness. It was also the season of the yearly overflowing, about the middle of June; and the daily rise of the water was accurately recorded, under the personal superintendence of the king. In early inscriptions the Nilometer is

but the priests and wise men, who formed a council or college, and were called in by the Pharaoh on all occasions of difficulty.

The names of the two principal magicians, Jannes and Jambres, who "withstood Moses," are preserved by St. Paul, 2 Tim. iii. 8. Both names are Egyptian.

enchantments] The original expression implies a deceptive appearance, an illusion, a juggler's trick, not an actual putting forth of magic power. Pharaoh may or may not have believed in a real transformation; but in either case he would naturally consider that if the portent wrought by Aaron differed from that of the magicians, it was a difference of degree only, implying merely superiority in a common art. The miracle which followed (v. 12) was sufficient to con-

bear a certain resemblance to natural phenomena, and therefore be one which Pharaoh might see with amazement and dismay, yet without complete conviction. It is well known that before the rise the water of the Nile is green and unfit to drink. About the 25th of June it becomes clear, and then yellow, and gradually reddish like ochre; an effect due to the presence of microscopic cryptogams and infusoria. The supernatural character of the visitation was attested by the suddenness of the change, by its immediate connection with the words and act of Moses, and by its effects. It killed the fishes, and made the water unfit for use, neither of which results follows the annual discoloration.

18. shall loathe] The water of the Nile has

- 19 of the water of the river. ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.
- 21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: And Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.
- CHAP. 8.** AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over
- ^f ch. 8. 5, 6, 16.
[&] 9. 22.
[&] 10. 12, 21.
[&] 14. 21, 26.
- ^g ch. 17. 5.
- ^h Ps. 78. 44.
[&] 105. 29.
- ⁱ ver. 18.
- ^k ver. 11.
- ^l ver. 3.
- ^a ch. 3. 12, 18.
^b ch. 7. 14.
^c 9. 2.
^d Rev. 16. 13.
^e Ps. 105. 30.
- ^e ch. 7. 19.

¹ Heb. *gathering of their waters.*² Or, *dough.*

always been regarded by the Egyptians as a blessing peculiar to their land. It is the only pure and wholesome water in their country, since the water in wells and cisterns is unwholesome, while rain water seldom falls, and fountains are extremely rare.

19. The *streams* mean the natural branches of the Nile in Lower Egypt. The word *rivers* should rather be *canals*; they were of great extent, running parallel to the Nile, and communicating with it by sluices, which were opened at the rise, and closed at the subsidence of the inundation. The word rendered *ponds* refers either to natural fountains, or more probably to cisterns or tanks found in every town and village. The *pools*, lit. "gathering of waters," were the reservoirs, always large and some of enormous extent, containing sufficient water to irrigate the country in the dry season.

in vessels of wood The Nile water is kept in vessels and is purified for use by filtering, and by certain ingredients such as the paste of almonds.

21. *the fish, &c.* The Egyptians subsisted to a great extent on the fish of the Nile, though salt-water fish was regarded as impure. A

mortality among the fish was a plague much dreaded.

25. *seven days* This marks the duration of the plague. The natural discoloration of the Nile water lasts generally much longer, about 20 days.

VIII. 2. *with frogs* Some months appear to have elapsed between this and the former plague, if the frogs made their appearance at the usual time, that is in September. The special species mentioned here is of Egyptian origin. This plague was, like the preceding, in general accordance with natural phenomena, but marvellous both for its extent and intensity, and for its direct connection with the words and acts of God's messengers. It had also apparently, like the other plagues, a direct bearing upon Egyptian superstitions. There was a female deity with a frog's head, and the frog was connected with the most ancient forms of nature-worship in Egypt.

3. *into thine house* This appears to have been peculiar to the plague, as such. It was specially the visitation which would be felt by the scrupulously clean Egyptians.

kneadingtroughs Not "dough," as in the margin. See xii. 34.

- the rivers, and over the ponds, and cause frogs to come up upon
 6 the land of Egypt. And Aaron stretched out his hand over the
 • waters of Egypt; and the frogs came up, and covered the land
 7 of Egypt. ⁹And the magicians did so with their enchantments,
 8 and brought up frogs upon the land of Egypt. ¶ Then Pharaoh
 called for Moses and Aaron, and said, ¹Intreat the LORD, that
 he may take away the frogs from me, and from my people; and
 I will let the people go, that they may do sacrifice unto the
 9 LORD. And Moses said unto Pharaoh, ¹Glory over me: ²when
 shall I intreat for thee, and for thy servants, and for thy people,
³to destroy the frogs from thee and thy houses, *that* they may
 10 remain in the river only? And he said, ⁴To-morrow. And he
 said, *Be it* according to thy word: that thou mayest know that
 11 *there is none like unto the LORD our God.* And the frogs shall
 depart from thee, and from thy houses, and from thy servants,
 12 and from thy people; they shall remain in the river only. ¶ And
 Moses and Aaron went out from Pharaoh: and Moses ⁵cried
 unto the LORD because of the frogs which he had brought
 13 against Pharaoh. And the LORD did according to the word of
 Moses; and the frogs died out of the houses, out of the villages,
 14 and out of the fields. And they gathered them together upon
 15 heaps: and the land stank. But when Pharaoh saw that there
 was ⁶respite, ⁷he hardened his heart, and hearkened not unto
 16 them; as the LORD had said. ¶ And the LORD said unto Moses,
 Say unto Aaron, Stretch out thy rod, and smite the dust of the
 land, that it may become lice throughout all the land of Egypt.
 17 And they did so; for Aaron stretched out his hand with his rod,
 and smote the dust of the earth, and ⁸it became lice in man,
 and in beast; all the dust of the land became lice throughout
 18 the land of Egypt. And ⁹the magicians did so with their
 enchantments to bring forth lice, but they ¹⁰could not: so there
 were lice upon man, and upon beast. Then the magicians said
 unto Pharaoh, *This is the finger of God:* and Pharaoh's ¹¹heart
 was hardened, and he hearkened not unto them; as the LORD

¹ Ps. 78. 45.
 & 105. 30.
² ch. 7. 11.

³ ch. 9. 28.
 & 10. 17.
 Num. 21. 7.
 1 Kin. 13. 6.
 Acts 8. 24.

⁴ ch. 9. 14.
 Deut. 33. 26.
 2 Sam. 7. 22.
 1 Chr. 17. 20.
 Ps. 86. 8.
 Isai. 46. 9.
 Jer. 10. 6, 7.
⁵ ver. 30.
 ch. 9. 33.
 & 10. 18.
 & 32. 11.
 Jam. 5. 16,
 17, 18.
⁶ Eccles. 8.
 11.
⁷ ch. 7. 14.

⁸ Ps. 105. 31.
⁹ ch. 7. 11.
¹⁰ Luke 10.
 18.
 2 Tim. 3. 8,
 9.
¹¹ 1 Sam. 6.
 3, 9.
 Ps. 8. 3.
 Matt. 12. 28.
 Luke 11. 20.
¹² ver. 15.

¹ Have this honour over
 e, &c.

² Or, against when.
 Heb. to cut off.

⁴ Or, against to-morrow.

The magicians would seem to have
 able to increase the plague, but not to
 ve it; hence Pharaoh's application to
 as, the first symptoms of yielding.

[*Glory over me*] See the margin, "have
 ur over me," i.e. have the honour,
 vantage over me, directing me when I
 entreat God for thee and thy servants.
 en] Or by when; i.e. for what exact
 . Pharaoh's answer in v. 10 refers to
 by to-morrow. The shortness of the
 would, of course, be a test of the super-
 eral character of the transaction.

[*villages*] Lit. inclosures, or courtyards.
 . It is observed by Hebrew commenta-
 that the nine plagues are divided into
 3 groups: distinct warnings are given
 e first two plagues in each group; the
 l in each is inflicted without any pre-
 notice; viz. the third, *lice*, the sixth,
 the ninth, *darkness*.

[*dust of the land*] The two preceding
 ues fell upon the Nile. This fell on the

earth, which was worshipped in Egypt as
 the father of the gods. An especial sacred-
 ness was attached to the black fertile soil of
 the basin of the Nile, called *Chem*, from
 which the ancient name of Egypt is sup-
 posed to be derived.

[*lice*] The Hebrew word occurs only in
 connection with this plague. These insects
 are generally identified with mosquitos, a
 plague nowhere greater than in Egypt.
 They are most troublesome towards Octo-
 ber, i.e. soon after the plague of frogs, and
 are dreaded not only for the pain and an-
 noyance which they cause, but also because
 they are said to penetrate into the body
 through the nostrils and ears.

19. *the finger of God*] This expression is
 thoroughly Egyptian; it need not imply
 that the magicians recognised Jehovah as
 the God Who wrought the marvel. They
 may possibly have referred it to a god hos-
 tile to their own protectors.

- will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^mthat thou mayest know that *there is* none like me in all the earth. For now I will ⁿstretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for ^othis *cause* have I ^praised thee up, for, to shew out all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that ^qregarded not the word of the LORD left his servants and his cattle in the field. ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be ^rhail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
- 23 And Moses stretched forth his rod toward heaven: and LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
- 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail ^ssmote every herb of the field, and brake every tree of the field.
- 25 Only in the land of Goshen, where the children of Israel ^twere, was there no hail. ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, 'I have sinned this time: "the LORD is righteous, and I and my people *are* wicked." Intreat the LORD (for *it is* enough) that there be no ^umore "mighty thunders and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will ^vspread abroad my hands unto the LORD; and
- ¹ Heb. *made thee stand.* ² Heb. *set not his heart unto,* ch. 7, 23. ³ Heb. *voices of God,* Ps. 29, 3, 4.

foreseen and foretold. The words "at this time" point to a rapid and continuous succession of blows. The plagues which precede appear to have been spread over a considerable time; the first message of Moses was delivered after the early harvest of the year before, when the Israelites could gather stubble, *i.e.* in May and April: the second mission, when the plagues began, was probably towards the end of June, and they went on at intervals until the winter; this plague was in February; see *v.* 31.

15. *For now, &c.*] Better, **For now indeed, had I stretched forth my hand and**

16. *have I raised thee up*] See the margin. God kept Pharaoh "standing", *i.e.* permitted him to live and hold out until His own purpose was accomplished.

18. *a very grievous hail*] The miracle consisted in the magnitude of the infliction and in its immediate connection with the act of Moses.

19. In Egypt the cattle are sent to pasture in the open country from January to April, when the grass is abundant. They are kept in stalls the rest of the year.

20. *the word of the LORD*] This gives the first indication that the warnings had a salu-

why God had not thus inflicted a summary punishment once for all.

God (cp. *v.* 2).

29. *the earth is the LORD's*] This declara-

time

as

the thunder shall cease, neither shall there be any more hail;
 30 that thou mayest know how that the ²earth is the LORD's. But
 • as for thee³ and thy servants, ^aI know that ye will not yet fear
 31 the LORD God. ¶ And the flax and the barley was smitten:
 32 ^bfor the barley *was* in the ear, and the flax *was* boiled. But
 • the wheat and the rie were not smitten; for they *were* ^cnot
 33 grown up. ¶ And Moses went out of the city from Pharaoh,
 and ^dspread abroad his hands unto the LORD: and the thunders
 and hail ceased, and the rain was not poured upon the earth.
 34 And when Pharaoh saw that the rain and the hail and the thun-
 ders were ceased, he sinned yet more, and hardened his heart,
 35 he and his servants. And ^ethe heart of Pharaoh was hardened,
 neither would he let the children of Israel go; as the LORD had
 spoken ^fby Moses.

CHAP. 10. AND the LORD said unto Moses, Go in unto Pharaoh:
^afor I have hardened his heart, and the heart of his servants,
 2 ^bthat I might shew these my signs before him: and that ^cthou
 mayest tell in the ears of thy son, and of thy son's son, what
 things I have wrought in Egypt, and my signs which I have
 done among them; that ye may know how that I *am* the LORD.
 3 And Moses and Aaron came in unto Pharaoh, and said unto
 him, Thus saith the LORD God of the Hebrews, How long wilt
 thou refuse to ^dhumble thyself before me? Let my people go, that
 4 they may serve me. Else, if thou refuse to let my people go,
 5 behold, to morrow will I bring the ^elocusts into thy coast: and
 they shall cover the ^fface of the earth, that one cannot be able to
 see the earth: and ^gthey shall eat the residue of that which is
 escaped, which remaineth unto you from the hail, and shall eat
 6 every tree which groweth for you out of the field: and they ^hshall
 fill thy houses, and the houses of all thy servants, and the houses

* Ps. 24. 1.
 1 Cor. 10.
 26, 28.
 * Isai. 26. 10.
 * Ruth 1. 22.
 & 2. 23.

* ver. 20.
 ch. 8. 12.

^d ch. 4. 21.

^a ch. 4. 21.
 & 7. 14.
^b ch. 7. 4.
^c Deut. 4. 9.
 Ps. 44. 1.
 & 71. 18.
 & 78. 5, &c.
 Joel 1. 3.
^d 1 Kin. 21.
 20.
 2 Chr. 7. 14.
 & 34. 27.
 Job 42. 6.
 Jer. 13. 18.
 Jam. 4. 10.
 1 Pet. 5. 6.
^e Prov. 30.
 27.
 Rev. 9. 3.
^f ch. 9. 32.
 Joel 1. 4.
 & 2. 25.
^g ch. 8. 3, 21.

¹ Heb. *hidden*, or, *dark*.

² Heb. *by the hand of Moses*, ch. 4. 13.

³ Heb. *eye*, ver. 15.

tion has a direct reference to Egyptian superstition. Each God was held to have special power within a given district; Pharaoh had learned that Jehovah was a God, he was now to admit that His power extended over the whole earth. The unity and universality of the Divine power, though occasionally recognized in ancient Egyptian documents, were overlaid at a very early period by systems alternating between Polytheism and Pantheism.

31. *the flax was boiled* i.e. in blossom. This marks the time. In the north of Egypt the barley ripens and flax blossoms about the middle of February, or at the latest early in March, and both are gathered in before April, when the wheat harvest begins. The cultivation of flax must have been of great importance; linen was preferred to any material, and exclusively used by the priests. It is frequently mentioned on Egyptian monuments.

32. *rie*] Rather *spelt*, the common food of the ancient Egyptians, now called *doora* by the natives, and the only grain represented on the sculptures: the name, however, occurs on the monuments very frequently in combination with other species.

34, 35. *hardened*] Different words in the

Hebrew. In v. 34 the word means "made heavy," i.e. obtuse, incapable of forming a right judgment; in v. 35 it is stronger, and implies a stubborn resolution.

X. 4. *the locusts*] The locust is less common in Egypt than in many eastern countries, yet it is well known, and dreaded as the most terrible of scourges. They come generally from the western deserts, but sometimes from the east and the south-east. No less than nine names are given to the locust in the Bible, of which the word here used is the most common; it signifies "multitudinous," and whenever it occurs reference is made to its terrible devastations.

5. *the face*] Lit., cover "the eye of the earth," alluding to the darkness which follows, when the whole atmosphere is filled on all sides and to a great height by an innumerable quantity of these insects.

shall eat every tree] Not only the leaves, but the branches and even the wood were attacked and devoured. The Egyptians were passionately fond of trees.

6. *fill thy houses*] The terraces, courts, and even the inner apartments are said to be filled in a moment by a locust storm. Cp. Joel ii. 9.

- of all the Egyptians ; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself and went out from Pharaoh.
- 7 ¶ And Pharaoh's servants said unto him, How long shall this man be ^aa snare unto us? Let the men go, that they may serve the LORD their God : knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh : and he said unto them, Go, serve the LORD your God : *but* ¹who are they that shall go? And Moses said, we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go ; for ²we must hold a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones : look to *it* ; for evil *is* before you. Not so : go now ye *that are* men, and serve the LORD ; for that ye did desire. And they were driven out from Pharaoh's presence. ¶ And the LORD said unto Moses, ³Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and ⁴eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night ; and when it was morning, the east wind brought the locusts. And ⁵the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt : very grievous *were they* ; ⁶before them there were no such locusts as they, neither after them shall be such. For they ⁷covered the face of the whole earth, so that the land was darkened ; and they ⁸did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. ¶ Then Pharaoh ⁹called for Moses and Aaron in haste ; and he said, ¶ I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and ¹⁰intreat the LORD your God, that he may take away from me this death only. And he ¹¹went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and ¹²cast them ¹³into the Red sea ; there remained not

¹ Heb. *who, and who, &c.*² Heb. *hastened to call.*³ Heb. *fastened.*

7. For the first time the officers of Pharaoh intervene before the scourge is inflicted, shewing at once their belief in the threat, and their special terror of the infliction. Pharaoh also for the first time takes measures to prevent the evil ; he does not indeed send for Moses and Aaron, but he permits them to be brought into his presence.

[*let the men go*] i.e. the men only, not all the people. See v. 8.

9. *with our young, &c.*] The demand was not contrary to Egyptian usage, as great festivals were kept by the whole population.

10. *evil is before you*] i.e. "your intentions are evil." Great as the possible infliction might be, Pharaoh held it to be a less evil than the loss of so large a population.

13. *an east wind*] See v. 4. Moses is careful to record the natural and usual cause of the evil, portentous as it was both in

extent and in connexion with its denouncement.

14. *went up*] At a distance the locusts appear hanging, as it were, like a heavy cloud over the land ; as they approach they seem to rise, and they fill the atmosphere overhead on their arrival.

over all the land] Travellers mention a cloud of locusts extending over 500 miles, and so compact while on the wing that it completely hid the sun. This passage describes a swarm unprecedented in extent.

17. *this death only*] Pliny calls locusts a pestilence brought on by divine wrath. Pharaoh now recognizes the justice of his servants' apprehensions, v. 7.

19. *west wind*] Literally "a sea wind," a wind blowing from the sea on the north-west of Egypt.

Red sea] The Hebrew has the "Sea of Suph" : the exact meaning of which is dis-

20 one locust in all the coasts of Egypt. But the LORD "hardened Pharaoh's heart, so that he would not let the children of Israel go. ¶ And the LORD said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, 'even darkness *which* may be felt. And Moses stretched forth his hand toward heaven; and there was a "thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: "but all the children of Israel had light in their dwellings. ¶ And Pharaoh called unto Moses, and "said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your "little ones also go with you. And Moses said, Thou must give "us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But the LORD "hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, "I will see thy face again no more.

CHAP. 11. AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: "when he shall let *you* go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, "jewels of silver, and jewels of gold.

¹ Heb. *that one may feel darkness.*

² Heb. *into our hands.*

puted. Gesenius renders it "rush" or "sea-weed;" but it is probably an Egyptian word. A sea-weed resembling wood is thrown up abundantly on the shores of the Red Sea. The origin of the name "Red" Sea is uncertain: [naturalists have connected it with the presence of red infusoria, cp. vii. 17].

21. *darkness*] This infliction was specially calculated to affect the spirits of the Egyptians, whose chief object of worship was Ra, the Sun-god; and its suddenness and severity in connexion with the act of Moses mark it as a preternatural withdrawal of light. Yet it has an analogy in physical phenomena. After the vernal equinox the south-west wind from the desert blows some fifty days, not however continuously but at intervals, lasting generally some two or three days. It fills the atmosphere with dense masses of fine sand, bringing on a darkness far deeper than that of our worst fogs in winter. The consternation of Pharaoh proves that, familiar as he may have been with the phenomenon, no previous occurrence had prepared him for its intensity and duration, and that he recognized it as a supernatural visitation.

23. *had light in their dwellings*] The sand-storm, if such were the cause, may not have extended to the district of Goshen; but the expression clearly denotes a miraculous intervention, whether accomplished or not by natural agencies.

24. *your flocks and your herds*] Pharaoh still exacts what would of course be a complete security for their return: but the demand was wholly incompatible with the object assigned for the journey into the wilderness.

XI. 1. *the LORD said*] Or "the Lord had said." The first three verses of this chapter are parenthetical. Before Moses relates the last warning given to Pharaoh, he feels it right to recall to his readers' minds the revelation and command which had been previously given to him by the Lord.

when he shall let you go, &c.] When at last he lets you depart with children, flocks, herds, and all your possessions, he will compel you to depart in haste. Moses was already aware that the last plague would be followed by an immediate departure, and, therefore, measures had probably been taken to prepare the Israelites for the journey. In fact on each occasion when Pharaoh relented for a season, immediate orders would of course be issued by Moses to the heads of the people, who were thus repeatedly brought into a state of more or less complete organization for the final movement.

2. *every man*] In iii. 22 women only were named; the command is more explicit when the time has come for its execution.

borrow] "ask." See iii. 22 note.

^c ch. 3. 21.
& 12. 36.
Ps. 106. 46.
^d 2 Sam. 7.
9.
Esth. 9. 4.
^e ch. 12. 12,
23, 29.
Amos 5. 17.
^f ch. 12. 12,
20.
Amos 4. 10.
^g ch. 12. 30.
Amos 5. 17.
^h ch. 8. 22.
ⁱ Josh. 10.
21.

^k ch. 12. 33.

^l ch. 3. 10.
& 7. 4.
& 10. 1.
^m ch. 7. 3.
ⁿ ch. 10. 20,
27.
Rom. 2. 5.
& 9. 22.
^a ch. 13. 4.
Deut. 16. 1.

3 ^c And the LORD gave the people favour in the sight of the Egyptians. Moreover the man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. ¶ And Moses said, Thus saith the LORD, ^e About 5 midnight will I go out into the midst of Egypt: and ^f all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of 6 beasts. ^g And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it 7 any more. ^h But against any of the children of Israel ⁱ shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egypt- 8 ians and Israel. And ^k all these thy servants shall come down unto me, and bow down themselves unto me, saying, Got thee out, and all the people ^l that follow thee: and after that I will go 9 out. And he went out from Pharaoh in ^a a great anger. ¶ And the LORD said unto Moses, ^l Pharaoh shall not hearken unto you; 10 that ^m my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: ⁿ and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. 12. AND the LORD spake unto Moses and Aaron in the land 2 of Egypt, saying, "This month *shall be* unto you the beginning 3 of months: it *shall be* the first month of the year to you. ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man ^a a lamb, accord-

¹ Heb. *that is at thy feet.*
So Judg. 4. 10. & 8. 5.
1 Kin. 20. 10. 2 Kin. 3. 9.

² Heb. *heat of anger.*
³ Or, *kid.*

4. And Moses said] The following words must be read in immediate connexion with the last verse of the preceding chapter.

About midnight] This marks the hour, but not the day, on which the visitation would take place. There may have been, and probably was, an interval of some days, during which preparations might be made both for the celebration of the Passover, and the departure of the Israelites.

5. Two points are to be noticed: 1. The extent of the visitation: the whole land suffers in the persons of its firstborn, not merely for the guilt of the sovereign, but for the actual participation of the people in the crime of infanticide (i. 22). 2. The limitation: Pharaoh's command had been to slay all the male children of the Israelites, one child only in each Egyptian family was to die. If Thothmosis II. was the Pharaoh, the visitation fell with special severity on his family. He left no son, but was succeeded by his widow.

the mill] This consisted of two circular stones, one fixed in the ground, the other turned by a handle. The work of grinding was extremely laborious, and performed by women of the lowest rank.

firstborn of beasts] This visitation has a peculiar force in reference to the worship of beasts, which was universal in Egypt; each district having its own sacred animal,

adored as a manifestation or representative of the local tutelary deity.

7. *shall not a dog move his tongue*] [A proverb expressive of freedom from alarm and immunity from assault.]

XII. 1. This chapter was written some time after the Exodus, probably when Moses put together the portions of the book towards the end of his life. The statements that these instructions were given in the land of Egypt, and that they were given to Moses and Aaron, are important: the one marks the peculiar dignity of this ordinance, which was established before the Sinaitic code; the other marks the distinction between Moses and Aaron and all other prophets. They alone were prophets of the Law, i.e. no law was promulgated by any other prophets.

2. *This month*] Abib (xiii. 4). It was called by the later Hebrews Nisan, and corresponds nearly to our April. The Israelites are directed to take Abib henceforth as the beginning of the year; the year previously began with the month Tisri, when the harvest was gathered in; see xxiii. 16. The injunction touching Abib or Nisan referred only to religious rites; in other affairs they retained the old arrangement, even in the beginning of the Sabbatic year; see Levit. xxv. 9.

3. *a lamb*] The Hebrew word is general,

- 4 ing to the house of *their* fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour
 • next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the
 5 lamb. Your lamb shall be ^bwithout blemish, a male ¹of the first year: ye shall take it out from the sheep, or from the
 6 goats: and ye shall keep it up until the ^cfourteenth day of the same month: and the whole assembly of the congregation of
 7 Israel shall kill it ²in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door
 8 post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and ^dunleavened
 9 bread; and with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but ^eroast with fire; his head with

¹ Heb. son of a year, Lev. 23. 12.

² Heb. between the two evenings, ch. 16. 12.

^b Lev. 22. 19, 20, 21. Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19. ^c Lev. 23. 5. Num. 9. 3. & 28. 16. Deut. 16. 1, 6. ^d ch. 34. 25. Num. 9. 11. Deut. 16. 3. 1 Cor. 5. 8. ^e Deut. 16. 7

meaning either a sheep or goat, male or female, and of any age; the age and sex are therefore specially defined in the following verse. The direction to select the lamb on the tenth day, the fourth day before it was offered, was intended to secure due care in the preparation for the great national festival. The custom certainly fell into desuetude at a later period, but probably not before the destruction of the Temple.

4. Tradition specifies ten as the least number; but the matter was probably left altogether to the discretion of the heads of families.

The last clause should be rendered:—"each man according to his eating ye shall count for the lamb."

5. *without blemish*.] This is in accordance with the general rule (marg. ref.); although in this case there is a special reason, since the lamb was in place of the firstborn male in each household. The restriction to the first year is peculiar, and refers apparently to the condition of perfect innocence in the antitype, the Lamb of God.

6. *until the fourteenth day*] It should be observed that the offering of our Lord on the selfsame day is an important point in determining the typical character of the transaction. A remarkable passage in the Talmud says: "It was a famous and old opinion among the ancient Jews that the day of the new year which was the beginning of the Israelites' deliverance out of Egypt should in future time be the beginning of the redemption by the Messiah."

in the evening] The Hebrew has **between the two evenings**. The meaning of the expression is disputed. The most probable explanation is that it includes the time from afternoon, or early eventide, until suns. This accords with the ancient custom of the Hebrews, who slew the paschal lamb immediately after the offering of the daily sacrifice, which on the day of the Passover took place a little earlier than usual, between two and three p.m. This would allow about

two hours and a half for slaying and preparing all the lambs. It is clear that they would not wait until sunset, at which time the evening meal would take place. The slaying of the lamb thus coincides exactly with the death of our Saviour, at the ninth hour of the day (Matt. xxvii. 46).

7. *the upper door post*] Or lintel, v. 23. This direction was understood by the Hebrews to apply only to the first Passover: it was certainly not adopted in Palestine. The meaning of the sprinkling of blood is hardly open to question. It was a representation of the offering of the life, substituted for that of the firstborn in each house, as an expiatory and vicarious sacrifice.

8. *in that night*] The night is thus clearly distinguished from the evening when the lamb was slain. It was slain before sunset, on the 14th, and eaten after sunset, the beginning of the 15th.

with fire] Among various reasons given for this injunction the most probable and satisfactory seems to be the special sanctity attached to fire from the first institution of sacrifice (cp. Gen. iv. 4).

and unleavened bread] On account of the hasty departure, allowing no time for the process of leavening: but the meaning discerned by St. Paul, 1 Cor. v. 7, 8, and recognized by the Church in all ages, was assuredly implied, though not expressly declared in the original institution. Cp. our Lord's words, Matt. xvi. 6, 12, as to the symbolism of leaven.

bitter herbs] The word occurs only here and in Numbers ix. 11, in reference to herbs. The symbolical reference to the previous sufferings of the Israelites is generally admitted.

9. *raw*] i.e. "half-cooked."

sodden...with water] It was probably more common to seethe than to roast meat; hence the regrets expressed by the Israelites for the seething pots of Egypt.

the purtience thereof] or its intestines. This verse directs that the lamb should be

^f ch. 23. 18.
& 34. 25.

^g Dent. 16. 5.
^h ch. 11. 4, 5.
Amos 5. 17.

ⁱ Num. 33. 4.
^k ch. 6. 2.
^l ch. 13. 9.
^m Lev. 23.
4, 5.

ⁿ Kin. 23.
21.

^o ver. 24, 43.
ch. 13. 10.
^p ch. 13. 6, 7.
& 23. 15.

& 34. 18, 25.
Lev. 23. 5, 6.
Num. 28. 17.
Deut. 16.

3, 8.
1 Cor. 5. 7.

- 10 his legs, and with the purtenance thereof. ^fAnd ye shall let nothing of it remain until the morning; and that which remaineth
11 of it until the morning ye shall burn with fire. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: ^git is the LORD's
12 passover. ¶ For I ^hwill pass through the land of Egypt ~~this~~ night, and will smite all the firstborn in the land of Egypt, both man and beast; and ⁱagainst all the ^jgods of Egypt I will execute judgment:
13 ^kI am the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you ^lto destroy
14 you, when I smite the land of Egypt. ¶ And this day shall be unto you ^mfor a memorial; and ye shall keep it a ⁿfeast to the LORD throughout your generations; ye shall keep it a feast ^oby an ordinance
15 for ever. ^pSeven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the

¹ Or, *princes*, ch. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.

² Hob. *for a destruction*.

roasted and placed on the table whole. No bone was to be broken (see v. 46, and marg. ref.). The bowels were taken out, washed and then replaced. The Talmud prescribes the form of the oven of earthenware, in which the lamb was roasted, open above and below with a grating for the fire. Lambs and sheep are roasted whole in Persia, nearly in the same manner.

This entire consumption of the lamb constitutes one marked difference between the Passover and all other sacrifices, in which either a part or the whole was burned, and thus offered directly to God. The whole substance of the sacrificed lamb was to enter into the substance of the people, the blood only excepted, which was sprinkled as a propitiatory and sacrificial offering. Another point of subordinate importance is noticed. The lamb was slain and the blood sprinkled by the head of each family: no separate priesthood as yet existed in Israel; its functions belonged from the beginning to the father of the family: when the priesthood was instituted the slaying of the lamb still devolved on the heads of families, though the blood was sprinkled on the altar by the priests; an act which essentially belonged to their office. The typical character of this part of the transaction is clear. Our Lord was offered and His blood shed as an expiatory and propitiatory sacrifice, but His whole Humanity is transfused spiritually and effectually into His Church, an effect which is at once symbolized and assured in Holy Communion, the Christian Passover.

10. This was afterwards a general law of sacrifices; at once preventing all possibility of profanity, and of superstitious abuse. The injunction is on both accounts justly applied by our Church to the Eucharist.

burn with fire] Not being consumed by

man, it was thus offered, like other sacrifices (v. 8), to God.

11. These instructions are understood by the Jews to apply only to the first Passover, when they belonged to the occasion. There is no trace of their observance at any later time. Each of the directions marks preparation for a journey; the long flowing robes are girded round the loins; shoes or sandals, not worn in the house or at meals, were fastened on the feet; and the traveller's staff was taken in hand.

the LORD's passover] The great and most significant name for the whole ordinance. The word Passover renders as nearly as possible the true meaning of the original, of which the primary sense is generally held to be "pass rapidly," like a bird with outstretched wings, but it undoubtedly includes the idea of sparing (v. 13). See Isaiah xxxi. 5, which combines the two great ideas involved in the word.

12. *I will pass through*] A word wholly distinct from that which means "pass over." The "passing through" was in judgment, the "passing over" in mercy.

against all the gods of Egypt] Cp. marg. ref. In smiting the firstborn of all living beings, man and beast, God smote the objects of Egyptian worship (cp. xii. 5).

14. *a memorial*] A commemorative and sacramental ordinance of perpetual obligation. As such it has ever been observed by the Hebrews. By the Christian it is spiritually observed; its full significance is recognized, and all that it foreshadowed is realized, in the Sacrament of Holy Communion.

15. *cut off*] The penalty inflicted on those who transgressed the command may be accounted for on the ground that it was an act of rebellion; but additional light is thrown upon it by the typical meaning assigned to leaven by our Lord, Matt. xvi. 6.

16 seventh day,¹ that soul shall be cut off from Israel. And in the first day *there shall be* ²an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, *save that* which every ³man must eat, that only may be done of you. And ye shall observe the *feast* ⁴of unleavened bread; for ⁵in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ⁶In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. ⁷Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ⁸even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. ¶ Then Moses called for all the elders of Israel, and said unto them, ⁹Draw out and take you a ¹⁰lamb according to your families, and kill the passover. ¹¹And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and ¹²strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. ¹³For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ¹⁴will not suffer ¹⁵the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, ¹⁶according as he hath promised, that ye shall keep this service. ¹⁷And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, ¹⁸It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote

¹ Gen. 17. 14.
Num. 9. 13.
² Lev. 23. 7,
8.
Num. 28.
18, 26.

³ ch. 13. 3.

⁴ Lev. 23. 5.
Num. 28. 16.
⁵ Ex. 23. 15.
& 34. 18.
Deut. 16. 3.
⁶ 1 Cor. 5. 7, 8.
⁷ Num. 9. 13.
⁸ ver. 3.
Num. 9. 4.
Josh. 5. 10.
⁹ 2 Kin. 23. 21.
Ezra 6. 20.
Matt. 26.
18, 19.
Mark 14.
12-16.
Luke 22.
7, &c.
¹⁰ Heb. 11.
28.
¹¹ ver. 7.
¹² ver. 12, 13.
¹³ Ezek. 9. 6.
Rev. 7. 3.
& 9. 4.
¹⁴ 2 Sam. 21.
16.
¹⁵ 1 Cor. 10. 10.
Heb. 11. 28.
¹⁶ ch. 3. 8, 17.
¹⁷ ch. 13. 8,
14.
Deut. 32. 7.
Josh. 4. 6.
Ps. 78. 6.
¹⁸ ver. 11.

¹ Heb. soul.

² Or, kid.

16. *an holy convocation*] An assembly called by proclamation for a religious solemnity. See Lev. xxiii. 2; Num. x. 2, 3. In the East the proclamation is made by the Muezzins from the minarets of the mosques.

save that, &c.] In this the observance of the festival differed from the Sabbath, when the preparation of food was prohibited. The same word for "work" is used here and in the 4th Commandment: it is very general, and includes all laborious occupation.

19. *born in the land*] A stranger or foreigner might be born in the land, but the word here used means "a native of the land," belonging to the country in virtue of descent, that descent being reckoned from Abraham, to whom Canaan was promised as a perpetual inheritance.

21. *Draw out*] i.e. draw the lamb from the fold and then take it to the house.

the passover] The word is here applied to the lamb; an important fact, marking the lamb as the sign and pledge of the exemption of the Israelites.

22. *a bunch of hyssop*] The species here designated does not appear to be the plant now bearing the name. It would seem to have been an aromatic plant, common in Palestine and near Mount Sinai, with a long straight stalk and leaves well adapted for the purpose of sprinkling.

bason] The rendering rests on good authority and gives a good sense: but the word means "threshold" in some other passages and in Egyptian, and is taken here in that sense by some Versions. If that rendering be correct it would imply that the lamb was slain on the threshold.

none...shall go out, &c.] There would be no safety outside the precincts protected by the blood of the lamb; a symbolism explained by the marg. ref.

27. *It is the sacrifice of the LORD's passover*] or *This is the sacrifice of the Passover to Jehovah*. The most formal and exact designation of the festival is thus given: but "the Passover" may mean either the act of God's mercy in sparing the Israelites, or the lamb which is offered in

4. 31.
 a Heb. 11.
 28.
 c ch. 11. 4.
 d Num. 8. 17.
 e 33. 4.
 f Ps. 78. 51.
 g 135. 8.
 h 136. 10.
 i ch. 4. 23.
 j 11. 5.
 k ch. 11. 6.
 l Prov. 21. 13.
 m Amos 5. 17.
 n Jam. 2. 13.
 o ch. 11. 1.
 p Ps. 105. 38.
 q ch. 10. 9.
 r ch. 10. 26.
 s Gen. 27. 34.
 t ch. 11. 8.
 u Gen. 20. 3.
 v ch. 3. 22.
 w ch. 3. 21.
 x ch. 3. 22.
 y Ps. 105. 37.
 z Num. 33.
 3. 5.
 a Gen. 47. 11.
 b Gen. 12. 2.
 c 46. 3.
 d ch. 38. 26.
 e Num. 1. 46.
 f 11. 21.

the Egyptians, and delivered our houses. And the people bowed
 28 the head and worshipped. And the children of Israel went
 away, and ^adid as the LORD had commanded Moses and Aaron,
 29 so did they. ¶ And it came to pass, that at midnight ^bthe LORD
 smote all the firstborn in the land of Egypt, ^cfrom the firstborn of
 Pharaoh that sat on his throne unto the firstborn of the captive
 30 that *was* in the ^ddungeon; and all the firstborn of cattle. And
 Pharaoh rose up in the night, he, and all his servants, and all
 the Egyptians; and there was a ^egreat cry in Egypt; for *there*
 31 *was* not a house where *there was* not one dead. ¶ And ^fhe called
 for Moses and Aaron by night, and said, Rise up, and get you
 forth from among my people, ^gboth ye and the children of Israel;
 32 and go, serve the LORD, as ye have said. ^hAlso take your flocks
 and your herds, as ye have said, and be gone; and ⁱbless
 33 me also. And the Egyptians were urgent upon the people,
 that they might send them out of the land in haste; for they
 34 said, ^jWe *be* all dead *men*. And the people took their dough
 before it was leavened, their ^kkneadingtroughs being bound up
 35 in their clothes upon their shoulders. And the children of Israel
 did according to the word of Moses; and they borrowed of the
 36 Egyptians ^ljewels of silver, and jewels of gold, and raiment: ^mand
 the LORD gave the people favour in the sight of the Egyptians,
 so that they lent unto them *such things as they required*. And ⁿthey
 37 spoiled the Egyptians. ¶ And ^othe children of Israel journeyed
 from ^pRameses to Succoth, about ^qsix hundred thousand on foot

¹ Heb. *house of the pit*.

² Or, *dough*, ch. 8. 3.

sacrifice: more probably the latter, as in v. 21. This gives a clear sense to the expression "to Jehovah;" the Passover-lamb was a sacrifice offered to Jehovah by His ordinance.

29. This plague is distinctly attributed here and in v. 23 to the personal intervention of THE LORD; but it is to be observed that although the Lord Himself passed through to smite the Egyptians, He employed the agency of "the destroyer" (r. 23), in whom, in accordance with Heb. xi. 28, all the Ancient Versions, and most critics, recognize an Angel (cp. 2 Kings xix. 35; 2 Sam. xxiv. 16).

32. *bless me also*] No words could shew more strikingly the complete, though temporary, submission of Pharaoh.

34. *kneadingtroughs*] (Cp. marg. and Deut. xxviii. 5). The troughs were probably small wooden bowls in which the cakes when baked were preserved for use. The Hebrews used their outer garment, or mantle, in the same way as the Bedouins at present, who make a bag of the voluminous folds of their burnous. See Ruth. iii. 15; 2 Kings iv. 39.

35. *borrowed*] "Asked of." See iii. 22 note.

36. *lent*] Or *gave*. The word in the Hebrew means simply "granted their request." Whether the grant is made as a loan, or as a gift, depends in every instance upon the context. Here the word "spoiled" ought

to be regarded as conclusive that the grant was a gift, a moderate remuneration for long service, and a compensation for cruel wrongs.

37. *Rameses*] See i. 11 note. *Rameses* was evidently the place of general rendezvous, well adapted for that purpose as the principal city of Goshen. The Israelites were probably settled in considerable numbers in and about it. Pharaoh with his army and court were at that time near the frontier, and *Rameses*, where a large garrison was kept, was probably the place where the last interview with Moses occurred. The first part of the journey appears to have followed the course of the ancient canal. The site of Succoth cannot be exactly determined, but it lay about half-way between *Rameses* and *Etham* (xiii. 20). The name Succoth (i.e. "tents" or "booths" in Hebrew), may have been given by the Israelites, but the same, or a similar word, occurs in Egyptian in connection with the district.

600,000] This includes all the males who could march. The total number of the Israelites should therefore be calculated from the males above twelve or fourteen, and would therefore amount to somewhat more than two millions. This is not an excessive population for Goshen, nor does it exceed a reasonable estimate of the increase of the Israelites, including their numerous dependants.

38 *that were* men, beside children. And ¹a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because ^bthey were thrust out of Egypt, and could not tarry, neither had ^cthey prepared for themselves any victual. ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* ^dfour hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all ^ethe hosts of the LORD went out from the land of Egypt.

42 It *is* ^fa night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, *This is* ^gthe ordinance of the passover: There shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast ^hcircumcised him, then shall he eat thereof. ⁱA foreigner and ^jan hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ^kneither shall ye break a bone thereof. ^lAll the congregation of Israel shall ^mkeep it. And ⁿwhen a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no ^ouncircumcised person shall eat thereof. ^pOne law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD ^qcommanded Moses and Aaron, so did they. ¶ And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^rby their armies.

^b ch. 6. 1.

& 11. 1.

ver. 33.

^c Gen. 15. 13.

Acts 7. 6.

Gal. 3. 17.

^d ch. 7. 4.

ver. 51.

^e See Deut.

16. 6.

^f Num. 9. 14.^g Gen. 17.

12, 13.

^h Lev. 22. 10.ⁱ Num. 9. 12.

John 19.

33, 36.

^k ver. 6.

Num. 9. 13.

^l Num. 9. 14.^m Num. 9.

14.

& 15. 15.

Gal. 3. 28.

ⁿ ver. 41.^o ch. 6. 26.¹ Heb. *a great mixture*.
Num. 11. 4.² Heb. *a night of observations*.³ Heb. *do it*.

38. *a mixed multitude*] Probably remains of the old Semitic population, whether first brought into the district by the Hyksos or not is uncertain. As natural objects of suspicion and dislike to the Egyptians who had lately become masters of the country, they would be anxious to escape, the more especially after the calamities which preceded the Exodus.

very much cattle] This is an important fact, both as showing that the oppression of the Israelites had not extended to confiscation of their property, and as bearing upon the question of their maintenance in the Wilderness.

40. *who dwell*] Read, *which they sojourned*. The obvious intention of Moses is to state the duration of the sojourn in Egypt.

43. *And the LORD said*] From this verse to xiii. 16 are instructions regarding the Passover. Such instructions were needed when the Israelites were joined by the "mixed multitude" of strangers; and they were probably given at Succoth, on the morning following the departure from Rameses.

no stranger] Lit. "son of a stranger." The

term is general; it includes all who were aliens from Israel, until they were incorporated into the nation by circumcision.

44. *servant*] The circumcision of the slave, thus enjoined formally on the first day that Israel became a nation, in accordance with the law given to Abraham, (see marg. ref.) made him a true member of the family, equally entitled to all religious privileges. In the household of a priest the slave was even permitted to eat the consecrated food: Lev. xxii. 11.

45. *A foreigner*] or *sojourner*: one who resides in a country, not having a permanent home, nor being attached to an Israelitish household.

46. *In one house*] i.e. "in one company." Each lamb was to be entirely consumed by the members of one company, whether they belonged to the same household or not.

Break a bone] The typical significance of this injunction is recognized by St. John, (see marg. ref.) It is not easy to assign any other satisfactory reason for it. This victim alone was exempt from the general law by which the limbs were ordered to be separated from the body.

* ver. 12,
13, 15.
ch. 22, 29, 30.
* 34. 19.
Lev. 27, 26.
Num. 3, 13.
* 8, 10, 17.
* 19. 15.
Deut. 15, 10.
Luke 2, 23.
^b ch. 12, 42.
Deut. 16, 3.
^c ch. 6, 1.
^d ch. 12, 8.
^e ch. 23, 15.
* 34. 18.
Deut. 16, 1.
^f ch. 3, 9.
^g ch. 6, 8.
^h ch. 12, 25.
ⁱ ch. 12, 15.
^k ch. 12, 19.
^l ver. 14.
ch. 12, 26.
^m See ver.
16.
ch. 12, 14.
Num. 15, 39.
Deut. 6, 8.
Prov. 1, 9.
Isai. 40, 16.
Jer. 22, 24.
Matt. 23, 5.
ⁿ ch. 12, 14.
^o ver. 2.
Ezek. 44, 30.

^p ch. 34, 20.

CHAP. 13. AND the LORD spake unto Moses, saying, "Sanctify 2 unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine. 3 ¶ And Moses said unto the people, ^bRemember this day, in which ye came out from Egypt, out of the house of ¹bondage; for ^cby strength of hand the LORD brought you out from *this place*.^d 4 ^ethere shall no leavened bread be eaten. ^fThis day came ye 5 out in the month Abib. And it shall be when the LORD shall ^gbring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^hswore unto thy fathers to give thee, a land flowing with milk and honey, ⁱthat thou shalt keep this service in this month. 6 ^jSeven days thou shalt eat unleavened bread, and in the seventh 7 day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall ^kno leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy 8 quarters. And thou shalt ^lshew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I 9 came forth out of Egypt. And it shall be for ^ma sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand 10 hath the LORD brought thee out of Egypt. ⁿThou shalt therefore 11 keep this ordinance in his season from year to year. ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall 12 give it thee, ^othat thou shalt ^pset apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast 13 which thou hast; the males shall be the LORD's. And ^qevery firstling of an ass thou shalt redeem with a ^rlamb; and if thou

¹ Heb. *servants*.

² Heb. *cause to pass over*.

³ Or, *kid*.

XIII. 2. *Sanctify unto me*] The command is addressed to Moses. It was to declare the will of God that all firstborn were to be consecrated to Him, set apart from all other creatures. The command is expressly based upon the Passover. The firstborn exempt from the destruction became in a new and special sense the exclusive property of the Lord: the firstborn of man as His ministers, the firstborn of cattle as victims. In lieu of the firstborn of men the Levites were devoted to the temple services.

4. *Abib*] April. (p. xii. 2.) It is uncertain whether this name was ancient or given then for the first time. It is found only in the Pentateuch, six times as the name of the first month, twice in the sense of young wheat, hence its etymology, viz. the month when the wheat began to ripen. The name resembles the Egyptian Epiphi, and may possibly have been derived from it.

5. *the Canaanites*] Five nations only are named in this passage, whereas six are named in iii. 8, and ten in the original promise to Abraham, Gen. xv. 19-21. The first word Canaanite is generic, and includes all the Hamite races of Palestine.

9. Hebrew writers have generally regarded this as a formal injunction to write the precepts on slips of parchment, and to

fasten them on the wrists and forehead; but other commentators are generally agreed that it is to be understood metaphorically. The words appear to be put into the mouths of the parents. They were to keep all the facts of the Passover constantly in mind, and, referring to a custom prevalent ages before Moses in Egypt, to have them present as though they were inscribed on papyrus or parchment fastened on the wrists, or on the face between the eyes. If, as may be inferred from Deut. vi. 7, 8, Moses adopted this custom, he would take care to warn the people against the Egyptian superstition of amulets. Modern Israelites generally allege this precept as a justification for the use of phylacteries.

13. *an ass*] The ass could not be offered in sacrifice, being an unclean animal:—possibly the only unclean animal domesticated among the Israelites at the time of the Exodus. This principle was extended to every unclean beast; see Num. xviii. 15.

thou shalt redeem] The lamb, or sheep, was given to the priest for the service of the Sanctuary.

firstborn of man] The price of redemption was fixed at five shekels of the Sanctuary: Num. iii. 47, where see note.

wilt not redeem it, then thou shalt break his neck: and all the
 14 firstborn of man among thy children shalt thou redeem. And
 it shall be when thy son asketh thee in time to come, saying,
 What is this? that thou shalt say unto him, By strength of
 hand the LORD brought us out from Egypt, from the house of
 15 bondage: and it came to pass, when Pharaoh would hardly let
 us go, that the LORD slew all the firstborn in the land of Egypt,
 both the firstborn of man, and the firstborn of beast: therefore
 I sacrifice to the LORD all that openeth the matrix, being males;
 16 but all the firstborn of my children I redeem. And it shall be
 for a token upon thine hand, and for frontlets between thine
 eyes: for by strength of hand the LORD brought us forth out of
 17 Egypt. ¶ And it came to pass, when Pharaoh had let the people
 go, that God led them not through the way of the land of the
 Philistines, although that was near; for God said, Lest perad-
 venture the people repent when they see war, and they return
 18 to Egypt: but God led the people about, through the way of the
 wilderness of the Red sea: and the children of Israel went up
 19 harnessed out of the land of Egypt. And Moses took the
 bones of Joseph with him: for he had straitly sworn the chil-
 dren of Israel, saying, God will surely visit you; and ye shall
 20 carry up my bones away hence with you. And they took
 their journey from Succoth, and encamped in Etham, in the
 21 edge of the wilderness. And the LORD went before them by
 day in a pillar of a cloud, to lead them the way; and by night
 in a pillar of fire, to give them light; to go by day and night:
 22 he took not away the pillar of the cloud by day, nor the pillar
 of fire by night, from before the people.

CHAP. 14. AND the LORD spake unto Moses, saying, Speak unto
 2 the children of Israel, that they turn and encamp before Pi-

¹ Heb. to-morrow.

² Or, by flee in a rank.

⁹ Num. 3.
 46, 47.
 & 18, 15, 16.
 * ch. 12. 26.
 Deut. 6. 20.
 Josl
 21.
 * ver. 3.
 * c. 12. 20.
 * ver. 9.
 * ch. 14. 11,
 12.
 Num. 14.
 1-4.
 * Deut. 17.
 16.
 * ch. 14. 2.
 Num. 33.
 6, &c.
 * Gen. 50. 25.
 Josh. 24. 32.
 Acts 7. 16.
 * Num. 33. 6.
 * ch. 14. 19,
 24.
 & 40. 38.
 Num. 9. 15.
 & 10. 34.
 & 14. 14.
 Deut. 1. 33.
 Neh. 9. 12,
 19.
 Ps. 78. 14.
 & 99. 7.
 & 105. 39.
 Isai. 4. 5.
 1 Cor. 10. 1.
 * ch. 13. 18.
 * Num. 33. 7.

18. *harnessed*] More probably, "marshalled" or "in orderly array." There is not the least indication that the Israelites had been disarmed by the Egyptians, and as occupying a frontier district frequently assailed by the nomads of the desert they would of necessity be accustomed to the use of arms. Cp. i. 10.

20. *Etham*] The house or "sanctuary of Tum" (the Sun God worshipped specially by that name in Lower Egypt), was in the immediate vicinity of Heliopolis, called by the Egyptians the fortress of Zar, or Zalu (*i.e.* of foreigners); the frontier city where the Pharaohs of the 18th dynasty reviewed their forces when about to enter upon a campaign on Syria. The name Pithom (see i. 11) has precisely the same meaning with Etham, and may possibly be identified with it.

21. *pillar of cloud*] The Lord Himself did for the Israelites by preternatural means that which armies were obliged to do for themselves by natural agents. The Persians and Greeks used fire and smoke as signals in their marches, and in a well-known papyrus, the commander of an Egyptian expedition is called "A flame in the darkness at the head of his soldiers." By this sign then of the pillar of cloud, the Lord showed Himself as their leader and general (xv. 3, 6).

XIV. 2. *That they turn*] *i.e.* away from the wilderness, and go southwards, to the west of the Bitter Lakes, which completely separated them from the desert.

Pi-hahiroth] The place is generally identified with Ajrud, a fortress with a very large well of good water, situate at the foot of an elevation commanding the plain which extends to Suez, at a distance of four leagues. The journey from Etham might occupy two, or even three days.

Migdol] A tower, or fort, the *Maktal* of Egyptian monuments; it is probably to be identified with Bir Suweis, about two miles from Suez.

Baal-zephon] The name under which the Phœnicians, who had a settlement in Lower Egypt at a very ancient period, worshipped their chief Deity. There can be no doubt it was near Kolsun, or Suez. From the text it is clear that the encampment of the Israelites extended over the plain from Pi-hahiroth: their head-quarters being between Bir Suweis and the sea opposite to Baal-Zephon. At Ajrud the road branches off in two directions, one leading to the wilderness by a tract, now dry, but in the time of Moses probably impassable (see next note); the other leading to Suez, which was doubtless followed by the Israelites.

• Jer. 44. 1.

• Ps. 71. 11.

• ch. 4. 21.

& 7. 3.

• ch. 9. 16.

ver. 17, 18.

Rom. 9. 17,

22, 23.

• ch. 7. 5.

• Ps. 105. 25.

• ch. 15. 4.

* ver. 4.

• ch. 6. 1.

& 13. 9.

Num. 33. 3.

• ch. 15. 9.

Josh. 24. 6.

• Josh. 24. 7.

Neh. 9. 9.

Ps. 34. 17,

& 107. 6.

• Ps. 106. 7,

8.

• ch. 5. 21.

& 6. 9.

hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, ^aThey are entangled in the land, the wilderness hath shut them in. And ^aI will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; ^bthat the Egyptians may know that I am the LORD. And they did so. ^c¶ And it was told the king of Egypt that the people fled: and ^dthe heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD ^ehardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. ^fBut the ^gEgyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. ^h¶ And they said unto Moses, Because ⁱthere were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? ^j¶ Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians,

3. *They are entangled, &c.*] The original intention of Moses was to go towards Palestine by the wilderness: when that purpose was changed by God's direction and they moved southwards, Pharaoh, on receiving information, was of course aware that they were completely shut in, since the waters of the Red Sea then extended to the Bitter Lakes. It is known that the Red Sea at some remote period extended considerably further towards the north than it does at present. In the time of Moses the water north of Kolsun joined the Bitter Lakes, though at present the constant accumulation of sand has covered the intervening space to the extent of 8000 to 10,000 yards.

5. *the people fled*] This was a natural inference from the change of direction, which indicated a determination to escape from Egypt. Up to the time when that information reached Pharaoh both he and his people understood that the Israelites would return after keeping a festival in the district adjoining Etham. From Etham the intelligence would be forwarded by the commander of the garrison to Rameses in less than a day, and the cavalry, a highly-disciplined force, would be ready for immediate departure.

7. *six hundred chosen chariots*] The Egyptian army comprised large numbers of chariots, each drawn by two horses, with two men, one bearing the shield and driving,

the other fully armed. The horses were thoroughbred, renowned for strength and spirit. Chariots are first represented on the monuments of the 18th dynasty. By "all the chariots of Egypt" we are to understand all that were stationed in Lower Egypt, most of them probably at Rameses and other frontier garrisons near the headquarters of Pharaoh.

captains] The word (Shalishim, lit. third or thirtieth) may represent an Egyptian title. The king had about him a council of thirty, each of whom bore a title, *Mapu*, a "thirty man." The word occurs frequently in the books of Kings. David seems to have organized the Shalishim as a distinct corps (see 2 Sam. xxiii. 8 Heb.), retaining the old name, and adopting the Egyptian system.

9. *and his horsemen*] See r. 5.

11. *no graves in Egypt*] This bitter taunt was probably suggested by the vast extent of cemeteries in Egypt, which might not improperly be called the land of tombs.

12. *Let us alone*] This is a gross exaggeration, yet not without a semblance of truth: for although the Israelites welcomed the message of Moses at first, they gave way completely at the first serious trial. See the reference in margin. The whole passage foreshadows the conduct of the people in the wilderness.

- 13 than that we should die in the wilderness. And Moses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ¹for the Egyptians whom ye have seen to day, ye shall see them again no more 14 for ever. ¶ The LORD shall fight for you, and ye shall ²hold your 15 peace. ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but ³lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on 17 dry ground through the midst of the sea. And I, behold, I will ⁴harden the hearts of the Egyptians, and they shall follow them: and I will ⁵get me honour upon Pharaoh, and upon all his host, 18 upon his chariots, and upon his horsemen. And the Egyptians ⁶shall know that I am the LORD, when I have gotten me honour 19 upon Pharaoh, upon his chariots, and upon his horsemen. ¶ And the angel of God, ⁷which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went 20 from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and ⁸it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21 And Moses ⁹stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and ¹⁰made the sea dry land, and the waters were ¹¹divided. 22 And ¹²the children of Israel went into the midst of the sea upon the dry ground: and the waters were ¹³a wall unto them on their 23 right hand, and on their left. ¶ And the Egyptians pursued, and went in after them to the midst of the sea, ¹⁴even all Pharaoh's 24 horses, his chariots, and his horsemen. And it came to pass, that in the morning watch ¹⁵the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and 25 troubled the host of the Egyptians, and took off their chariot wheels, ¹⁶that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ¹⁷fighteth 26 for them against the Egyptians. And the LORD said unto Moses, ¹⁸Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their 27 horsemen. And Moses stretched forth his hand over the sea, and

2 Chr. 20.
15, 17.
Isai. 41, 10,
13, 14.

7 ver. 25.
Deut. 1, 30.
Josh. 10.
14, 42.
2 Chr. 20, 29.
Neh. 4, 20.
Isai. 31, 4.
Isai. 30, 15.
1 ver. 21, 25.
2 ver. 8.
ch. 7, 3.
3 ver. 4.

4 ver. 4.
5 ch. 13, 21.
6 23, 20.
7 32, 34.
8 Num. 20, 16.
9 Isai. 63, 9.

10 See Isai.
8, 14.
11 2 Cor. 4, 3.
12 ver. 16.

Josh. 3, 16.
4 4, 23.
Neh. 9, 11.
Ps. 74, 13.
100, 9.
114, 3.
1 ver. 29.
Num. 33, 8.
Ps. 66, 6.
78, 13.
Isai. 63, 13.
1 Cor. 10, 1.
Heb. 11, 29.
1 Hab. 3, 10.
2 See Ps. 77.
17, &c.
18 ver. 14.
19 ver. 16.

¹ Or, for whereas ye have seen the Egyptians to day, &c.

² Or, and made them to go heavily.

13. for the Egyptians whom, &c.] The true sense is, ye shall never see the Egyptians in the same way, under the same circumstances.

15. Wherefore criest thou unto me?] Moses does not speak of his intercession, and we only know of it from this answer to his prayer.

19. the angel of God] Cp. marg. refl. and see iii. 2.

21. a strong east wind] The agency by which the object effected was natural (cp. xv. 8 note): and the conditions of the narrative are satisfied by the hypothesis, that the passage took place near Suez.

the waters were divided] i.e. there was a complete separation between the water of the gulf and the water to the north of Kolsum.

22. were a wall unto them] Cp. Nahum iii. 8. The waters served the purpose of an

intrenchment and wall; the people could not be attacked on either flank during the transit; to the north was the water covering the whole district; to the south was the Red Sea.

24. in the morning watch] At sunrise, a little before 6 A.M. in April.

troubled] By a sudden panic.

26. that the waters may come] A sudden cessation of the wind, possibly coinciding with a spring tide (it was full moon) would immediately convert the low flat sand-banks first into a quicksand, and then into a mass of waters, in a time far less than would suffice for the escape of a single chariot, or horseman loaded with heavy corslet.

27. overthrew the Egyptians] Better as in the margin, The Lord shook them off, hurled them from their chariots into the sea.

* Josh. 4. 18.
 † ch. 15. 1, 7.
 ‡ Hab. 3. 8.
 § Ps. 106. 11.
 ¶ ver. 22.
 ** 77. 20.
 & 78. 52, 53.
 †† Ps. 106. 8.
 ‡‡ Ps. 59. 10.
 §§ 59. 10.
 ¶¶ ch. 4. 31.
 §§ 19. 9.
 John 2. 11.
 & 11. 45.
 ††† Judg. 5. 1.
 2 Sam. 22. 1.
 †††† Ps. 106. 12.
 ‡‡‡ ver. 21.
 ¶¶ Deut. 10.
 21.
 Ps. 18. 2.
 Isai. 12. 2.
 Hab. 3. 18.
 ¶ ver. 13.
 * ch. 3. 15.
 † 2 Sam. 22.
 47.
 Ps. 99. 5.
 & 118. 28.
 Isai. 25. 1.
 † Rev. 19. 11.
 ‡ ch. 6. 3.
 § Ps. 83. 18.
 ¶ ch. 14. 28.

the sea ¹returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD ¹¹overthrew 28 the Egyptians in the midst of the sea. And ²the waters returned, and ³covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there re- 29 mained not so much as one of them. But ⁴the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 ¶ Thus the LORD ⁵saved Israel that day out of the hand of the Egyptians; and Israel ⁶saw the Egyptians dead upon the sea 31 shore. And Israel saw that great ⁷work which the LORD did upon the Egyptians: and the people feared the LORD, and ⁸believed the LORD, and his servant Moses.

CHAP. 15. THEN sung ⁹Moses and the children of Israel this song unto the LORD, and spake, saying,

- I will ¹⁰sing unto the LORD, for he hath triumphed gloriously:
 The horse and his rider hath he thrown into the sea.
 2 The LORD ¹¹is my strength and ¹²song,
 And he is become my salvation:
 He ¹³is my God, and I will prepare him ¹⁴an habitation;
 My ¹⁵father's God, and I ¹⁶will exalt him.
 3 The LORD ¹⁷is a man of war:
 The LORD ¹⁸is his ¹⁹name.
 4 ²⁰Pharaoh's chariots and his host hath he cast into the sea:

¹ Heb. shook off, Deut. 11. 4. Neh. 9. 11. Ps. 78. 53. Heb. 11. 29.

² Heb. hand.

28. not so much as one of them] Escape would be impossible (v. 26). Pharaoh's destruction, independent of the distinct statement of the Psalmist, Ps. cxxxvi. 15, was in fact inevitable. The station of the king was in the vanguard: on every monument the Pharaoh is represented as the leader of the army. The death of the Pharaoh, and the entire loss of the chariotry and cavalry accounts for the undisturbed retreat of the Israelites through a district then subject to Egypt and easily accessible to their forces. If, as appears probable, Thothmosis II. was the Pharaoh, the first recorded expedition into the Peninsula took place 17 years after his death; and 22 years elapsed before any measures were taken to recover the lost ascendancy of Egypt in Syria. So complete, so marvellous was the deliverance: thus the Israelites were "baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2). When they left Baal-Zephon they were separated finally from the idolatry of Egypt: when they passed the Red Sea their independence of its power was sealed; their life as a nation then began, a life inseparable henceforth from belief in Jehovah and His servant Moses, only to be merged in the higher life revealed by His Son.

XV. 1-18. With the deliverance of Israel is associated the development of the national poetry, which finds its first and perfect expression in this magnificent hymn. It was sung by Moses and the people, an expression which evidently points to him as the author. That it was written at the

time is an assertion expressly made in the text, and it is supported by the strongest internal evidence. In every age this song gave the tone to the poetry of Israel; especially at great critical epochs of deliverance: and in the book of Revelation (xv. 3) it is associated with the final triumph of the Church.

The division of the song into three parts is distinctly marked: 1-5, 6-10, 11-18: each begins with an ascription of praise to God; each increases in length and varied imagery unto the triumphant close.

1. *He hath triumphed gloriously*] Lit. He is gloriously glorious.

the horse and his rider] The word "rider" may include horseman, but applies properly to the charioteer.

2. *The LORD is my strength and song*] **My strength and song is Jah.** See Ps. lxxviii. 4. The name was chosen here by Moses to draw attention to the promise ratified by the name "I am."

I will prepare Him an habitation] **I will glorify Him.** Our Authorised Version is open to serious objection, as suggesting a thought (viz. of erecting a temple) which could hardly have been in the mind of Moses at that time, and unsuited to the occasion.

3. *a man of war*] Cp. Ps. xxiv. 8. The name has on this occasion a peculiar fitness: man had no part in the victory; the battle was the Lord's.

the LORD is his name] "**Jah is His name.**" See v. 2.

4. *hath He cast*] "**Hurled,**" as from a sling. See xiv. 27.

- ^kHis chosen captains also are drowned in the Red sea.
 5 ^lThe depths have covered them:
 "They sank into the bottom as a stone.
 6 "Thy right hand, O LORD, is become glorious in power:
 Thy right hand, O LORD, hath dashed in pieces the enemy.
 7 And in the greatness of thine ^eexcellency thou hast over-
 thrown them that rose up against thee:
 Thou sentest forth thy wrath, ^hwhich ⁿconsumed them ^qas
 stubble.
 8 And ^rwith the blast of thy nostrils the waters were gathered
 together,
 "The floods stood upright as an heap,
 And the depths were congealed in the heart of the sea.
 9 "The enemy said, I will pursue, I will overtake, I will ^udivide
 the spoil;
 My lust shall be satisfied upon them;
 I will draw my sword, my hand shall ¹destroy them.
 10 Thou didst ^ablow with thy wind, ^vthe sea covered them:
 They sank as lead in the mighty waters.
 11 "Who ^{is} like unto thee, O LORD, among the ²gods?
 Who ^{is} like thee, "glorious in holiness, fearful ⁱⁿ praises,
^bdoing wonders?
 12 Thou stretchedst out ^cthy right hand,
 The earth swallowed them.
 13 Thou in thy mercy hast ^dled forth the people ^{which} thou
 hast redeemed:
 Thou hast guided ^{them} in thy strength unto ^ethy holy habi-
 tation.
 14 "The people shall hear, ^{and} be afraid:
 "Sorrow shall take hold on the inhabitants of Palestina.

¹ Or, *repossess*.² Or, *mighty ones*?

his chosen captains] See xiv. 7 note.

5. *as a stone*] The warriors in chariots are always represented on the monuments with heavy coats of mail; the corslets of "chosen captains" consisted of plates of highly tempered bronze, with sleeves reaching nearly to the elbow, covering the whole body and the thighs nearly to the knee. The wearers must have sunk at once like a stone, or as we read in *v. 10*, like lumps of lead.

7. *thy wrath*] Lit. Thy burning, *i.e.* the fire of Thy wrath, a word chosen expressly with reference to the effect.

8. The blast of God's nostrils corresponds to the natural agency, the east wind (*xiv. 21*), which drove the waters back; on the north the waters rose high, overhanging the sands, but kept back by the strong wind; on the south they laid in massive rollers, kept down by the same agency in the deep bed of the Red Sea.

9. *The enemy said*] The abrupt, gasping utterances;—the haste, cupidity and ferocity of the Egyptians;—the confusion and disorder of their thoughts, belong to the highest order of poetry. They enable us to realize the feelings which induced Pharaoh and his host to pursue the Israelites over the treacherous sandbanks.

10. *Thou didst blow with thy wind*] Notice the solemn majesty of these few words, in immediate contrast with the tumult and confusion of the preceding verse. In *xiv. 28*, we read only, "the waters returned," here we are told that it was because the wind blew. A sudden change in the direction of the wind would bring back at once the masses of water heaped up on the north.

they sank as lead] See note on *v. 5*.

11. *among the gods*] (*Cp. Ps. lxxxvi. 8, Deut. xxxii. 16, 17.* A Hebrew just leaving the land in which Polytheism attained its highest development, with gigantic statues and temples of incomparable grandeur, might well on such an occasion dwell upon this consummation of the long series of triumphs by which the "greatness beyond compare" of Jehovah was once for all established.

13. *thy holy habitation*] Either Palestine, regarded as the land of promise, sanctified by manifestations of God to the Patriarchs, and destined to be both the home of God's people, and the place where His glory and purposes were to be perfectly revealed: or Mount Moriah.

14. *the inhabitants of Palestina*] *i.e.* the country of the Philistines. They were the first who would expect an invasion, and the

^k ch. 14. 7.
^l ch. 14. 28.
^m Neh. 9. 11.
ⁿ Ps. 118.
^o Deut. 33.
^p Ps. 59. 13.
^q Isai. 5. 24.
^r ch. 14. 21.
^s Sam. 22.
^t Job 4. 9.
^u Thess. 2. 8.
^v Ps. 78. 13.
^w Hab. 3. 10.
^x Judg. 5. 30.
^y Gen. 49. 27.
^z Isai. 53. 12.
^{aa} Luke 11. 22.
^{ab} ch. 14. 21.
^{ac} Ps. 147. 18.
^{ad} ver. 5.
^{ae} ch. 14. 28.
^{af} 2 Sam. 7.
^{ag} 22.
^{ah} 1 Kin. 8. 23.
^{ai} Ps. 71. 19.
^{aj} Jer. 10. 6.
^{ak} Isai. 6. 3.
^{al} Ps. 77. 14.
^{am} ver. 6.
^{an} Ps. 77. 15.
^{ao} Is. 63. 12, 13.
^{ap} Jer. 2. 6.
^{aq} Ps. 78. 54.
^{ar} Num. 14.
^{as} 14.
^{at} Deut. 2. 25.
^{au} Josh. 2. 9.
^{av} Ps. 48. 6.

- ^a Gen. 36. 40. 15 ^aThen ⁴the dukes of Edom shall be amazed;
¹ Deut. 2. 4. ^bThe mighty men of Moab, trembling shall take hold upon
² Num. 22. 3. them;
Hab. 3. 7. ¹All the inhabitants of Canaan shall melt away.
¹ Josh. 5. 1. ^mFear and dread shall fall upon them;
² Deut. 2. 25. ⁿBy the greatness of thine arm they shall be *as still* ^aas a stone;
Josh. 2. 9. Till thy people pass over, O LORD, till the people pass over,
¹ 1 Sam. 25. 37. ^owhich thou hast purchased.
^o ch. 19. 5. 17 Thou shalt bring them in, and ^pplant them in the mountain
Ps. 74. 2. of thine inheritance,
Isai. 43. 1. In the place, O LORD, *which* thou hast made for thee to
Jer. 31. 11. dwell in,
Tit. 2. 14. In the ^qsanctuary, O LORD, *which* thy hands have es-
1 Pet. 2. 9. tablished.
^p Ps. 44. 2. 18 ^rThe LORD shall reign for ever and ever.
^q Ps. 78. 54. 19 For the ¹horse of Pharaoh went in with his chariots and with
^r Ps. 10. 16. his horsemen into the sea, and ¹the LORD brought again the
^s 29. 10. waters of the sea upon them; but the children of Israel went on
Isai. 57. 15. 20 dry *land* in the midst of the sea. ¶ And Miriam ¹the prophetess,
^t ch. 14. 23. ²the sister of Aaron, ²took a timbrel in her hand; and all the
Prov. 21. 31. 21 women went out after her ²with timbrels and with dances. And
^u ch. 14. 29. Miriam ¹answered them,
^v Judg. 4. 4. ^bSing ye to the LORD, for he hath triumphed gloriously;
¹ Sam. 10. 5. The horse and his rider hath he thrown into the sea.
² Num. 26. 59. 22 ¶ So Moses brought Israel from the Red sea, and they went out
^v 1 Sam. 18. 6. into the wilderness of ¹Shur; and they went three days in the
^w Ps. 68. 11. ¹ver. 1.
^x 1 Sam. 18. 7.
^y Gen. 16. 7.

first whose district would have been invaded but for the faintheartedness of the Israelites.

15. *the dukes of Edom*] See Gen. xxxvi. 15. It denotes the chieftains, not the kings of Edom.

the mighty men of Moab] The physical strength and great stature of the Moabites are noted in other passages: see Jer. xlviii. 29, 41.

Canaan] The name in this, as in many passages of Genesis, designates the whole of Palestine: and is used of course with reference to the promise to Abraham. It was known to the Egyptians, and occurs frequently on the monuments as Pa-kanana, which applies, if not to the whole of Palestine, yet to the northern district under Lebanon, which the Phœnicians occupied and called Canaan.

17. *in the mountain of thine inheritance*] See v. 13.

19. *For the horse, &c.*] This verse does not belong to the hymn, but marks the transition from it to the narrative.

20. *And Miriam the prophetess*] The part here assigned to Miriam and the women of Israel is in accordance both with Egyptian and Hebrew customs. The men are represented as singing the hymn in chorus, under the guidance of Moses; at each interval Miriam and the women sang the refrain, marking the time with the timbrel, and with the measured rhythmical movements always associated with solemn festivities. Compare Judg. xi. 34, 2 Sam. vi. 5, and marg. refl. The word used in this passage for the

timbrel is Egyptian, and judging from its etymology and the figures which are joined with it in the inscriptions, it was probably the round instrument.

Miriam is called a prophetess, evidently (Numbers xii. 2) because she and Aaron had received divine communications. The word is used here in its proper sense of uttering words suggested by the Spirit of God. See Genesis xx. 7. She is called the sister of Aaron, most probably to indicate her special position as co-ordinate, not with Moses the leader of the nation, but with his chief aid and instrument.

22. *So Moses*] Lit. **And Moses**. The history of the journey from the Red Sea to Sinai begins in fact with this verse, which would more conveniently have been the commencement of another chapter.

from the Red sea] The station where Moses and his people halted to celebrate their deliverance is generally admitted to be the Ayoun Musa, i.e. the fountains of Moses. It is the only green spot near the passage over the Red Sea. There are several wells there, which in the time of Moses were probably enclosed and kept with great care by the Egyptians, for the use of the frequent convoys to and from their ancient settlements at Sarbut el Khadem and the Wady Mughara.

the wilderness of Shur] This name belongs to the whole district between the north-eastern frontier of Egypt and Palestine. The word is undoubtedly Egyptian, and is derived probably from the word Khar,

- 23 wilderness, and found no water. And when they came to ^aMarah, they could not drink of the waters of Marah, for they were
 24 bitter: therefore the name of it was called ^aMarah. And the people murmured against Moses, saying, What shall we drink?
 25 And he cried unto the LORD; and the LORD shewed him a tree,
 • ^awhich when he had cast into the waters, the waters were made sweet: there he ^amade for them a statute and an ordinance,
 26 and there ^ahe proved them, and said, ^aIf thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^adiseases upon thee, which I have brought upon the Egyptians: for
 27 I am the LORD ^athat healeth thee. ¶ ^aAnd they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.
- CHAP. 16. AND they took ^atheir journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^bSin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of
 2 Egypt. And the whole congregation of the children of Israel
 3 murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, ^aWould to God we had died by the hand of the LORD in the land of Egypt, ^awhen we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole
 4 assembly with hunger. ¶ Then said the LORD unto Moses, Behold, I will rain ^abread from heaven for you; and the people shall go out and gather ^aa certain rate every day, that I may
 5 prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that

¹ That is, Bitterness, Ruth 1. 20.

² Heb. the portion of a day in his day, Prov. 30. 8. Matt. 6. 11.

^a Num. 33. 8.

^c ch. 16. 2.

^f ch. 14. 10.

^g Ps. 50. 15.

^h See 2 Kin.

ⁱ See 11

^j 24. 25.

^k ch. 16. 4.

^l Deut. 8. 2.

^m Judg. 2. 22.

ⁿ Ps. 68. 10.

^o Deut. 7.

^p 12. 15.

^q Deut. 28.

^r 27. 60.

^s ch. 23. 25.

^t Ps. 41. 3. 4.

^u Num. 33. 9.

^v Num. 33.

^w 10. 11.

^x Ezek. 30.

^y 15.

^z ch. 15. 24.

^{aa} Ps. 106. 25.

^{ab} 1 Cor. 10. 10.

^{ac} Lam. 4. 9.

^{ad} Num. 11.

^{ae} 4. 5.

^f Ps. 78. 24.

^g & 105. 40.

^h John 6. 31.

ⁱ 1 Cor. 10. 3.

^j ch. 15. 25.

^k Deut. 8. 2.

which designated all the country between Egypt and Syria proper.

three days] The distance between Ayoun Musa and Huwara, the first spot where any water is found on the route, is 33 geographical miles. The whole district is a tract of sand, or rough gravel.

23. *Marah*] Now identified with the fount of Huwara. The fountain rises from a large mound, a whitish petrification, deposited by the water, and is considered by the Arabians to be the worst in the whole district.

25. *a tree, &c.*] The statement points to a natural agency, but the result was manifestly supernatural.

he made, &c.] The Lord then set before them the fundamental principle of implicit trust, to be shown by obedience. The healing of the water was a symbol of deliverance from physical and spiritual evils.

27. *Elim*] The valley of Gharandel, two hours' journey south of Huwara.

twelve wells] Read *springs*; the Hebrew denotes natural sources. These springs may have been perennial when a richer vegetation clothed the adjacent heights.

XVI. 1. *the wilderness of Sin*] The desert tract, called Debbet er Ramleh. extends

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nearly across the peninsula from the Wady Nash in a south-easterly direction, between the limestone district of Et Tih and the granite of Sinai. The journey from the station at Elim, or even from that on the Red Sea, could be performed in a day: at that time the route was kept in good condition by the Egyptians.

2. *murmured*] The want of food was first felt after six weeks from the time of the departure from Egypt, see v. 1: we have no notice previously of any deficiency of bread.

3. *by the hand of the Lord*] This evidently refers to the plagues, especially the last, in Egypt: the death which befell the Egyptians appeared to the people preferable to the sufferings of famine.

flesh pots, and...bread] These expressions prove that the servile labours to which they had been subjected did not involve privations: they were fed abundantly, either by the officials of Pharaoh, or more probably by the produce of their own fertile district.

4. *that I may prove them*] The trial consisted in the restriction to the supply of their daily wants.

5. *it shall be twice as much*] They should collect and prepare a double quantity.

M

^a See ver. 22.
Lev. 25. 21.

ⁱ See ver.
12, 13.

& ch. 6. 7.
Num. 16.
28, 29, 30.

^a See ver. 10.
Isai. 35. 2.
& 40. 5.

John 11. 4,
40.

ⁱ Num. 16.
11.

^m See 1

Sam. 8. 7.
Luke 10. 16.

Rom. 13. 2.
^a Num. 16.

16.

^v ver. 7.
ch. 19. 21.

^a Num. 8.
10, 11.

^v ver. 8.

^q ver. 6.

^r ver. 7.

^a Num. 11.
31.

Ps. 78. 27.

& 105. 40.

^a Num. 11. 9.

^a Num. 11. 7.

Deut. 8. 3.

Neh. 9. 15.

Ps. 78. 24.

^a John 6.

31, 49, 58.

1 Cor. 10. 3.

^v ver. 36.

which they bring in; and ^hit shall be twice as much as they
6 gather daily. ¶ And Moses and Aaron said unto all the children
of Israel, ^tAt even, then ye shall know that the LORD hath brought
7 you out from the land of Egypt: and in the morning, then ye
shall see ^tthe glory of the LORD; for that he heareth your mur-
muring against the LORD: and ^twhat are we, that ye ^mmurmur
8 against us? And Moses said, *This shall be*, when the LORD
shall give you in the evening flesh to eat, and in the morning
bread to the full; for that the LORD heareth your murmurings
which ye murmur against him: and what are we? Your mur-
9 murings *are* not against us, but ^magainst the LORD. And Moses
spake unto Aaron, Say unto all the congregation of the children
of Israel, ^cCome near before the LORD: for he hath heard your
10 murmurings. And it came to pass, as Aaron spake unto the
whole congregation of the children of Israel, that they looked
toward the wilderness, and, behold, the glory of the LORD ^aap-
peared in the cloud. And the LORD spake unto Moses, saying,
12 ^pI have heard the murmurings of the children of Israel: speak
unto them, saying, ^aAt even ye shall eat flesh, and ^rin the morn-
ing ye shall be filled with bread; and ye shall know that I *am*
13 the LORD your God. ¶ And it came to pass, that at even ^tthe
quails came up, and covered the camp: and in the morning ^tthe
14 dew lay round about the host. And when the dew that lay was
gone up, behold, upon the face of the wilderness *there lay* ^aa small
15 round thing, *as small as the hoar frost on the ground*. And when
the children of Israel saw *it*, they said one to another, ⁱIt *is*
manna: for they wist not what it *was*. And Moses said unto
them, ^tThis *is* the bread which the LORD hath given you to eat.
16 *This is* the thing which the LORD hath commanded, Gather of it
every man according to his eating, ^aan omer ²for every man,
according to the number of your ³persons; take ye every man

¹ Or, *What is this?* or, *It is a portion.* ² Heb. *by the poll*, or, *head.* ³ Heb. *souls.*

7. *the glory of the LORD*] the visible appearance described in v. 16.

10. *appeared in the cloud*] Or, "was seen in a cloud." The definite article would imply that the cloud was the same which is often mentioned in connection with the tabernacle. The people saw the cloud here spoken of beyond the camp.

13. *quails*] This bird migrates in immense numbers in spring from the south: it is nowhere more common than in the neighbourhood of the Red Sea. In this passage we read of a single flight so dense that it covered the encampment. The miracle consisted in the precise time of the arrival and its coincidence with the announcement.

15. *It is manna*] "*Man*" or "*man-hut*," i.e. white manna, was the name under which the substance was known to the Egyptians, and therefore to the Israelites. The manna of the Peninsula of Sinai is the sweet juice of the Tarfa, a species of tamarisk. It exudes from the trunk and branches in hot weather, and forms small round white grains. In cold weather it preserves its consistency, in hot weather it melts rapidly. It is either gathered from the twigs of the

tamarisk, or from the fallen leaves underneath the tree. The colour is a greyish yellow. It begins to exude in May, and lasts about six weeks. According to Ehrenberg it is produced by the puncture of an insect. It is abundant in rainy seasons, many years it ceases altogether. The whole quantity now produced in a single year does not exceed 600 or 700 pounds. It is found in the district between the Wady Gharandel, i.e. Elim, and Sinai, in the Wady Sheikh, and in some other parts of the Peninsula. When therefore the Israelites saw the "small round thing," they said at once "this is manna," but with an exclamation of surprise at finding it, not under the tamarisk tree, but on the open plain, in such immense quantities, under circumstances so unlike what they could have expected: in fact they did not know what it really was, only what it resembled.

16. *an omer*] i.e. the tenth part of an Ephah, see v. 36. The exact quantity cannot be determined, since the measures varied at different times. Josephus makes the omer equal to six half-pints. The ephah was an Egyptian measure, supposed to be about a

- 17 for *them* which are in his tents. And the children of Israel did
 18 so, and gathered, some more, some less. And when they did
 mete it with an omer, *he* that gathered much had nothing over, ^{2 Cor. 8. 15.}
 and he that gathered little had no lack; they gathered every
 19 man according to his eating. And Moses said, Let no man leave
 20 of it till the morning. Notwithstanding they hearkened not
 unto Moses; but some of them left of it until the morning, and
 it bred worms, and stank: and Moses was wroth with them.
 21 And they gathered it every morning, every man according to
 22 his eating: and when the sun waxed hot, it melted. ¶ And it
 came to pass, *that* on the sixth day they gathered twice as much
 23 bread, two omers for one man: and all the rulers of the congre-
 gation came and told Moses. And he said unto them, *This is*
that which the LORD hath said, To-morrow is *the* rest of the ^{a Gen. 2. 3.}
 holy sabbath unto the LORD: bake *that* which ye will bake to ^{ch. 20. 8.}
 day, and seethe that ye will seethe; and that which remaineth ^{& 31. 15.}
 24 over lay up for you to be kept until the morning. And they ^{& 35. 3.}
 laid it up till the morning, as Moses bade: and it did not ^{Lev. 23. 3.} stink.
 25 neither was there any worm therein. And Moses said, Eat that
 to day; for to day is a sabbath unto the LORD: to day ye shall ^{b ver. 20.}
 26 not find it in the field. Six days ye shall gather it; but on the ^{c ch. 20. 9.}
 seventh day, *which is* the sabbath, in it there shall be none.
 27 And it came to pass, *that* there went out some of the people on
 28 the seventh day for to gather, and they found none. And the ^{d 2 Kin. 17.}
 LORD said unto Moses, How long *refuse* ye to keep my com- ^{14.}
 29 mandments and my laws? See, for that the LORD hath given

bushel or one-third of a hin. The word omer, in this sense, occurs in no other passage. It was probably not used at a later period, belonging, like many other words, to the time of Moses. It is found in old Egyptian. See Lev. xix. 36.

17. *some more, some less*] It is evidently implied that the people were in part at least disobedient and failed in this first trial.

18. *had nothing over*] Whatever quantity each person had gathered, when he measured it in his tent, he found that he had just as many omers as he needed for the consumption of his family.

20. *it bred worms*] This result was supernatural: no such tendency to rapid decomposition is recorded of common manna.

21. *it melted*] This refers to the manna which was not gathered.

22. *twice as much bread*] See v. 5.

From this passage and from v. 5 it is inferred that the seventh day was previously known to the people as a day separate from all others, and if so, it must have been observed as an ancient and primeval institution.

23. *To-morrow, &c.*] Or, *To-morrow is a rest, a Sabbath holy to Jehovah*: i.e. to-morrow must be a day of rest, observed strictly as a Sabbath, or festal rest, holy to Jehovah.

bake, &c.] These directions shew that the manna thus given differed essentially from the natural product. Here and in Numbers xi. 8 it is treated in a way which shews that it

had the property of corn, could be ground in a mortar, baked and boiled. Ordinary manna is used as honey, it cannot be ground, and it melts when exposed to moderate heat, forming a substance like barley sugar, called "manna tabulata." In Persia it is boiled with water and brought to the consistency of honey. The Arabs also boil the leaves to which it adheres, and the manna thus dissolved floats on the water as a glutinous or oily substance. It is obvious that these accounts are inapplicable to the manna from heaven, which had the characteristics and nutritive properties of bread.

25. *Eat that to day*] The practical observance of the Sabbath was thus formally instituted before the giving of the Law. The people were to abstain from the ordinary work of every-day life: they were not to collect food, nor, as it would seem, even to prepare it as on other days.

27. *there went out some of the people*] This was an act of wilful disobedience. It is remarkable, being the first violation of the express command, that it was not visited by a signal chastisement: the rest and peace of the "Holy Sabbath" were not disturbed by a manifestation of wrath.

28. *How long*] The reference to v. 4 is obvious. The prohibition involved a trial of faith, in which as usual the people were found wanting. Every miracle formed some part, so to speak, of an educational process.

29. *abide ye every man in his place*] The

- you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man
 30 go out of his place on the seventh day. So the people rested on
 31 the seventh day. And the house of Israel called the name thereof Manna: and *it was* like coriander seed, white; and the,
 32 taste of it was like wafers *made* with honey. ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought
 33 you forth from the land of Egypt. And Moses said unto Aaron, ¶ Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.
 34 As the LORD commanded Moses, so Aaron laid it up *before* the
 35 Testimony, to be kept. And the children of Israel did eat manna *forty* years, *until* they came to a land inhabited; they did eat manna, until they came unto the borders of the land of
 36 Canaan. Now an omer is the tenth *part* of an ephah.
- CHAP. 17. AND *all* the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim:
 2 and *there was* no water for the people to drink. *Wherefore* the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with
 3 me? *Wherefore* do ye *tempt* the LORD? And the people thirsted there for water; and the people *murmured* against Moses, and said, *Wherefore is this that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with
- * Num. 11. 7, 8.
 † Heb. 9. 4.
 ‡ ch. 25. 16.
 § 40. 20.
 ¶ Num. 17. 10.
 † Deut. 10. 5.
 ‡ 1 Kin. 8. 9.
 § Num. 33. 38.
 ¶ Deut. 8. 2.
 † Neh. 9. 20.
 ‡ John 6. 31.
 § Josh. 5. 12.
 ¶ Neh. 9. 15.
 † ch. 16. 1.
 ‡ Num. 33. 12, 14.
 § Num. 20. 3, 4.
 ¶ Deut. 6. 16.
 † Ps. 78. 18.
 ‡ Isai. 7. 12.
 § Matt. 4. 7.
 ¶ 1 Cor. 10. 9.
 † ch. 16. 2.

expression in Hebrew is peculiar and seems almost to enjoin a position of complete repose; "in his place" is lit. under himself, as the Oriental sits with his legs drawn up under him. The prohibition must however be understood with reference to its immediate object; they were not to go forth from their place in order to gather manna, which was on other days without the camp. The spirit of the law is sacred rest. The Lord gave them this Sabbath, as a blessing and privilege. It was "made for man." (Mark ii. 27.)

31. *Manna*] It was not indeed the common manna, as they then seem to have believed, but the properties which are noted in this passage are common to it and the natural product: in size, form and colour it resembled the seed of the white coriander, a small round grain of a whitish or yellowish grey.

33. *a pot*] The word here used occurs in no other passage. It corresponds in form and use to the Egyptian for a casket or vase in which oblations were presented.

34. *the Testimony*] See marg. ref.

35. *did eat manna forty years*] This does not necessarily imply that the Israelites were fed exclusively on manna, or that the supply was continuous during forty years: but that whenever it might be needed, owing to the total or partial failure of other food, it was given until they entered the promised land. They had numerous flocks and

herds, which were not slaughtered (see Numbers xi. 22), but which gave them milk, cheese and of course a limited supply of flesh: nor is there any reason to suppose that during a considerable part of that time they may not have cultivated some spots of fertile ground in the wilderness. We may assume, as in most cases of miracle, that the supernatural supply was commensurate with their actual necessity. The manna was not withheld in fact until the Israelites had passed the Jordan.

XVII. 1. *according to their journeys*] The Israelites rested at two stations before they reached Rephidim, viz. Dophkah and Alush (Numbers xxxiii. 12-14). Dophkah was in the Wady Sih, a day's journey from the Wady Nashb. The wilderness of Sin (xvi. 1) properly speaking ends here, the sandstone ceases, and is replaced by the porphyry and granite which belong to the central formation of the Sinaitic group. Alush may have been near the entrance to the Wady Sheikh.

Rephidim] [Various places at Feiran at the base of Mount Serbal, or at the pass of El Watiyeh.]

2. *tempt the LORD*] It is a general characteristic of the Israelites that the miracles, which met each need as it arose, failed to produce a habit of faith: but the severity of the trial, the faintness and anguish of thirst in the burning desert, must not be overlooked in appreciating their conduct.

- 4 thirst? And Moses 'cried unto the LORD, saying, What shall
 5 I do unto this people? they be almost ready to stone me. And
 the LORD said unto Moses, "Go on before the people, and take
 with thee of the elders of Israel; and thy rod, wherewith thou
 6 smotest the river, take in thine hand, and go. 'Behold, I will
 stand before thee there upon the rock in Horeb; and thou shalt
 smite the rock, and there shall come water out of it, that the
 people may drink. And Moses did so in the sight of the elders
 7 of Israel. And he called the name of the place ¹Massah, and
²Meribah, because of the chiding of the children of Israel, and
 because they tempted the LORD, saying, Is the LORD among us,
 8 or not? ¶ Then came Amalek, and fought with Israel in
 9 Rephidim. And Moses said unto ^mJoshua, Choose us out men,
 and go out, fight with Amalek: to morrow I will stand on the
 10 top of the hill with ^athe rod of God in mine hand. So Joshua
 did as Moses had said to him, and fought with Amalek: and
 11 Moses, Aaron, and Hur went up to the top of the hill. And it
 came to pass, when Moses ^cheld up his hand, that Israel pre-
 12 vailed: and when he let down his hand, Amalek prevailed. But
 Moses' hands were heavy; and they took a stone, and put it
 under him, and he sat thereon; and Aaron and Hur stayed up
 his hands, the one on the one side, and the other on the other
 side; and his hands were steady until the going down of the sun.
 13 And Joshua discomfited Amalek and his people with the edge of
 14 the sword. ¶ And the LORD said unto Moses, ^pWrite this for a

^c ch. 14. 15.
^f 1 Sam. 30.
 6.
 John 8. 59.
 & 10. 31.
^g Ezek. 2. 6.
^h ch. 7. 20.
 Num. 20. 8.
ⁱ Num. 20.
 10, 11.
 Ps. 78. 15.
 & 105. 41.
 & 114. 8.
 1 Cor. 10. 4.
^k Num. 20.
 13.
 Ps. 81. 7.
 & 95. 8.
 Heb. 3. 8.
^l Gen. 36. 12.
 Num. 24. 20.
 Deut. 25. 17.
 1 Sam. 15. 2.
^m Called
Jesus, Acts
 7. 45.
 Heb. 4. 8.
ⁿ ch. 4. 20.
^o Jam. 5. 16.

^r ch. 34. 27.

¹ That is, *Tentation*.

² That is, *Chiding*, or, *Strife*.

6. *the rock in Horeb*] [a rock situate, according to Arab tradition, in Wady Feiran. Horeb was a name given to the whole desert of Sinai and subsequently attached to the mountain. Palmer].

It is questioned whether the water thus supplied ceased with the immediate occasion; see 1 Cor. x. 4, the general meaning of which appears to be that their wants were ever supplied from Him, of Whom the rock was but a symbol, and Who accompanied them in all their wanderings.

7. *Massah...Meribah*] See margin. On the importance of this lesson see our Lord's words, Matt. iv. 7.

8. *Then came Amalek*] The attack occurred about two months after the Exodus, towards the end of May or early in June, when the Bedouins leave the lower plains in order to find pasture for their flocks on the cooler heights. The approach of the Israelites to Sinai would of course attract notice, and no cause of warfare is more common than a dispute for the right of pasture. The Amalekites were at that time the most powerful race in the Peninsula; here they took their position as the chief of the heathens. They were also the first among the heathens who attacked God's people, and as such were marked out for punishment (see marg. *reff.*).

9. *Joshua*] This is the first mention of the great follower and successor of Moses. He died at the age of 110, some 65 years after this transaction. His original name

was Hosea, but Moses calls him by the full name, which was first given about forty years afterwards, as that by which he was to be known to succeeding generations. From this it may perhaps be inferred that this portion of Exodus was written, or revised, towards the end of the sojourn in the wilderness.

the rod of God] See iv. 20. The hill is supposed to be the height now called Fera in the north side of the plain Er Rahah; [or, Jebel Tahuneh over Feiran. Palmer].

10. *Hur*] Again mentioned with Aaron, in xxiv. 14. He was grandfather of Bezaleel, the great sculptor and artificer of the tabernacle, (xxxii. 2-5), and belonged to the tribe of Judah. (See 1 Chron. ii. 18-20.)

11. The act represents the efficacy of intercessory prayer—offered doubtless by Moses—a point of great moment to the Israelites at that time and to the Church in all ages.

12. *until the going down of the sun*] The length of this first great battle indicates the strength and obstinacy of the assailants. It was no mere raid of Bedouins, but a deliberate attack of the Amalekites, who had been probably thoroughly trained in warfare by their struggles with Egypt.

13. *with the edge of the sword*] This expression always denotes a great slaughter of the enemy.

14. *in a book*] in the book, i.e. the book which contained the history of God's dealings with His people. Moses was further

* Num. 24.
20.
Deut. 25. 19.
1 Sam. 15.
3, 7.
& 30. 1, 17.
2 Sam. 8. 12.
Ezra 9. 14.

* ch. 2. 16.
& 3. 1.
b Ps. 44. 1.
& 77. 14, 15.
& 78. 4.
& 105. 5, 43.
& 106. 2, 8.
* ch. 4. 26.
* Acts 7. 29.
* ch. 2. 22.

f ch. 3. 1, 12.

g Gen. 14. 17.
& 18. 2.
& 19. 1.
1 Kin. 2. 19.
h Gen. 29. 13.
& 33. 4.

memorial in a book, and rehearse it in the ears of Joshua: for [¶]I will utterly put out the remembrance of Amalek from under 15 heaven. And Moses built an altar, and called the name of it 16 [¶]Jehovah-nissi: for he said, ²Because ³the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

CHAP. 18. WHEN [¶]Jethro, the priest of Midian, Moses' father in law, heard of all that [¶]God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; 2 then Jethro, Moses' father in law, took Zipporah, Moses' wife, 3 [¶]after he had sent her back, and her [¶]two sons; of which the [¶]name of the one was [¶]Gershom; for he said, I have been an 4 alien in a strange land: and the name of the other was [¶]Eliezer; for the God of my father, said he, was mine help, and delivered 5 me from the sword of Pharaoh: and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilder- 6 ness, where he encamped at [¶]the mount of God: and he said unto Moses, I thy father in law Jethro am come unto thee, and 7 thy wife, and her two sons with her. And Moses [¶]went out to meet his father in law, and did obeisance, and [¶]kissed him; and they asked each other of [¶]their [¶]welfare; and they came into the 8 tent. ¶ And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all

¹ That is, *The LORD my banner.* See Judg. 6. 24.

² Or, *Because the hand of Amalek is against the*

throne of the LORD, therefore, &c.

³ Heb. *the hand upon the throne of the LORD.*

⁴ That is, *A stranger there.*

⁵ That is, *My God is a help.*

⁶ Heb. *peace.* Gen. 43. 27. 2 Sam. 11. 7.

instructed to impress the command specially on the mind of Joshua, as the leader to whom the first step towards its accomplishment would be entrusted on the conquest of Canaan. The work was not actually completed until the reign of Hezekiah, 1 Chron. iv. 43.

15. *Jehovah-nissi*] See the margin, "*Jehovah my banner.*" As a proper name the Hebrew word is rightly preserved. The meaning is evidently that the name of *Jehovah* is the true banner under which victory is certain; so to speak, the motto or inscription on the banners of the host. Inscriptions on the royal standard were well known. Each of the Pharaohs on his accession adopted one in addition to his official name.

16. *Because the LORD hath sworn*] This rendering is incorrect. Our translators regard the expression as a solemn asseveration by the throne of God. To this however the objections are insuperable; it has no parallel in Scriptural usage: God swears by Himself, not by His Throne. As the Hebrew text now stands the meaning is more satisfactorily given in the margin.

An alteration, slight in form, but considerable in meaning, has been proposed with much confidence, viz. "*Nes*," standard for "*Kes*," throne; thus connecting the name of the altar with the sentence. Conjectural emendations are not to be adopted without necessity, and the obvious a priori probability of such a reading makes it im-

probable that one so far more difficult should have been substituted for it. One of the surest canons of criticism militates against its reception. The text as it stands was undoubtedly that which was alone known to the Targumists, the Samaritans, the Syriac, the Latin and the Arabic translators. The LXX. appear to have had a different reading, *ἐν χειρὶ κυριακῆς πολεμεῖ*.

XVIII. The events recorded in this chapter could not have occupied many days, fifteen only elapsed between the arrival of the Israelites in the wilderness of Sin and their final arrival at Sinai, see xvi. 1, and xix. 1. This leaves however sufficient time for the interview and transactions between Moses and Jethro.

1. Jethro was in all probability the "brother in law" of Moses (iii. 1). On the parting from Zipporah, see iv. 26.

5. *the wilderness*] i.e., according to the view which seems on the whole most probable, the plain near the northern summit of Horeb, the mount of God. The valley which opens upon Er Rahah on the left of Horeb is called by the Arabs Wady Shueib, i.e. the vale of Hobab.

6. *and he said, &c.*] Or, according to the Greek Version, "And it was told to Moses, saying, Lo, thy father in law Jethro is come."

7. *asked each other of their welfare*] Addressed each other with the customary salutation, "Peace be unto you."

the travail that had ¹come upon them by the way, and *how* the
 9 LORD ²delivered them. And Jethro rejoiced for all the goodness
 which the LORD had done to Israel, whom he had delivered out
 10 of the hand of the Egyptians. And Jethro said, ³Blessed be the
 LORD, who hath delivered you out of the hand of the Egyptians,
 • and out of the hand of Pharaoh, who hath delivered the people
 11 from under the hand of the Egyptians. Now I know that the
 LORD is ⁴greater than all gods: ⁵for in the thing wherein they
 12 dealt ⁶proudly *he was* above them. And Jethro, Moses' father in
 law, took a burnt offering and sacrifices for God: and Aaron
 came, and all the elders of Israel, to eat bread with Moses' father
 13 in law ⁷before God. ¶ And it came to pass on the morrow, that
 Moses sat to judge the people: and the people stood by Moses
 14 from the morning unto the evening. And when Moses' father
 in law saw all that he did to the people, he said, What is this
 thing that thou doest to the people? Why sittest thou thyself
 alone, and all the people stand by thee from morning unto even?
 15 And Moses said unto his father in law, Because ⁸the people come
 16 unto me to enquire of God: when they have ⁹a matter, they
 come unto me; and I judge between ¹⁰one and another, and I do
 17 ¹¹make *them* know the statutes of God, and his laws. And
 Moses' father in law said unto him, The thing that thou doest *is*
 18 not good. ¹²Thou wilt surely wear away, both thou and this
 people that *is* with thee: for this thing *is* too heavy for thee;
 19 ¹³thou art not able to perform it thyself alone. Harken now
 unto my voice, I will give thee counsel, and ¹⁴God shall be with
 thee: Be thou ¹⁵for the people to God-ward, that thou mayest
 20 ¹⁶bring the causes unto God: and thou shalt ¹⁷teach them ordi-
 nances and laws, and shalt shew them ¹⁸the way wherein
 21 they must walk, and ¹⁹the works that they must do. Moreover
 thou shalt provide out of all the people ²⁰able men, such as
²¹fear God, ²²men of truth, ²³hating covetousness; and place

¹ Ps. 78. 42.
² & 107. 2.
³ Gen. 14. 20.
⁴ 2 Sam. 18.
⁵ 28.
⁶ Luke 1. 68.
⁷ 2 Chr. 2. 5.
⁸ Ps. 95. 3.
⁹ & 97. 9.
¹⁰ ch. 14. 27.
¹¹ 1 Sam. 2. 3.
¹² Neh. 9. 10.
¹³ Job 40. 11.
¹⁴ Ps. 31. 23.
¹⁵ Luke 1. 51.
¹⁶ Deut. 12. 7.
¹⁷ 1 Chr. 29. 22.
¹⁸ 1 Cor. 10. 18.
¹⁹ 21. 31.
²⁰ Lev. 24. 12.
²¹ Num. 15. 34.
²² ch. 24. 14.
²³ 2 Sam. 15. 3.
²⁴ Acts 18. 15.
²⁵ 1 Cor. 6. 1.
²⁶ Lev. 24. 15.
²⁷ Num. 15. 35.
²⁸ Num. 11.
²⁹ 14. 17.
³⁰ Deut. 1. 9.
³¹ ch. 3. 12.
³² ch. 20. 19.
³³ Deut. 5. 5.
³⁴ Num. 27. 4.
³⁵ Deut. 4. 1.
³⁶ Ps. 143. 8.
³⁷ Deut. 1. 18.
³⁸ ver. 25.
³⁹ 2 Chr. 19. 5
⁴⁰ —10.
⁴¹ Gen. 42. 18.
⁴² 2 Sam. 23. 3.
⁴³ Ezek. 18. 8.
⁴⁴ Deut. 16.
⁴⁵ 19.

¹ Heb. found them, Gen. 44. 34. Num. 20. 14. ² Heb. a man and his fellow. ³ Heb. fading thou wilt fade.

11. *greater than all gods*] See xv. 11. The words simply indicate a conviction of the incomparable might and majesty of Jehovah. *for in...above them*] i.e. the greatness of Jehovah was shewn in those transactions wherein the Egyptians had thought to deal haughtily and cruelly against the Israelites. Jethro refers especially to the destruction of the Egyptian host in the Red Sea.

12. *a burnt offering and sacrifices*] This verse clearly shows that Jethro was recognized as a priest of the true God, and is of great importance in its bearings upon the relation between the Israelites and their congeners, and upon the state of religion among the descendants of Abraham.

13. *from the morning unto the evening*] It may be assumed as at least probable that numerous cases of difficulty arose out of the division of the spoil of the Amalekites (xvii. 13), and causes would have accumulated during the journey from Elim.

15. *to enquire of God*] The decisions of Moses were doubtless accepted by the people as oracles. The internal prompting of the Spirit was a sufficient guidance for him, and

a sufficient authority for the people.

18. *Thou wilt surely wear away*] From decay and exhaustion.

19. *counsel*] Jethro draws the distinction between the functions of the legislator and the judge.

to God-ward] Lit. "before God," standing between them and God, both as His minister or representative and also as the representative of the people, their agent, so to speak, or deputy before God.

20. *teach them*] The Hebrew word is emphatic, and signifies "enlightenment." The text gives four distinct points, (a) the "ordinances," or specific enactments, (b) "the laws," or general regulations, (c) "the way," the general course of duty, (d) "the works," each specific act.

21. *able men*] The qualifications are remarkably complete, ability, piety, truthfulness, and unselfishness. From Deut. i. 13, it appears that Moses left the selection of the persons to the people, an example followed by the Apostles; see Acts vi. 3.

rulers of thousands, &c.] The numbers appear to be conventional, corresponding

¹ ver. 26.

² ver. 26.

Lev. 24. 11.

Num. 27. 2.

Deut. 17. 8.

³ Num. 11.

17.

⁴ ver. 18.

⁵ Deut. 30. 16.

⁶ Deut. 1. 15.

Acts 6. 5.

^m ver. 22.

ⁿ Job 29. 16.

^o Num. 10.

29. 30.

^a Num. 33.

15.

^b ch. 17. 1. 8.

^c ch. 3. 1. 12.

^d ch. 20. 21.

Acts 7. 38.

^e ch. 3. 4.

^f Deut. 29. 2.

^g Isai. 63. 9.

^h Deut. 5. 2.

ⁱ Deut. 4. 20.

Ps. 135. 4.

Jer. 10. 16.

Mal. 3. 17.

Tit. 2. 14.

^k ch. 9. 29.

Job 41. 11.

^l Deut. 33.

2. 3. 4.

^m Lev. 20.

such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people ¹at all seasons: ²and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and ³they shall bear *the burden* with thee. If thou shalt do this thing, and God command thee so, then thou shalt be ⁴able to endure, and all ⁵this people shall also go to ⁶their place in peace. ¶ So Moses hearkened to the voice of his father in law, and did all that he had said. And ⁷Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they ⁸judged the people at all seasons: the ⁹hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and ¹⁰he went his way into his own land.

CHAP. 19. IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ¹came they into the wilderness of Sinai. For they were departed from ²Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ³the mount. And ⁴Moses went up unto God, and the LORD ⁵called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁶Ye have seen what I did unto the Egyptians, and *how* ⁷I bare you on eagles' wings, and brought you unto myself. Now ⁸therefore, if ye will obey my voice indeed, and keep my covenant, then ⁹ye shall be a peculiar treasure unto me above all people: for ¹⁰all the earth is mine: and ye shall be unto me a ¹¹kingdom of priests, and an ¹²holy

nearly, but not exactly, to the military, or civil divisions of the people: the largest division 1000 is used as an equivalent of a gens under one head, Num. i. 10, x. 4; Josh. xxii. 14.

The word "rulers," sometimes rendered "princes," is general, including all ranks of officials placed in command. The same word is used regularly on Egyptian monuments of the time of Moses.

23. to their place] i.e. to Canaan, which is thus recognised by Jethro as the appointed and true home of Israel. Cp. Num. x. 29, 30.

24. hearkened] Nothing can be more characteristic of Moses, who combines on all occasions distrust of himself and singular openness to impressions, with the wisdom and sound judgment which chooses the best course when pointed out.

27. into his own land] Midian (ii. 15).

XIX. 1, 2. the wilderness...the desert of Sinai] If the mount from which the Law was delivered be the rock of Ras Safsafah, then the spacious plain of Er Rahah would be the "desert" of Sinai (see v. 17).

3. Moses went up unto God] This seems to imply that the voice was heard by Moses as he was ascending the mount.

house of Jacob] This expression does not occur elsewhere in the Pentateuch. It has a peculiar fitness here, referring doubtless to the special promises made to the Patriarch.

4. on eagles' wings] Both in the Law (Deut. xxxii. 11) and in the Gospel (Matt. xxiii. 37), the Church is compared to fledglings which the mother cherishes and protects under her wings: but in the Law that mother is an eagle, in the Gospel a hen: thus shadowing forth the diversity of administration under each Covenant: the one of power, which God manifested when He brought His people out of Egypt with a mighty hand and an outstretched arm, and led them into the promised land; the other of grace, when Christ came in humility and took the form of a servant and became obedient unto death, even the death of the Cross. Cp. also Rev. xii. 14.

5. a peculiar treasure] A costly possession acquired with exertion, and carefully guarded. The peculiar relation in which Israel stands, taken out of the heathen world and consecrated to God, as His slaves, subjects, and children, determines their privileges, and is the foundation of their duties. The same principle applies even in a stronger sense to the Church. See Acts xx. 28; 1 Cor. vi. 20; 1 Pet. ii. 9.

all the earth is mine] It was a point of great practical importance, to impress upon the Jews that their God was no mere national Deity. Cp. Deut. x. 14; Ps. xiv. 1.

6. a kingdom of priests] Israel collectively is a royal and priestly race: a dynasty of

nation. These *are* the words which thou shalt speak unto the
 7 children of Israel. ¶ And Moses came and called for the elders of
 the people, and laid before their faces all these words which the
 8 LORD commanded him. And ^aall the people answered together,
 and said, All that the LORD hath spoken we will do. And
 9 Moses returned the words of the people unto the LORD. And
 the LORD said unto Moses, Lo, I come unto thee ^oin a thick
 cloud, ^pthat the people may hear when I speak with thee, and
^qbelieve thee for ever. And Moses told the words of the people
 10 unto the LORD. ¶ And the LORD said unto Moses, Go unto
 the people, and ^rsanctify them to day and to tomorrow, and let
 11 them ^swash their clothes, and be ready against the third day: for
 the third day the LORD ^twill come down in the sight of all the
 12 people upon mount Sinai. And thou shalt set bounds unto the
 people round about, saying, Take heed to yourselves, *that ye go*
not up into the mount, or touch the border of it: ^uwhosoever
 13 toucheth the mount shall be surely put to death: there shall not
 an hand touch it, but he shall surely be stoned, or shot through;
 whether *it be* beast or man, it shall not live: when the ^vtrumpet
 14 soundeth long, they shall come up to the mount. ¶ And Moses
 went down from the mount unto the people, and ^wsanctified the
 15 people; and they washed their clothes. And he said unto the
 people, ^xBe ready against the third day: ^ycome not at *your wives*.
 16 ¶ And it came to pass on the third day in the morning, that
 there were ^zthunders and lightnings, and a ^athick cloud upon
 the mount, and the ^bvoice of the trumpet exceeding loud; so
 17 that all the people that *was* in the camp ^ctrembled. And
^dMoses brought forth the people out of the camp to meet with
 18 God; and they stood at the nether part of the mount. And
^emount Sinai was altogether on a smoke, because the LORD
 descended upon it ^fin fire: ^gand the smoke thereof ascended as
 the smoke of a furnace, and ^hthe whole mount quaked greatly.
 19 And ⁱwhen the voice of the trumpet sounded long, and waxed
 louder and louder, ^jMoses spake, and ^kGod answered him by a
 20 voice. And the LORD came down upon mount Sinai, on the
 top of the mount: and the LORD called Moses ^lup to the top of
 21 the mount; and ^mMoses went up. And the LORD said unto
 Moses, Go down, ⁿcharge the people, lest they break through
 22 unto the LORD ^oto gaze, and many of them perish. And let the

^o ch. 24. 3, 7.
^p Deut. 5. 27.
^q ver. 16.
^r Deut. 4. 11.
^s Ps. 18. 11.
^t Matt. 17. 7.

^u ch. 14. 31.
^v Lev. 11.
^w 44, 45.
^x ver. 14.
^y Gen. 35. 2.
^z Lev. 15. 5.
^a ver. 10, 18.
^b ch. 34. 5.
^c Deut. 33. 2.
^d Heb. 12. 20.
^e ver. 16, 19.
^f ver. 10.
^g ver. 11.
^h 1 Sam. 21.
ⁱ 4, 5.
^j Zech. 7. 3.
^k 1 Cor. 7. 5.
^l Ps. 77. 18.
^m Heb. 12. 18.
ⁿ Rev. 4. 5.
^o ver. 8.
^p ch. 40. 34.
^q 2 Chr. 5. 14.
^r Rev. 1. 10.
^s Heb. 12. 21.
^t Deut. 4. 10.
^u Deut. 4. 11.
^v Judg. 5. 5.
^w Isai. 6. 4.
^x Hab. 3. 3.
^y ch. 3. 2.
^z & 24. 17.
^a 2 Chr. 7. 1.
^b Gen. 15. 17.
^c Ps. 144. 5.
^d Rev. 15. 8.
^e Ps. 68. 8.
^f Heb. 12. 26.
^g ver. 13.
^h Heb. 12.
ⁱ 21.
^j Neh. 9. 13.
^k Ps. 81. 7.

^l See ch. 3. 5.
^m 1 Sam. 6. 10.

¹ Or, *cornet*.

² Heb. *contest*.

priests, each true member uniting in himself the attributes of a king and priest. Cp. 1 Pet. ii. 5. Rev. i. 6.

[*an holy nation*] The holiness of Israel consisted in its special consecration to God: it was a sacred nation, sacred by adoption, by covenant, and by participation in all means of grace. Cp. Deut. vii. 6, xxvi. 19, xxviii. 9. 1 Cor. iii. 17. 1 Thess. v. 27.

8. *All that the LORD, &c.*] By this answer the people accepted the covenant. It was the preliminary condition of their complete admission into the state of a royal priesthood.

10. *sanctify them*] The injunction involves bodily purification and undoubtedly also spiritual preparation. Cp. Heb. x. 22. The washing of the clothes was an outward symbol well understood in all nations.

12. *set bounds unto the people*] The low

line of alluvial mounds at the foot of the cliff of Ras Safsafah exactly answers to the bounds which were to keep the people off from touching the mount: but the bounds here spoken of were to be set up by Moses.

13. *touch it*] Rather "touch him." The person who had touched the mount was not to be touched, since the contact would be pollution.

17. *out of the camp*] The encampment must have extended far and wide over the plain in front of the mountain. From one entrance of the plain to the other there is space for the whole host of the Israelites.

18. *a furnace*] The word in the original is Egyptian, and occurs only in the Pentateuch.

22. *the priests also*] Sacrifices had hitherto been offered by firstborn, or the heads of families. See Gen. xiv. 18 note.

^a Lev. 10. 3.
^c 2 Sam. 6.
 7, 8.
^r ver. 12.
 Josh. 3. 4.

^a Deut. 5. 22.
^b Deut. 5. 6.
 Ps. 81. 10.
 Hos. 13. 4.
^c ch. 13. 3.
^d Deut. 6.
 14.
 2 Kin. 17.
 35.
 Jer. 25. 6.
^e Lev. 20. 1.
 Deut. 4. 16.
 Ps. 97. 7.

priests also, which come near to the LORD, ² sanctify themselves, 23 lest the LORD ^a break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^r Set bounds about the mount, and sanctify 24 it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not ~~the~~ priests and the people break through to come up unto the LORD, lest he 25 break forth upon them. So Moses went down unto the people, and spake unto them.

CHAP. 20. AND God spake ^a all these words, saying,

2 ^b I am the LORD thy God, which have brought thee out of the 3 land of Egypt, ^c out of the house of ¹ bondage. ^d Thou shalt have no other gods before me.

4 ^e Thou shalt not make unto thee any graven image, or any

¹ Heb. *servants*.

XX. 1-17. The Hebrew name which is rendered in our Version THE TEN COMMANDMENTS occurs in xxxiv. 28; Deut. iv. 13, x. 4. It literally means *the Ten Words*. The Ten Commandments are also called the Law, even the Commandment (xxiv. 12), THE WORDS OF THE COVENANT (xxxiv. 28), THE TABLES OF THE COVENANT (Deut. ix. 9), THE COVENANT (Deut. iv. 13), THE TWO TABLES (Deut. ix. 10, 17), and, most frequently, THE TESTIMONY (e.g. xvi. 34, xxv. 16), or THE TWO TABLES OF THE TESTIMONY (e.g. xxxi. 18). In the New Testament they are called simply THE COMMANDMENTS (e.g. Matt. xix. 17). The name DECALOGUE is found first in Clement of Alexandria, and was commonly used by the Fathers who followed him.

We thus know that the Tables were two, and that the commandments were ten, in number. But the Scriptures do not, by any direct statements, enable us to determine with precision how the Ten Commandments are severally to be made out, nor how they are to be allotted to the Two Tables. On each of these points various opinions have been held (see v. 12).

Of the Words of Jehovah engraven on the Tables of Stone, we have two distinct statements, one in Exodus (xx. 1-17) and one in Deuteronomy (v. 7-21), apparently of equal authority, but differing principally from each other in the Fourth, the Fifth, and the Tenth Commandments.

It has been supposed that the original Commandments were all in the same terse and simple form of expression as appears (both in Exodus and Deuteronomy) in the First, Sixth, Seventh, Eighth, and Ninth, such as would be most suitable for recollection, and that the passages in each copy in which the most important variations are found were comments added when the Books were written.

The account of the delivery of them in chap. xix. and in vv. 18-21 of this chap. is in accordance with their importance as the recognized basis of the Covenant between Jehovah and His ancient people

(xxxiv. 27, 28; Deut. iv. 13; 1 K. viii. 21, &c.), and as the Divine testimony against the sinful tendencies in man for all ages. While it is here said that "God spake all these words," and in Deut. v. 4, that He "talked face to face," in the New Testament the giving of the Law is spoken of as having been through the ministration of Angels (Acts vii. 53; Gal. iii. 19; Heb. ii. 2). We can reconcile these contrasts of language by keeping in mind that God is a Spirit, and that He is essentially present in the agents who are performing His will.

2. *which have brought thee out of the land of Egypt, out of the house of bondage* [It has been asked, Why, on this occasion, was not THE LORD rather proclaimed as "the Creator of Heaven and Earth"? The answer is, Because the Ten Commandments were at this time addressed by Jehovah not merely to human creatures, but to the people whom He had redeemed, to those who had been in bondage, but were now free men (vi. 6, 7, xix. 5). The Commandments are expressed in absolute terms. They are not sanctioned by outward penalties, as if for slaves, but are addressed at once to the conscience, as for free men. The well-being of the nation called for the infliction of penalties, and therefore statutes were passed to punish offenders who blasphemed the name of Jehovah, who profaned the Sabbath, or who committed murder or adultery. (See Lev. xviii. 24-30 note.) But these penal statutes were not to be the ground of obedience for the true Israelite according to the Covenant. He was to know Jehovah as his Redeemer, and was to obey him as such (Cp. Rom. xiii. 5).

3. *before me* [Literally, *before my face*. The meaning is that no god should be worshipped in addition to Jehovah. Cp. v. 23. The polytheism which was the besetting sin of the Israelites did not in later times exclude Jehovah, but associated Him with false deities. [Cp. the original of 1 Sam. ii. 25].

4. *graven image* [Any sort of image is here intended.

likeness of *any thing* that is in heaven above, or that is in the
 5 earth beneath, or that is in the water under the earth: *Thou*
 shalt not bow down thyself to them, nor serve them: for I the
 LORD thy God *am* a jealous God, *visiting* the iniquity of the
 fathers upon the children unto the third and fourth generation
 • of them that hate me; and *shewing* mercy unto thousands of
 them that love me, and keep my commandments.
 7 *Thou* shalt not take the name of the LORD thy God in vain;
 for the LORD *will* not hold him guiltless that taketh his name
 in vain.
 8, 9 *Remember* the sabbath day, to keep it holy. *Six* days shalt
 10 thou labour, and do all thy work: but the *seventh* day is the
 sabbath of the LORD thy God: *in it* thou shalt not do any work,

1 ch. 23. 24.
 2 Kin. 17. 35.
 Isai. 44. 15.
 3 ch. 34. 14.
 Deut. 4. 21.
 4 ch. 34. 7.
 5 ch. 34. 7.
 6 ch. 23. 1.
 7 Mic. 6. 11.
 8 ch. 31. 13.
 Lev. 19. 3.
 9 ch. 23. 12.
 Lev. 23. 3.
 Luke 13. 14.
 10 Gen. 2. 2.

As the First Commandment forbids the worship of any false god, seen or unseen, it is here forbidden to worship an image of any sort, whether the figure of a false deity (Josh. xxiii. 7) or one in any way symbolical of Jehovah (see xxxii. 4). The spiritual acts of worship were symbolized in the furniture and ritual of the Tabernacle and the Altar, and for this end the forms of living things might be employed as in the case of the Cherubim (see xxv. 18 note): but the Presence of the invisible God was to be marked by no symbol of Himself, but by His words written on stones, preserved in the ark in the Holy of Holies and covered by the Mercy-seat. The ancient Persians and the earliest legislators of Rome also agreed in repudiating images of the Deity.

a *jealous God*] Deut. vi. 15; Josh. xxiv. 19; Is. xlii. 8, xlviii. 11; Nahum i. 2. This reason applies to the First, as well as to the Second Commandment. The truth expressed in it was declared more fully to Moses when the name of Jehovah was proclaimed to him after he had interceded for Israel on account of the golden calf (xxxiv. 6, 7; see note).

visiting the iniquity of the fathers upon the children] (Cp. xxxiv. 7; Jer. xxxii. 18). Sons and remote descendants inherit the consequences of their fathers' sins, in disease, poverty, captivity, with all the influences of bad example and evil communications. (See Lev. xxvi. 39; Lam. v. 7 sq.) The "inherited curse" seems to fall often most heavily on the least guilty persons; but such suffering must always be free from the sting of conscience; it is not like the visitation for sin on the individual by whom the sin has been committed. The suffering, or loss of advantages, entailed on the offending son, is a condition under which he has to carry on the struggle of life, and, like all other inevitable conditions imposed upon men, it cannot tend to his ultimate disadvantage, if he struggles well and perseveres to the end. The principle regulating the administration of justice by earthly tribunals (Deut. xxiv. 16), is carried out in spiritual matters by the Supreme Judge.

6. *unto thousands*] *unto the thousandth generation*. Jehovah's visitations of chastisement extend to the third and fourth generation, his visitations of mercy to the thousandth; that is, for ever. That this is the true rendering seems to follow from Deut. vii. 9. Cp. 2 S. vii. 15, 16.

7. Our translators make the Third Commandment bear upon any profane and idle utterance of the name of God. Others give it the sense, *Thou shalt not swear falsely by the name of Jehovah thy God*. The Hebrew word which answers to *in vain* may be rendered either way. The two abuses of the sacred name seem to be distinguished in Lev. xix. 12 (see Matt. v. 33). Our Version is probably right in giving the rendering which is more inclusive. The caution that a breach of this Commandment incurs guilt in the eyes of Jehovah is especially appropriate, in consequence of the ease with which the temptation to take God's name "in vain" besets men in their common intercourse with each other.

8. *Remember the sabbath day*] There is no distinct evidence that the Sabbath, as a formal ordinance, was recognised before the time of Moses (cp. Neh. ix. 14, Ezek. xx. 10-12, Deut. v. 15). The word *remember* may either be used in the sense of *keep in mind* what is here enjoined for the first time, or it may refer back to what is related in xvi. 22-26.

10. *the sabbath, &c.*] *a Sabbath to Jehovah thy God*. The proper meaning of *sabbath* is, *rest after labour*. Cp. xvi. 26.

thy stranger that is within thy gates] Not a stranger, as is an unknown person, but a lodger, or sojourner. In this place it denotes one who had come from another people to take up his permanent abode among the Israelites, and who might have been well known to his neighbours. That the word did not primarily refer to foreign domestic servants (though all such were included under it) is to be inferred from the term used for *gates*, signifying not the doors of a private dwelling, but the gates of a town or camp.

- * Neh. 13.
 16, 17, 18.
 * Gen. 2. 2.
 * ch. 23. 26.
 Lev. 19. 3.
 * Deut. 5. 17.
 * Deut. 5. 18.
 * Lev. 19. 11.
 Matt. 19. 18.
 1 Thoss. 4. 6.
 * ch. 23. 1.
 * Mic. 2. 2.
 Acts 20. 33.
 Rom. 7. 7.
 Heb. 13. 5.
 * Job 31. 9.
 Prov. 6. 29.
 * Heb. 12. 18.
 * Rev. 1. 10.
 * ch. 19. 18.
 * Gal. 3. 19.
 Heb. 12. 19.
 * Deut. 5. 25.
 * 1 Sam. 12.
 20.
 Isai. 41. 10.
 * Gen. 22. 1.
 Deut. 13. 3.
 * Deut. 4. 10.
 Isai. 8. 13.
 * ch. 19. 16.
 1 Kin. 8. 12.
 * Deut. 4. 36.
 Noh. 9. 13.
 * ch. 32. 1.
 2 Kin. 17. 33.
 Ezek. 20. 39.
 Dan. 5. 4, 23.
- thou, nor thy son, nor thy daughter, thy manservant, nor thy
 maidservant, nor thy cattle, nor thy stranger that *is* within thy
 11 gates: for *in* six days the LORD made heaven and earth, the
 sea, and all that in them *is*, and rested the seventh day: where-
 fore the LORD blessed the sabbath day, and hallowed it.
 12 *Honour thy father and thy mother: that thy *days* may be
 long upon the land which the LORD thy God giveth thee.
 13 *Thou shalt not kill.
 14 *Thou shalt not commit adultery.
 15
 16 *Thou shalt not bear false witness against thy neighbour.
 17 *Thou shalt not covet thy neighbour's house, *thou* shalt not
 covet thy neighbour's wife, nor his manservant, nor his maid-
 servant, nor his ox, nor his ass, nor any thing that *is* thy
 neighbour's.
 18 ¶ And *all* the people *saw* the thunderings, and the lightnings,
 and the noise of the trumpet, and the mountain *smoking*: and
 19 when the people *saw it*, they removed, and stood afar off. And
 they said unto Moses, *Speak* thou with us, lest we die: and we will hear:
 20 but *let* not God speak with us, lest we die. And Moses said
 unto the people, *Fear* not: *for* God is come to prove you, and
 21 *that* his fear may be before your faces, that ye sin not. ¶ And
 the people stood afar off, and Moses drew near unto *the* thick
 22 darkness where God *was*. ¶ And the LORD said unto Moses, Thus
 thou shalt say unto the children of Israel, Ye have seen that I
 23 have talked with you *from* heaven. Ye shall not make *with*
 me gods of silver, neither shall ye make unto you gods of gold.

12. *Honour thy father and thy mother*] According to our usage, the Fifth Commandment is placed as the first in the second table; and this is necessarily involved in the common division of the Commandments into our duty towards God and our duty towards men. But the more ancient, and probably the better, division allots five Commandments to each Table (cp. Rom. xiii. 9), proceeding on the distinction that the First Table relates to the duties which arise from our filial relations, the Second to those which arise from our fraternal relations. The connexion between the first four Commandments and the Fifth exists in the truth that all faith in God centres in the filial feeling. Our parents stand between us and God in a way in which no other beings can. On the maintenance of parental authority, see xxi. 15, 17; Deut. xxi. 18-21.

that thy days may be long upon the land] Filial respect is the ground of national permanence (cp. Jer. xxxv. 18, 19; Matt. xv. 4-6; Mark vii. 10, 11). The Divine words were addressed emphatically to Israel, but they set forth a universal principle of national life (Eph. vi. 2).

13, 14. Matthew v. 21-32 is the best comment on these two verses.

15. The right of property is sanctioned in the Eighth Commandment by an external rule: its deeper meaning is involved in the Tenth Commandment.

17. As the Sixth, Seventh, and Eighth Commandments forbid us to injure our neighbour in deed, the Ninth forbids us to injure him in word, and the Tenth, in thought. No human eye can see the coveting heart; it is witnessed only by him who possesses it and by Him to Whom all things are naked and open (Luke xii. 15-21). But it is the root of all sins of word or deed against our neighbour (Jam. i. 14, 15).

18-21. Cp. Deut. v. 22-31. Aaron (xix. 24) on this occasion accompanied Moses in drawing near to the thick darkness.

22-xxiii. 33. A series of laws which we may identify with what was written by Moses in the book called the BOOK OF THE COVENANT, and read by him in the audience of the people (xxiv. 7).

The document cannot be regarded as a strictly systematic whole. Portions of it were probably traditional rules handed down from the Patriarchs, and retained by the Israelites in Egypt.

22-26. Nothing could be more appropriate as the commencement of the Book of the Covenant than these regulations for public worship. The rules for the building of altars must have been old and accepted, and are not inconsistent with the directions for the construction of the Altar of the Court of the Tabernacle, xxvii. 1-8 (cp. Josh. xxii. 26-28).

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ¹thy sheep, and thine oxen: in all ^mplaces where I record my name I will
25 come unto thee, and I will ^abless thee. And ^oif thou wilt make ⁿme an altar of stone, thou shalt not ¹build it of hewn stone: for
26 if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. 21. NOW these are the judgments which thou shalt ^aset before them. ¶ ^bIf thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.
3 If he came in ²by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. ^cAnd if the servant ³shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the ^djudges; he shall also bring him to the door, or unto the door post; and his master shall ^ebore his ear through with an aul; and he shall serve him for ever. ¶ And if a man ^fsell his daughter to be a maidservant, she shall not go out ^gas the menservants do. If she ^hplease not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another ⁱwife, her food, her raiment, ^jand her duty of marriage, shall he not diminish.
11 And if he do not these three unto her, then shall she go out free without money. ¶ ^kHe that smiteth a man, so that he die,

¹ Lev. 1. 2.
^m Deut. 12. 5.
¹ Kin. 8. 43.
² Chr. 6. 6.
Ezra 6. 12.
Neh. 1. 9.
Ps. 74. 7.
Jer. 7. 10, 12.
ⁿ Gen. 12. 2.
Deut. 7. 13.
^o Deut. 27. 5.
Josh. 8. 31.
^a ch. 24. 3, 4.
Deut. 4. 14.
^b Deut. 15. 12.
Jer. 34. 14.

^c Deut. 15. 16, 17.
^d ch. 12. 12. & 22. 8, 28.
^e Ps. 40. 6.
^f Neh. 5. 5.
^g ver. 2, 3.

^h 1 Cor. 7. 5.
ⁱ Gen. 9. 6.
Lev. 24. 17.
Num. 35. 30, 31.
Matt. 26. 52.

¹ Heb. *build them with hewing.*

² Heb. *with his body.*
³ Heb. *saying shall say.*

⁴ Heb. *be evil in the eyes of, &c.*

XXI. 1. *judgments*] i.e. decisions of the Law.

2. A Hebrew might be sold as a bondman in consequence either of debt (Lev. xxv. 39) or of the commission of theft (xxii. 3). But his servitude could not be enforced for more than six full years. Cp. marg. refl.

3. If a married man became a bondman, his rights in regard to his wife were respected: but if a single bondman accepted at the hand of his master a bondwoman as his wife, the master did not lose his claim to the woman or her children, at the expiration of the husband's term of service. Such wives, it may be presumed, were always foreign slaves.

6. *for ever*] That is, most probably, till the next Jubilee, when every Hebrew was set free. See Lev. xxv. 40, 50. The custom of boring the ear as a mark of slavery appears to have been a common one in ancient times, observed in many nations.

6. *unto the judges*] Literally, *before the gods (elohim)*. The word does not denote *judges* in a direct way, but it is to be understood as the name of God, in its ordinary plural form, God being the source of all

justice. The name in this connection always has the definite article prefixed. See marg. refl. Cp. Ps. lxxxii. 1, 6; John x. 34.

7. A man might, in accordance with existing custom, sell his daughter to another man with a view to her becoming an inferior wife, or concubine. In this case, she was not "to go out," like the bondman; that is, she was not to be dismissed at the end of the sixth year. But women who were bound in any other way, would appear to have been under the same conditions as bondmen. See Deut. xv. 17.

11. *if he do not these three unto her*] The words express a choice of one of three things. The man was to give the woman, whom he had purchased from her father, her freedom, unless (i) he caused her to be redeemed by a Hebrew master (v. 8); or, (ii) gave her to his son, and treated her as a daughter (v. 9); or, (iii) in the event of his taking another wife (v. 10), unless he allowed her to retain her place and privileges. These rules (vv. 7-11) are to be regarded as mitigations of the then existing usages of concubinage.

12. The case of murder of a free man and

- * Num. 35. 22.
 Deut. 19. 4.
 † 1 Sam. 24. 4, 10, 18.
 ‡ Num. 35. 11.
 Deut. 19. 3.
 Josh. 20. 2.
 § Num. 15. 30.
 Deut. 19. 11.
 Heb. 10. 26.
 ¶ 1 Kin. 2. 28—34.
 2 Kin. 11. 15.
 * Deut. 24. 7.
 † Gen. 37. 28.
 ‡ ch. 22. 4.
 § Lev. 20. 9.
 Prov. 20. 20.
 Matt. 15. 4.
 † 2 Sam. 3. 29.
 § Lev. 25. 46, 40.
 ¶ ver. 30.
 Deut. 22. 18, 19.
 † Lev. 24. 20.
 Deut. 19. 21.
 Matt. 5. 38.
- 13 shall be surely put to death. And ^kif a man lie not in wait, but God ^ldeliver *him* into his hand; then ^mI will appoint thee a place
 14 whither he shall flee. But if a man come ⁿpresumptuously upon his neighbour, to slay him with guile; ^othou shalt take him from mine altar, that he may die. And he that smiteth ^phis father,
 16 or his mother, shall be surely put to death. ¶ And ^qhe that stealeth a man, and ^rselleth him, or if he be ^sfound in his hand,
 17 he shall surely be put to death. ¶ And ^the that ^ucurseth his father, or his mother, shall surely be put to death. ¶ And if men strive together, and one smite ^vanother with a stone, or with
 19 his fist, and he die not, but keepeth ^whis bed: if he rise again, and walk abroad ^xupon his staff, then shall he that smote ^yhim be quit: only he shall pay ^zfor ^{aa}the loss of his time, and shall cause
 20 him to be thoroughly healed. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be
 21 surely ^{ab}punished. Notwithstanding, if he continue a day or two, he shall not be punished: for ^{ac}he ^{ad}is his money. If men strive, and hurt a woman with child, so that her fruit depart ^{ae}from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he
 23 shall ^{af}pay as the judges ^{ag}determine. And if ^{ah}any mischief follow, ^{ai}then thou shalt give life for life, ^{aj}eye for eye, tooth for tooth,
 25 hand for hand, foot for foot, burning for burning, wound for
- ¹ Or, *revileth*.
² Or, *his neighbour*.
³ Heb. *his ceasing*.
⁴ Heb. *avenged*, Gen. 4. 15, 24. Rom. 13. 4.

of a bondman. See v. 20 note. The law was afterwards expressly declared to relate also to foreigners, Lev. xxiv. 17, 21, 22; cp. marg. reff.

13, 14. There was no place of safety for the guilty murderer, not even the Altar of Jehovah. Thus all superstitious notions connected with the right of sanctuary were excluded. Adonijah and Joab (1 K. i. 50, ii. 28) appear to have vainly trusted that the vulgar feeling would protect them, if they took hold of the horns of the Altar on which atonement with blood was made (Lev. iv. 7). But for one who killed a man "at un-awares," that is, without intending to do it, the Law afterwards appointed places of refuge, Num. xxxv. 6-34; Deut. iv. 41-43, xix. 2-10; Josh. xx. 2-9. It is very probable that there was some provision answering to the cities of refuge, that may have been based upon old usage, in the camp in the Wilderness.

15, 16, 17. The following offences were to be punished with death:—

Striking a parent, cp. Deut. xxvii. 16.

Cursing a parent, cp. marg. reff.

Kidnapping, whether with a view to retain the person stolen, or to sell him, cp. marg. reff.

19.

criminal charge (such as might be based upon v. 12): but he was required to compensate the latter for the loss of his time, and for the cost of his healing.

20, 21. The Jewish authorities appear to

be right in referring this law, like those in vv. 26, 27, 32, to foreign slaves (see Lev. xxv. 44-46). The protection here afforded to the life of a slave may seem to us but a slight one; but it is the very earliest trace of such protection in legislation, and it stands in strong and favourable contrast with the old laws of Greece, Rome, and other nations. If the slave survived the castigation a day or two, the master did not become amenable to the law, because the loss of the slave was accounted, under the circumstances, as a punishment.

22-25. The rule would seem to refer to a case in which the wife of a man interfered in a quarrel. This law, the *ius talionis*, is elsewhere repeated in substance, cp. marg. reff. and Gen. ix. 6. It has its root in a simple conception of justice, and is found in the laws of many ancient nations. It serves in this place as a maxim for the magistrate in awarding the amount of compensation to be paid for the infliction of personal injury. The sum was to be as nearly as possible the worth in money of the power lost by the injured person.—Our Lord quotes v. 24 as representing the form of the Law, in order to illustrate the distinction between the letter and the spirit (Matt. v. 38). The

ments of the Law. The Law, in its place, was still to be "holy and just and good," (Rom. vii. 12), but its direct purpose was to protect the community, not to guide the heart of the believer, who was not to exact

26 wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAP. 22. IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. ¶ If a man shall cause a field or vineyard to be eaten,

^a Gen. 9. 5.

^a ver. 22.
Num. 35. 31.

^b See Zech.
11. 12, 1
Matt. 24.
Ph.
^c ver. 28.

^a 2 Sam. 12.
6.
See Prov.
6. 31.
Luke 10. 8.
^b Matt. 24.
43.
^c Num. 35.
27.
^d ch. 21. 2.
^e ch. 21. 16.
^f See ver. 1.
7. Prov. 6. 31.

¹ Or, goat.

eye for eye, tooth for tooth, but to love his enemies, and to forgive all injuries.

26, 27. Freedom was the proper equivalent for permanent injury.

28-32. The animal was slain as a tribute to the sanctity of human life (Cp. marg. refl. and Gen. iv. 11). It was stoned, and its flesh was treated as carrion. Guilty negligence on the part of its owner was reckoned a capital offence, to be commuted for a fine.

In the case of a slave, the payment was the standard price of a slave, thirty shekels of silver. See Lev. xxv. 44-46, xxvii. 3, and the marg. refl. for the New Test. application of this fact.

33, 34. The usual mode of protecting a well in the East was probably then, as now, by building round it a low circular wall.

35, 36. The dead ox in this case, as well as in the preceding one, must have been worth no more than the price of the hide, as the flesh could not be eaten. See Lev. xvii. 1-6.

XXII. 1. The theft of an ox appears to have been regarded as a greater crime than

the theft of a sheep, because it shewed a stronger purpose in wickedness to take the larger and more powerful animal. It may have been on similar moral ground that the thief, when he had proved his persistency in crime by adding to his theft the slaughter, or sale, of the animal, was to restore four times its value in the case of a sheep (cp. marg. refl.), and five times its value in the case of an ox; but if the animal was still in his possession alive (see v. 4) he had to make only twofold restitution.

2-4. If a thief, in breaking into a dwelling in the night, was slain, the person who slew him did not incur the guilt of blood; but if the same occurred in daylight, the slayer was guilty in accordance with xxi. 12. The distinction may have been based on the fact that in the light of day there was a fair chance of identifying and apprehending the thief.

5. shall put in his beast, and shall feed] Rather, shall let his beast go loose, and it shall feed.

- and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, 6 shall he make restitution. ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall 7 surely make restitution. ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's 8 house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the ^ajudges, to see whether he have put his hand unto his 9 neighbour's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the ⁱcause of both parties shall come before the judges; and whom the judges shall 10 condemn, he shall pay double unto his neighbour. ¶ If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man 11 seeing it: *then* shall an ^eoath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it 12 good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then* let 13 him bring it for witness, and he shall not make good that which 14 was torn. And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely 15 make it good. But if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire. 16 ¶ And ^mif a man entice a maid that is not betrothed, and lie 17 with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall ¹pay money according to the ⁿdowry of virgins. ¶ ^oThou shalt not suffer a witch 18 to live. ¶ ^pWhosoever lieth with a beast shall surely be put to 19 death. ¶ ^qHe that sacrificeth unto *any* god, save unto the LORD 20 only, he shall be utterly destroyed. ¶ ^rThou shalt neither vex a
- ^a ver. 4.
ⁱ ch. 21. 6.
& ver. 28.
ⁱ Deut. 25. 1.
2 Chr. 19. 10.
^a Heb. 6. 16.
ⁱ Gen. 31. 30.
^m Deut. 22. 28, 29.
ⁿ 1 Sam. 18. 25.
^o Lev. 19. 20, 31.
Deut. 18. 10, 11.
1 Sam. 28. 3, 9.
^p Lev. 18. 23.
& 20. 15.
^q Num. 25. 2, 7, 8.
Deut. 13. 1.
& 17. 2, 3, 5.
^r ch. 23. 9.
Lev. 19. 33.
& 25. 35.
Deut. 10. 10.
Jer. 7. 6.
Zech. 7. 10.
Mal. 3. 5.
- ¹ Heb. weigh, Gen. 23. 16.

8. It would appear that if the master of the house could clear himself of imputation, the loss of the pledged article fell upon its owner.

9. *all manner of trespass*] He who was accused, and he who had lost the stolen property, were both to appear before the judges (xviii. 25, 26).

10-13. This law appears to relate chiefly to herdsmen employed by the owners of cattle. When an animal was stolen (v. 12), it was presumed either that the herdsman might have prevented it, or that he could find the thief and bring him to justice (see v. 4). When an animal was killed by a wild beast, the keeper had to produce the mangled carcase, not only in proof of the fact, but to shew that he had, by his vigilance and courage, deprived the wild beast of its prey.

15. *it came for his hire*] The sum paid for hiring was regarded as covering the risk of accident.

16, 17. See marg. ref.

18. *Thou shalt not suffer a witch to live*] See marg. ref. and Lev. xx. 27. The witch is here named to represent the class. This is the earliest denunciation of witchcraft in the Law. In every form of witchcraft there is an appeal to a power not acting in subordination to the Divine Law. From all such notions and tendencies true worship is designed to deliver us. The practice of witchcraft was therefore an act of rebellion against Jehovah, and, as such, was a capital crime. The passages bearing on the subject in the Prophets, as well as those in the Law, carry a lesson for all ages. Isa. viii. 19, xix. 3, xlv. 25, xlvii. 12, 13; Micah v. 12, &c.

20. This was probably an old formula, the sense of which, on its ethical side, is comprised in the First and Second Commandments.

shall be utterly destroyed] The Hebrew word here used is *cherem* (i.e. devoted). See Lev. xxvii. 28.

21. *a stranger*] See xx. 10 note.

stranger, nor oppress him: for ye were strangers in the land of Egypt. ^aYe shall not afflict any widow, or fatherless child. If thou afflictest them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. ¶ If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. ¶ Thou shalt not revile the gods, nor curse the ruler of thy people. ¶ (Thou shalt not delay to offer ^a the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me. ¶ And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

CHAP. 23. THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: neither shalt thou countenance a poor man in his cause. ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. ¶ If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him. ¶ Thou shalt not wrest the

¹ Or, judges, ver. 8, 9. Ps.

82, 6.

² Heb. thy fulness.

³ Heb. tear.

⁴ Or, receive.

⁵ Heb. answer.

⁶ Or, wilt thou cease to help him? or, and wouldst

cease to leave thy business for him; thou shalt surely leave it to join with him.

^a Ps. 94. 6.

Isai. 1. 17.

Ezek. 22. 7.

Zech. 7. 10.

Jam. 1. 27.

^b Deut. 15.

Luke 18. 7.

^c ver. 27.

Job 34. 28.

Jam. 5. 4.

^d Ps. 69. 24.

^e Ps. 109. 9.

Lam. 5. 3.

^f Neh. 5. 7.

^g Job 22. 6.

^h ver. 23.

ⁱ ch. 34. 6.

^j Chr. 30. 9.

^k Eccles. 10.

20.

Jude 8.

^l Prov. 3. 9.

^m ch. 13. 2.

ⁿ Deut. 15. 19.

^o Lev. 22. 27.

^p ch. 19. 6.

^q Lev. 22. 8.

Ezek. 4. 14.

^r ver. 7.

^s ch. 20. 16.

Matt. 26.

59, 60, 61.

^t Gen. 7. 1.

Matt. 27. 24.

^u ver. 6. 7.

Ps. 72. 2.

^v Deut. 22. 1.

Matt. 5. 44.

Rom. 12. 20.

^w Deut. 22. 4.

^x Deut. 27.

19. Job 31.

13. 21.

Isai. 10. 1, 2.

Mal. 3. 5.

22. afflict] A word including all cold and contemptuous treatment. See Deut. x. 18. Contrast the blessing, Deut. xiv. 29.

25. See notes on Lev. xxv. 35-43; cp. Deut. xxiii. 19.

26, 27. The law regarding pledges is expanded, Deut. xxiv. 6, 10-13.

28. the gods] Heb. *elohim*. See xxi. 6 note. Many take it as the name of God (as in Gen. i. 1), and this certainly seems best to represent the Hebrew, and to suit the context. curse the ruler, &c.] See Acts xxiii. 5.

29, 30. The offering of Firstfruits appears to have been a custom of primitive antiquity and was connected with the earliest acts of sacrifice. See Gen. iv. 3, 4. The references to it here and in xxiii. 19 had probably been handed down from patriarchal times. The specific law relating to the firstborn of living creatures was brought out in a strong light in connection with the deliverance from Egypt (xiii. 2, 12, 13); cp. xxiii. 19, Lev. xxi. 27; Deut. xxvi. 2-11; Neh. x. 35. the first of thy ripe fruits, and of thy liquors] See the margin. The rendering of our Bible is a paraphrase.

31. The sanctification of the nation was emphatically symbolized by strictness of VOL. I.

diet as regards both the kind of animal, and the mode of slaughtering. See Lev. chs. xi. and xvii.

XXIII. 1-3. These four commands, addressed to the conscience, are illustrations of the Ninth Commandment, mainly in reference to the giving of evidence in legal causes. Cp. 1 Kings xxi. 10; Acts vi. 11.

2. This verse might be more strictly rendered, *Thou shalt not follow the many to evil; neither shalt thou bear witness in a cause so as to incline after the many to pervert justice.*

3. countenance] Rather, *show partiality to a man's cause* because he is poor (cp. Lev. xix. 15).

4, 5. So far was the spirit of the Law from encouraging personal revenge that it would not allow a man to neglect an opportunity of saving his enemy from loss.

5. The sense appears to be:—*If thou see the ass of thine enemy lying down under his burden, thou shalt forbear to pass by him; thou shalt help him in loosening the girths of the ass.*

6-9. Four precepts evidently addressed to those in authority as judges:—

(a) To do justice to the poor.—Comparing v. 6 with v. 3, it was the part of the judge

^a ver. 1.
 Luke 3. 14.
 Eph. 4. 25.
^c Deut. 27.
 25.
 Ps. 94. 21.
 Matt. 27. 4.
^e ch. 34. 7.
 Rom. 1. 18.
^f Deut. 16. 10.
 Ps. 26. 10.
 Isai. 1. 23.
 Ezek. 22. 12.
^m Deut. 10.
 19. & 24. 14.
ⁿ Lev. 25. 3.
^o ch. 20. 8. v.

^p Ps. 29. 1.
 1 Tim. 4. 16.
^q Num. 32.
 38.
 Deut. 12. 3.
^r Lev. 23. 4.
 Deut. 16. 16.
^s Deut. 16. 4.
^t ch. 34. 20.
^u ch. 34. 22.

7 judgment of thy poor in his cause. ^aKeep thee far from a false matter; ^cand the innocent and righteous slay thou not: for ^dI will not justify the wicked. And ^ethou shalt take no gift: for the gift blindeth ^fthe wise, and perverteth the words of the righteous. Also ^gthou shalt not oppress a stranger: for ye know the ^hheart of a stranger, seeing ye were strangers in the land of Egypt. ¶ And ⁱsix years thou shalt sow thy land, and thou shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, ^jand with thy ^koliveyard. ^lSix days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. ¶ And in all things that I have said unto you ^mbe circumspect: and ⁿmake no mention of the name of other gods, neither let it be heard out of thy mouth. ¶ ^oThree times thou shalt keep a feast unto me in the year. ^pThou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: ^qand none shall appear before me empty:) ^rand the feast of harvest, the firstfruits of thy labours, which thou

¹ Heb. *the seeing*.

² Heb. *soul*.

³ Or, *olive trees*.

to defend the poor against the oppression of the rich, and the part of the witness to take care lest his feelings of natural pity should tempt him to falsify evidence.

(b) To be cautious of inflicting capital punishment on one whose guilt was not clearly proved.—A doubtful case was rather to be left to God Himself, Who would “not justify the wicked,” nor suffer him to go unpunished though he might be acquitted by an earthly tribunal. v. 7.

(c) To take no bribe or present which might in any way pervert judgment (v. 8); cp. Num. xvi. 15; 1 S. xii. 3; Acts xxvi. 26.

(d) To vindicate the rights of the stranger (v. 9)—rather, the **foreigner**. (xx. 10 note.) This verse is a repetition of xxii. 21, but the precept is there addressed to the people at large, while it is here addressed to the judges in reference to their official duties. The caution was perpetually necessary. Cp. Ezek. xxii. 7; Mal. iii. 5. The word rendered *heart* is more strictly *soul*, and would be better represented here by *feelings*.

10-12. This is the first mention of the Sabbatical year; the law for it is given at length in Lev. xxv. 2. Both the Sabbatical year and the weekly Sabbath are here spoken of exclusively in their relation to the poor, as bearing testimony to the equality of the people in their Covenant with Jehovah. In the first of these institutions, the proprietor of the soil gave up his rights for the year to the whole community of living creatures, not excepting the beasts: in the latter, the master gave up his claim for the day to the services of his servants and cattle.

12. *may be refreshed*] Literally, *may take breath*.

13. Cp. Deut. iv. 9; Josh. xxii. 5; Eph. v. 15.

14-17. This is the first mention of the three great Yearly Festivals. The Feast of Unleavened Bread, in its connection with the Paschal Lamb, is spoken of in chs. xii., xiii.: but the two others are here first named. The whole three are spoken of as if they were familiarly known to the people. The points that are especially enjoined are that every male Israelite should attend them at the Sanctuary (cp. xxxiv. 23), and that he should take with him an offering for Jehovah, presenting himself before his King with his tribute in his hand. That this condition belonged to all the Feasts, though it is here stated only in regard to the Passover, cannot be doubted. See Deut. xvi. 16.

15, 16. On the Feast of Unleavened Bread, or the Passover, see xii. 1-20, 43-50, xiii. 3-16, xxxiv. 18-20; Lev. xxiii. 4-14. On the Feast of the Firstfruits of Harvest, called also the Feast of Weeks, and the Feast of Pentecost, see xxxiv. 22; Lev. xxiii. 15-21. On the Feast of Ingathering, called also the Feast of Tabernacles, see Lev. xxiii. 34-36, 39-43.

16. *in the end of the year*] Cp. xxxiv. 22. The year here spoken of must have been the civil or agrarian year, which began after harvest, when the ground was prepared for sowing. Cp. Lev. xxiii. 39; Deut. xvi. 13-15. The sacred year began in spring, with the month Abib, or Nisan. See xii. 2 note, and Lev. xxv. 9.

when thou hast gathered] Rather, *when thou gatherest in*.

hast sown in the field: and ²the feast of ingathering, *which is in the end of the year*, when thou hast gathered in thy labours out of the field. ³Three times in the year all thy males shall appear before the Lord God. ¶ ⁴Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ⁵sacrifice remain until the morning. ⁶The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. ¶ ⁷Thou shalt not seethe a kid in his mother's milk. ¶ ⁸Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, ⁹provoke him not; for he will ¹⁰not pardon your transgressions: for ¹¹my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then ¹²I will be an enemy unto thine enemies, and ¹³an adversary unto thine adversaries. ¹⁴For mine Angel shall go before thee, and ¹⁵bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not ¹⁶bow down to their gods, nor serve them, ¹⁷nor do after their works: ¹⁸but thou shalt utterly overthrow them, and quite break down their images. And ye shall ¹⁹serve the Lord your God, and ²⁰he shall bless thy bread, and thy water; and ²¹I will take sickness away from the midst of thee. ²²There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will ²³fulfil. I will send ²⁴my fear before thee, and will ²⁵destroy all the people to whom thou

² Deut. 16, 13.
³ ch. 34. 23.
⁴ Lev. 2. 11.
⁵ ch. 22. 29.
⁶ ch. 34. 26.
Deut. 14. 21.
⁷ Num. 20. 16.
Ps. 91. 11.
⁸ Num. 14.
11. Ps. 78.
40. 56.
Eph. 4. 30.
⁹ ch. 32. 34.
Num. 14. 35.
Josh. 24. 20.
Jer. 5. 7.
1 John 5. 16.
7 Isai. 9. 6.
Jer. 23. 6.
John 10.
30. 38.
¹⁰ Gen. 12. 3.
¹¹ ver. 20.
¹² Josh. 24.
8, 11.
¹³ ch. 20. 5.
¹⁴ Lev. 18. 3.
¹⁵ ch. 34. 13.
¹⁶ 1 Sam. 7. 3.
¹⁷ Deut. 7. 13.
¹⁸ ch. 15. 26.
¹⁹ Job 21. 10.
²⁰ Gen. 25. 8.
²¹ Chr. 23. 1.
²² Gen. 35. 5.
²³ Deut. 7. 23.

¹ Or, *feast*.

² Or, *I will afflict them that afflict thee*.

18. *the blood of my sacrifice*] It is generally considered that this must refer to the Paschal Lamb. See xii. 7, 11, 13, 22, 23, 27.

the fat of my sacrifice] Strictly, *the fat of my feast*; the best part of the feast, that is, the Paschal Lamb itself. Cp. xxxiv. 25.

19. *The first of the firstfruits of thy land*] The best, or chief of the Firstfruits, that is, the two wave loaves described Lev. xxiii. 17. As the preceding precept appears to refer to the Passover, so it is likely that this refers to Pentecost. They are called in Leviticus, "the firstfruits unto the Lord;" and it is reasonable that they should here be designated the *chief* of the Firstfruits. If, with some, we suppose the precept to relate to the offerings of Firstfruits in general, the command is a repetition of xxii. 29.

Thou shalt not seethe a kid in his mother's milk] This precept is repeated. See marg. ref. If we connect the first of the two preceding precepts with the Passover, and the second with Pentecost, it seems reasonable to connect this with the Feast of Tabernacles. The only explanation which accords with this connexion is one which refers to a superstitious custom connected with the harvest; in which a kid was seethed in its mother's milk to propitiate in some way the deities, and the milk was sprinkled on the fruit trees, fields and gardens, as a charm to improve the crops of the coming year. Others take it to be a prohibition of a custom of great antiquity among

the Arabs, of preparing a gross sort of food by stewing a kid in milk, with the addition of certain ingredients of a stimulating nature: and others take it in connexion with the prohibitions to slaughter a cow and a calf, or a ewe and her lamb, on the same day (Lev. xxii. 28), or to take a bird along with her young in the nest (Deut. xxii. 6). It is thus understood as a protest against cruelty and outraging the order of nature.

20. *an Angel*] See iii. 2, 8; Josh. v. 13; Isai. lxiii. 9.

22. The rendering in the margin is better. Cf. Deut. xx. 4.

23. *I will cut them off*] The national existence of the Canaanites was indeed to be *utterly* destroyed, every trace of their idolatries was to be blotted out, no social intercourse was to be held with them while they served other gods, nor were alliances of any kind to be formed with them. (See Deut. vii.; xii. 1-4, 29-31.) But it is alike contrary to the spirit of the Divine Law, and to the facts bearing on the subject scattered in the history, to suppose that any obstacle was put in the way of well disposed individuals of the denounced nations who left their sins and were willing to join the service of Jehovah. The spiritual blessings of the Covenant were always open to those who sincerely and earnestly desired to possess them. See xx. 10; Lev. xix. 34, xxiv. 22.

27. *destroy*] Rather, *overthrow*. See v. 23.

- shalt come, and I will make all thine enemies turn their ¹backs unto thee. And "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And "I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, "it will surely be a snare unto thee.
- CHAP. 24.** AND he said unto Moses, Come up unto the LORD, thou, and Aaron, "Nadab, and Abihu, ²and seventy of the elders of Israel; and worship ye afar of. And Moses ³alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, ⁴All the words which the LORD hath said will we do. ¶ And Moses ⁵wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ⁶pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses ⁷took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he ⁸took the book of the covenant, and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold
- ^a Deut. 7. 20.
^b Josh. 24. 12.
^c Deut. 7. 22.
^d Gen. 15. 18.
& reff.
^e Josh. 21. 44.
^f Judg. 1. 4.
^g ch. 34. 12.
^h Deut. 7. 2.
ⁱ Josh. 23. 13.
^j Judg. 2. 3.
^k Sam. 18. 21.
^l Ps. 106. 36.
^m ch. 28. 1.
ⁿ Lev. 10. 1, 2.
^o ch. 1. 5.
^p Num. 11. 16.
^q ver. 13. 15.
^r ver. 7.
^s Deut. 5. 27.
^t Gal. 3. 19.
^u Deut. 31. 9.
^v Gen. 28. 18.
^w Heb. 9. 18.
^x Heb. 9. 10.
^y ver. 3.

¹ Heb. neck, Ps. 18. 40.

28. *hornets*] Cp. marg. reff. The word is used figuratively for a cause of terror and discouragement. Bees are spoken of in the like sense, Deut. i. 44; Ps. cxviii. 12.

29. *beast of the field*] i.e. destructive animals.

31. In v. 23, the limits of the Land of Canaan, strictly so called, are indicated; to this, when the Israelites were about to take possession of it, were added the regions of Gilead and Bashan on the left side of the Jordan (Num. xxxii. 33-42; Josh. xiii. 29-32). These two portions made up the Holy Land, of which the limits were recognized, with inconsiderable variations, till the final overthrow of the Jewish polity. But in this verse the utmost extent of Hebrew dominion, as it existed in the time of David and Solomon, is set forth. The kingdom then reached to Eloth and Ezion-geber on the Ælanitic Gulf of the Red Sea (1 K. ix. 26), and to Tiphshah on the "River," that is, the River Euphrates (1 K. iv. 24), having for its western boundary "the Sea of the Philistines," that is, the Mediterranean, and for its southern boundary "the desert," that

is, the wildernesses of Shur and Paran (cp. Gen. xv. 18; Deut. i. 7, xi. 24; Josh. i. 4).

XXIV. 1, 2 are placed by some with great probability between verses 8 and 9.

4. *twelve pillars*] As the altar was a symbol of the Presence of Jehovah, so these twelve pillars represented the presence of the Twelve Tribes with whom He was making the Covenant.

5. *young men of the children of Israel*] See ix. 22; xxviii. 1; Lev. i. 5.

burnt offerings...peace offerings] The Burnt offerings (Lev. i.) figured the dedication of the nation to Jehovah, and the Peace offerings (Lev. iii.) their communion with Jehovah and with each other.

6. *he sprinkled*] Rather, he cast. See Lev. i. 5.

7. *the book of the covenant*] See xx. 22 note. The people had to repeat their assent to the Book of the Covenant before the blood was thrown upon them. Cp. 2 K. xxiii. 2, 21; 2 Chron. xxxiv. 30.

8. The blood which sealed the Covenant was the blood of Burnt offerings and Peace offerings. The Sin offering (Lev. iv.) had

*the blood of the covenant, which the LORD hath made with you
9 concerning all these words. ¶ Then went up Moses, and Aaron,
10 Nadab, and Abihu, and seventy of the elders of Israel: and
they saw the God of Israel: and there was under his feet as it
were a paved work of a sapphire stone, and as it were the body
11 of heaven in his clearness. And upon the nobles of the children
of Israel he laid not his hand: also they saw God, and did
12 eat and drink. ¶ And the LORD said unto Moses, Come up to
me into the mount, and be there: and I will give thee tables of
stone, and a law, and commandments which I have written;
13 that thou mayest teach them. And Moses rose up, and his
minister Joshua: and Moses went up into the mount of God.
14 And he said unto the elders, Tarry ye here for us, until we come
again unto you: and, behold, Aaron and Hur are with you: if
any man have any matters to do, let him come unto them.
15 And Moses went up into the mount, and a cloud covered the
16 mount. And the glory of the LORD abode upon mount Sinai,
and the cloud covered it six days: and the seventh day he called
17 unto Moses out of the midst of the cloud. And the sight of the
glory of the LORD was like devouring fire on the top of the
18 mount in the eyes of the children of Israel. And Moses went
into the midst of the cloud, and gat him up into the mount: and
Moses was in the mount forty days and forty nights.

2 Heb. 9. 20.
1 Pet. 1. 2.
1 ver. 1.
John 1. 18.
1 Tim. 6. 16.
1 John 4. 12.
Rev. 4. 3.
Matt. 17. 2.
ch. 19. 21.
ver. 10.
Gen. 31. 54.
ch. 18. 12.
1 Cor. 10. 18.
ver. 2, 15.
ch. 31. 18.
& 32. 15, 16.
Deut. 5. 22.
ch. 32. 17.
ver. 2.
ch. 19. 9.
Matt. 17. 5.
ch. 16. 10.
Num. 14. 10.
ch. 3. 2.
& 19. 18.
Deut. 4. 36.
Heb. 12. 18.
ch. 34. 28.
Deut. 9. 9.

not yet been instituted. That more complicated view of human nature which gave to the Sin offering its meaning, had yet to be developed by the Law, which was now only receiving its ratification. The Covenant between Jehovah and His people therefore took precedence of the operation of the Law, by which came the knowledge of sin. Rom. iii. 20.

upon the people] Either upon the elders or those who stood foremost; or, upon the twelve pillars representing the Twelve Tribes, as the first half had been cast upon the altar, which witnessed to the Presence of Jehovah. The blood thus divided between the two parties to the Covenant signified the sacramental union between the Lord and His people. Cf. Ps. i. 5; Zech. ix. 11.

9. It would appear that Moses, Aaron with his two sons, and seventy of the elders (xix. 7) went a short distance up the mountain to eat the meal of the Covenant (cp. Gen. xxxi. 43-47), which must have consisted of the flesh of the Peace offerings (v. 5). Joshua accompanied Moses as his servant (v. 13).

10. And they saw the God of Israel] As they ate the sacrificial feast, the Presence of Jehovah was manifested to them with special distinctness. In the act of solemn worship, they perceived that He was present with them, as their Lord and their Deliverer. It is idle to speculate on the mode of this revelation. That no visible form was presented to their bodily eyes, we are expressly informed, Deut. iv. 12; see xxxiii. 20; cp. Isa. vi. 1. The latter part of this verse may be read: *under His feet, it was like a*

work of bright sapphire stone, and like the heaven itself in clearness. On the sapphire, see xxviii. 18; cp. Ezek. i. 26. The pure blue of the heaven above them lent its influence to help the inner sense to realize the vision which no mortal eye could behold.

11. he laid not his hand] i.e. He did not smite them. It was believed that a mortal could not survive the sight of God (xxxiii. 20; Gen. xxxii. 30; Judg. vi. 22; xiii. 22): but these rulers of Israel were permitted to eat and drink, while they were enjoying in an extraordinary degree the sense of the Divine Presence, and took no harm.

12. Many Jews understand the *tables of stone* to denote the Ten Commandments; a law, the Law written in the Pentateuch; and the *commandments* (or the *commandment*), the oral or traditional law which was in after ages put into writing in the Mishna and the Gemara. But it is more probable that the Ten Commandments alone are spoken of, and that the meaning is, *the Tables of stone with the Law, even the Commandment.*

13. During this period of forty days, and the second period when the Tables were renewed, Moses neither ate bread nor drank water. Cp. marg. reff. Elijah in like manner fasted for forty days, when he visited the same spot (1 K. xix. 8). The two who met our Saviour on the Mount of Transfiguration (Matt. xvii. 3), the one representing the Law, the other representing the Prophets, thus shadowed forth in their own experience the Fast of Forty days in the wilderness of Judæa.

- CHAP. 25.** AND the LORD spake unto Moses, saying, Speak unto
 a ch. 35. 5, 21. 2 the children of Israel, that they bring me an offering: a of every
 Ezra 3. 5. man that giveth it willingly with his heart ye shall take my
 & 7. 16. 3 offering. And this is the offering which ye shall take of them;
 Neh. 11. 2. 4 gold, and silver, and brass, and blue, and purple, and scarlet,
 5 and fine linen, and goats' hair, and rams' skins dyed red, and
 6 badgers' skins, and shittim wood, oil for the light, spices for
 b ch. 27. 20. 7 anointing oil, and for sweet incense, onyx stones, and stones to
 c ch. 30. 23. 8 be set in the ephod, and in the breastplate. And let them
 d ch. 30. 34. / ch. 28. 4, 6. 1 Heb. take for me. 2 Or, heave offering. 3 Or, silk, Gen. 41. 42.

XXV. XXVI. Jehovah had redeemed the Israelites from bondage. He had made a Covenant with them and had given them laws. He had promised, on condition of their obedience, to accept them as His own "peculiar treasure," as "a kingdom of priests and an holy nation" (xix. 5, 6). And now He was ready visibly to testify that He made his abode with them. He claimed to have a dwelling for Himself, which was to be in external form a tent of goats' hair (r. 4), to take its place among their own tents, and formed out of the same material (see xxvi. 7 note). The special mark of His Presence within the Tent was to be the Ark or chest containing the Ten Commandments on two tables of stone (xxxi. 18), symbolizing the divine Law of holiness, and covered by the Mercy seat, the type of reconciliation.—Moses was divinely taught regarding the construction and arrangement of every part of the Sanctuary. The directions which were given him are comprised in xxv. 1-xxxi. 11. The account of the performance of the work, expressed generally in the same terms, is given xxxv. 21-xl. 33.

1-8. Moses is commanded to invite the people to bring their gifts for the construction and service of the Sanctuary and for the dresses of the priests.

2. *an offering*] The word is used here in its general sense, being equivalent to *korban*, (cp. St. Mark vii. 11). On the marginal rendering "heave offering," see note on xxix. 27.

that giveth it willingly with his heart] The public service of Jehovah was to be instituted by freewill offerings, not by an enforced tax. Cp. 1 Chron. xxix. 3, 9, 14; Ezra ii. 68, 69; 2 Cor. viii. 11, 12, ix. 7. On the zeal with which the people responded to the call, see xxxv. 21-29, xxxvi. 5-7.

3. *gold, and silver, and brass*] The supply of these metals possessed by the Israelites at this time probably included what they had inherited from their forefathers, what they had obtained from the Egyptians (xii. 35), and what may have been found amongst the spoils of the Amalekites (xvii. 8-13). But with their abundant flocks and herds, it can hardly be doubted that they had carried on important traffic with the trading caravans that traversed the wilder-

ness, some of which, most likely, in the earliest times were furnished with silver, with the gold of Ophir (or gold of Sheba, as it seems to have been indifferently called), and with the "brass" (the alloy of copper and tin, called bronze) of Phœnicia and Egypt. Cp. xxxviii. 24 note.

4. *blue, and purple, and scarlet*] i.e. the material dyed with these colours. The Jewish tradition has been very generally received that this material was wool. Cp. Heb. ix. 19 with Lev. xiv. 4, 49, &c. When spun and dyed by the women, it was delivered in the state of yarn; and the weaving and embroidering was left to Aholiab and his assistants, xxxv. 25, 35. The "blue" and "purple" dye are usually thought to have been obtained from shell-fish, the "scarlet" from the cochineal insect of the holm-oak.

fine linen] The fine flax or the manufactured linen, for which Egypt was famous (Ezek. xxvii. 7), and which the Egyptians were in the habit of using for dresses of state (Gen. xli. 42). It was used as the groundwork of the figured curtains of the Tabernacle as well as of the embroidered hangings of the Tent and the Court. See xxxv. 35.

5. *rams' skins dyed red*] Skins tanned and coloured like the leather now known as red morocco.

badgers' skins] Rather, leather, probably of a sky-blue colour, formed from the skins of the *tachash* (a general name for marine animals), which was well adapted as a protection against the weather.

shittim wood] The word *shittim* is the plural form of *shittah*, which occurs as the name of the growing tree, Is. xli. 19. The tree is satisfactorily identified with the *Acacia seyal*, a gnarled and thorny tree, somewhat like a solitary hawthorn in its habit and manner of growth, but much larger. It flourishes in the driest situations, and is scattered more or less numerously over the Sinaitic Peninsula. It appears to be the only good wood produced in the wilderness. No other kind of wood was employed in the Tabernacle or its furniture. In the construction of the Temple cedar and fir took its place (1 K. v. 8, vi. 18; 2 Chron. ii. 8).

6, 7. See notes to chs. xxvii., xxviii., xxx.

8. *sanctuary*] i.e. a hallowed place. This

- make me a sanctuary; that ^AI may dwell among them.
- 9 ⁴According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. ¶ ¹And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. ²The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark ^mthe testimony which

^v ch. 36. 1.
^{Lev.} 4. 6.
[&] 10. 4.
[&] 21. 12.
^{Heb.} 9. 1, 2.
^h ch. 29. 45.
¹ Kin. 6. 13.
² Cor. 6. 10.
^{Heb.} 3. 6.
^{Rev.} 21. 3.
ⁱ ver. 40.
^k ch. 37. 1.
^{Dent.} 10. 3.
^{Heb.} 9. 4.
¹ Kin. 8. 8.
^m ch. 16. 34.
[&] 31. 18.
^{Dent.} 10. 2.
[&] 31. 36.
¹ Kin. 8. 9.
² Kin. 11. 12.
^{Heb.} 9. 4.

is the most comprehensive of the words that relate to the place dedicated to Jehovah. It included the Tabernacle with its furniture, its Tent, and its Court.

that I may dwell among them] The purpose of the Sanctuary is here definitely declared by the Lord Himself. It was to be the constant witness of His Presence amongst His people. (cp. marg. refl.)

9. *According to all that I shew thee*] The Tabernacle and all that pertained to it were to be in strict accordance with the ideas revealed by the Lord to Moses (cp. v. 40, xxvi. 30; Acts vii. 44; Heb. viii. 5). The word here translated *pattern* is also used to denote the plans for the Temple which were given by David to Solomon (1 Chron. xxviii. 11, 12, 19); it is elsewhere rendered *form, likeness, similitude*, Deut. iv. 16, 17; Ezek. viii. 3, 10.

the tabernacle] The Hebrew word signifies the "dwelling-place." It here denotes the wooden structure, containing the Holy Place and the most Holy Place, with the tent which sheltered it. See xxvi. 1 note.

10-16 (cp. xxxvii. 1-5). The ARK is uniformly designated in Exodus the ARK OF THE TESTIMONY. Elsewhere it is called THE TESTIMONY, THE ARK OF THE COVENANT (most frequently in Deuteronomy and the other books of the Old Testament), THE ARK OF THE LORD, THE ARK OF GOD, THE ARK OF THE STRENGTH OF THE LORD, and THE HOLY ARK.

The Ark of the Covenant was the central point of the Sanctuary. It was designed to contain the Testimony (v. 16, xl. 20; Deut. xxxi. 26), that is, the Tables of the Divine Law, the terms of the Covenant between Jehovah and His people: and it was to support the Mercy seat with its Cherubim, from between which He was to hold communion with them (v. 22). On this account, in these directions for the construction of the Sanctuary, it is named first of all the parts. But on the other hand, in the narrative of the work as it was actually

carried out, we find that it was not made till after the Tabernacle (xxxvii. 1-9). It was suitable that the receptacle should be first provided to receive and shelter the most sacred of the contents of the Sanctuary as soon as it was completed. The order in which the works were executed seems to be given in xxxi. 7-10, and xxxv. 11-19. The completion of the Ark is recorded in xxxvii. 1-5. On its history, see the concluding note to ch. xl.

10. *an ark*] Taking the cubit at 18 inches (see Gen. vi. 15 note), the Ark of the Covenant was a box 3 ft. 9 in. long, 2 ft. 3 in. wide, and 2 ft. 3 in. deep.

11. *overlay it with pure gold*] Words descriptive of the common process of gilding. The Egyptians in early times were acquainted with both the art of gilding and that of covering a substance with thin plates of gold.

a crown of gold] That is, an edging or moulding of gold round the top of the Ark, within which the cover or Mercy seat (v. 17) may have fitted (cp. xxxviii. 2). There were golden mouldings, called by the same name, to the Table of Shewbread (v. 24, xxxvii. 11, 12), and to the Golden Altar (xxx. 3, xxxvii. 26).

12. *four corners thereof*] Rather, *its four bases*, or feet. It is not unlikely that there were low blocks, or plinths, placed under the corners to which the rings were attached (see v. 26), and that it is to them the word is here applied. The Ark, when it was carried, must thus have been raised above the shoulders of the bearers.

15. *they shall not be taken from it*] This direction was probably given in order that the Ark might not be touched by the hand (cp. 2 S. vi. 6).

16. *the testimony*] Literally, *something spoken again and again*. The stone Tables of the Ten Commandments are called the Testimony, or, the Tables of the Testimony, as the Ark which contained them is called the Ark of the Testimony, and the Taber-

* ch. 37. 6.
Rom. 3. 25.
Heb. 9. 5.

17 I shall give thee. ¶ And *thou shalt make a mercy seat of pure gold: two cubits and a half *shall be the length thereof*, 18 and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make 19 them, in the two ends of the mercy seat. And *make one cherub on the one end, and the other cherub on the other end: even ¹ of the mercy seat shall ye make the cherubims on the two* 20 ends thereof. And *the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the* 21 faces of the cherubims be. *And thou shalt put the mercy seat above upon the ark; and ² in the ark thou shalt put the testimony* 22 that I shall give thee. And *there I will meet with thee, and I will commune with thee from above the mercy seat, from*

° 1 Kin. 8. 7.
1 Chr. 28. 18.
Heb. 9. 5.
° ch. 26. 34.
q ver. 18.
° ch. 20. 42, 43.
° 30. 6, 36.
Lev. 16. 2.
Num. 17. 4.

¹ Or, of the matter of the mercy seat.

nacle in which the Ark was placed, the Tabernacle of the Testimony. Taking this in connexion with the prohibitory form of the Commandments, the name must have been understood as signifying the direct testimony of Jehovah against sin in man (Deut. xxxi. 26, 27).

The Ark of the Covenant has been most generally likened to the arks, or moveable shrines, which are represented on Egyptian monuments. The Egyptian arks were carried by poles on the shoulders, and some of them had on the cover two winged figures not unlike what we conceive the golden Cherubim to have been. Thus far the similarity is striking. But there were points of great dissimilarity. Between the winged figures on the Egyptian arks there was placed the material symbol of a deity, and the arks themselves were carried about in religious processions, so as to make a show in the eyes of the people. We know not what they contained. As regards the Ark of the Covenant, the absence of any symbol of God was one of its great characteristics. It was never carried in a ceremonial procession: when it was moved from one place to another, it was closely packed up, concealed from the eyes even of the Levites who bore it. When the Tabernacle was pitched, the Ark was never exhibited, but was kept in solemn darkness. Rest, it is evident, was its appointed condition. It was occasionally moved out of its place in the Holy of Holies, but only so long as the nation was without a settled capital, and had something of the character of an army on the march. Not less was it distinguished from all other arks in the simple grandeur of its purpose: it was constructed to contain the plain text of the Ten Commandments written on stone in words that were intelligible to all.

17-22. *a mercy seat of pure gold*] (Cp. xxxvii. 6-9.) In external form, the Mercy seat was a plate of gold with the Cherubim standing on it, the whole beaten out of one solid piece of metal (xxxvii. 7); it was placed

upon the Ark and so took the place of a cover. *Mercy seat* expresses well the distinct significance and recognized designation of the Hebrew name.

18-20. The Cherubim of the Mercy seat were human figures, each having two wings. They must have been of small size, proportioned to the area of the Mercy seat. Comparing the different references to form in this place, in 2 Sam. xxii. 11 (Ps. xviii. 10), in Ezek. chs. i. x. and in Rev. ch. iv., it would appear that the name *Cherub* was applied to various combinations of animal forms. Amongst the Egyptians, the Assyrians and the Greeks, as well as the Hebrews, the creatures by far most frequently introduced into these composite figures, were man, the ox, the lion, and the eagle, as being types of the most important and familiarly known classes of living material beings. Hence the Cherubim, described by Ezekiel, have been regarded as representing the whole creation engaged in the worship and service of God (cp. Rev. iv. 9-11, v. 13); and it would be in harmony with this view to suppose that the more strictly human shape of the Cherubim of the Mercy seat represented the highest form of created intelligence engaged in the devout contemplation of the divine Law of love and justice. (Cp. 1 Pet. i. 12.) It is worthy of notice that the golden Cherubim from between which Jehovah spoke (v. 22) to His people bore witness, by their place on the Mercy seat, to His redeeming mercy; while the Cherubim that took their stand at the gate of Eden, Gen. iii. 24, to keep the way to the tree of life, witnessed to His condemnation of sin in man.

18. *of beaten work*] i.e. elaborately wrought with the hammer.

19. *even of the mercy seat*] See margin. The sense appears to be that the Cherubim and the Mercy seat were to be wrought out of one mass of gold. (Cp. xxxvii. 7.)

21. *the testimony*] See v. 16 note. Cp. xl. 20.

^abetween the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel. ¶¹Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make ^uthe dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ¹to cover withal: of pure gold shalt thou

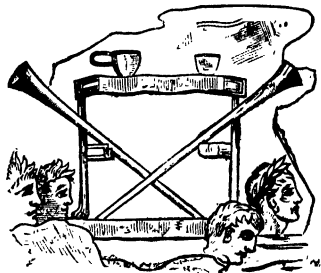
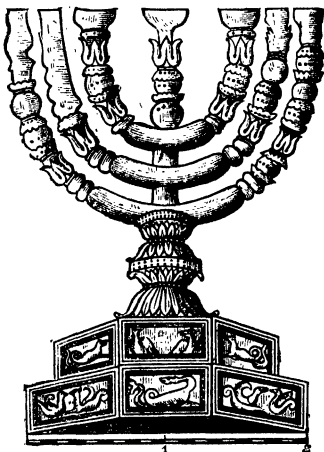
^a Num. 7. 80.
1 Sam. 4. 4.
2 Sam. 6. 2.
2 Kin. 19. 15.
Ps. 80. 1.
& 90. 1.
Isai. 37. 16.
^u ch. 37. 10.
1 Kin. 7. 48.
2 Chr. 4. 8.
Heb. 9. 2.

^u ch. 37. 13.
Num. 4. 7.

¹ Or, to pour out withal.

23-30. (Cp. xxxvii. 10-16.) The Table and the Candlestick figured on the Arch of Titus at Rome are those of the Maccabæan times, but made as nearly as possible after the ancient models reproduced under the direction of Solomon and Zerubbabel. The details and size of the figure, and the description of Josephus, appear to agree very

nearly with the directions here given to Moses, and to illustrate them in several particulars. Josephus says that the Table was like the so-called Delphic tables, richly ornamented pieces of furniture in use amongst the Romans, which were sometimes, if not always, covered with gold or silver.



24. See *v.* 11 note. The moulding of the Table is still seen at the ends of the sculptured figure.

25. *a border*] Rather a **framing**, which reached from leg to leg so as to make the Table firm, as well as to adorn it with a second moulding of gold. Two fragments of such framing are still seen in the sculpture attached to the legs half-way down.

27. *Over against the border*] Rather, **Over**

against the framing; that is, the rings were to be placed not upon the framing itself, but at the extremities of the legs answering to each corner of it.

29. *dishes*] deep vessels like *bowls*, similar to the large silver vessels (or *chargers*) which were filled with fine flour, and formed part of the offerings of the Princes of Israel (Num. vii. 13 sq.).

spoons] Rather, the small gold **cups** that

¹⁰ Lev. 24. 5.
6.
¹¹ 1 Kin. 7. 40.
Zech. 4. 2.
Heb. 9. 2.
Rev. 1. 12.
& 4. 5.

30 make them. And thou shalt set upon the table "shewbread
31 before me alway. ¶ And thou shalt make a candlestick of pure
gold: of beaten work shall the candlestick be made: his shaft,
and his branches, his bowls, his knops, and his flowers, shall be
32 of the same. And six branches shall come out of the sides of it;
three branches of the candlestick out of the one side, and three
33 branches of the candlestick out of the other side: three bowls
made like unto almonds, with a knop and a flower in one branch;
and three bowls made like almonds in the other branch, with
a knop and a flower: so in the six branches that come out of the
34 candlestick. And in the candlestick shall be four bowls made
35 like unto almonds, with their knops and their flowers. And
there shall be a knop under two branches of the same, and a knop
under two branches of the same, and a knop under two branches
of the same, according to the six branches that proceed out of
36 the candlestick. Their knops and their branches shall be of the
37 same: all it shall be one beaten work of pure gold. And thou
shalt make the seven lumps thereof: and they shall light the

¹² ch. 27. 21.
& 30. 8.
Lev. 24. 3, 4.
2 Chr. 13. 11.

¹³ Or, cause to ascend.

were filled with frankincense in the offerings of the Princes (Num. vii. 14), and represented on the Table in the sculpture.

[*covers...bowls*] Or **flagons** and **chalices**, such as were used for the rite of the Drink offering, which appears to have regularly accompanied every Meat offering (Lev. xxiii. 18; Num. vi. 15, xxviii. 14, &c.). The subject is important in its bearing upon the meaning of the Shewbread: the corrected rendering of the words tends to show that it was a true Meat offering.

[*to cover withal*] See the margin. The first part of the verse might be better rendered:—**And thou shalt make its bowls and its incense-cups and its flagons and its chalices for pouring out the Drink offerings.**

30. The Shewbread Table was placed in the Holy Place on the north side (xxvi. 35). Directions for preparing the Shewbread are given in Lev. xxiv. 5-9. It consisted of twelve large cakes of unleavened bread, which were arranged on the Table in two piles, with a golden cup of frankincense on each pile. It was renewed every Sabbath day. The stale loaves were given to the priests, and the frankincense appears to have been lighted on the Altar for a memorial. The Shewbread, with all the characteristics and significance of a great national Meat offering, in which the twelve tribes were represented by the twelve cakes, was to stand before Jehovah *perpetually*, in token that He was always graciously accepting the good works of His people, for whom atonement had been made by the victims offered on the Altar in the Court of the Sanctuary. The Shewbread or bread which is set forth would be more fairly rendered "Bread of the Presence." See notes on Lev. xxiv. 5-9.

31-39. (Cp. xxxvii. 17-24.) *a candlestick of pure gold*] A lamp-stand rather than a can-

dlestick. Its purpose was to support ¹⁴ oil-lamps. Its height appears to have been about three feet, and its width two feet. The original foot was lost or stolen when the Candlestick was taken out of the Temple, and the pedestal in the sculpture was added by some Roman artist to set off the trophy.

[*his shaft, and his branches, his bowls, his knops, and his flowers*] Or, **its base, its stem, its flower cups, its knobs, and its lilies.**

33. *three bowls made like unto almonds*] **Three cups of almond flowers.** These appear to be the cups in immediate contact with the knobs as shown in the sculpture.

[*a flower*] A lily; and this rendering well agrees with the sculpture.

[*the candlestick*] Here, and in the two following verses, the word appears to denote *the stem*, as the essential part of the Candlestick. It would seem from vv. 33-35 that the ornamentation of the Candlestick consisted of uniform members, each comprising a series of an almond flower, a knob and a lily; that the stem comprised four of these members; that each pair of branches was united to the stem at one of the knobs; and that each branch comprised three members. In comparing the description in the text with the sculptured figure, allowance must be made for some deviation in the sculptor's copy.

37. *seven lamps*] These lamps were probably like those used by the Egyptian and other nations, shallow covered vessels more or less of an oval form, with a mouth at one end from which the wick protruded. The Candlestick was placed on the south side of the Holy Place (xxvi. 35), with the line of lamps parallel with the wall, or, according to Josephus, somewhat obliquely. If the wick-mouths of the lamps were turned outwards, they would give light over against

38 lamps thereof, that they may ^agive light over against ^bit. And ^cthe tongs thereof, and the snuffdishes thereof, *shall be of pure gold.* *Of a talent of pure gold shall he make it, with all these 40 vessels.* And ^dlook that thou make *them* after their pattern, ^ewhich was shewed thee in the mount.

CHAP. 26. **MOREOVER** ^athou shalt make the tabernacle *with ten curtains of fine twined linen, and blue, and purple, and scarlet: 2 with cherubims* ^bof cunning work shalt thou make them. The length of one curtain *shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains 3 shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled 4 one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and*

¹ Heb. *the face of it.*

² Heb. *which thou wast caused to see.*

³ Heb. *the work of a cunning workman, or, embroiderer.*

^a Num. 8. 2.

^b ch. 26. 30.

Num. 8. 4.

^c Chr. 28.

11, 19.

Acts 7. 44.

Heb. 8. 5.

^d ch. 36. 8.

the Candlestick; that is, towards the north side [see Num. viii. 2].

Light was of necessity required in the Tabernacle, and wherever light is used in ceremonial observance, it may of course be taken in a general way as a figure of the Light of Truth; but in the Sanctuary of the covenanted people, it must plainly have been understood as expressly significant that the number of the lamps (seven) agreed with the number of the Covenant. The Covenant of Jehovah was essentially a Covenant of light.

37. they shall light [See margin and note on Lev. i. 9.]

38. the tongs [Used to trim and adjust the wicks. (Cp. Is. vi. 6.)

the snuff-dishes] These were shallow vessels used to receive the burnt fragments of wick removed by the tongs. The same Hebrew word is translated, in accordance with its connection, *fire pans*, xxvii. 3, xxxviii. 3; and *censers*, Numb. iv. 14, xvi. 6.

39. a talent of pure gold [about 94 lbs.

XXVI. 1-37. (Cp. xxxvi. 8-33.) The Tabernacle was to comprise three main parts, the **TABERNACLE** (1-6), more strictly so-called, its **TENT** (7-13), and its **COVERING** (v. 14) (Cp. xxxv. 11, xxxix. 33, 34, xl. 19, 34; Num. iii. 25, &c.). These parts are very clearly distinguished in the Hebrew, but they are confounded in many places of the English Version [see vv. 7, 9, &c.]. The **TABERNACLE** itself was to consist of curtains of fine linen woven with coloured figures of Cherubim, and a structure of boards which was to contain the Holy Place and the Most Holy Place; the **TENT** was to be a true tent of goats' hair cloth to contain and shelter the Tabernacle: the **COVERING** was to be of red rams' skins and "tachash" skins (xxv. 5), and was spread over the goats' hair tent as an additional protection against the weather. On the external form of the Tabernacle and the arrangement of its parts, see Cuts at the end of the chap.

1. the tabernacle] The *Mishkân*, i.e. the dwelling-place; the definite article regularly accompanies the Hebrew word when the Dwelling-place of Jehovah is denoted. But in this place the word is not used in its full sense as denoting the Dwelling-place of Jehovah: it denotes only the Tabernacle-cloth (v. 6). The word is, in fact, employed with three distinct ranges of meaning, (1) in its strict sense, comprising the cloth of the Tabernacle with its woodwork (xxv. 9, xxvi. 30, xxxvi. 13, xl. 18, &c.); (2) in a narrower sense, for the Tabernacle-cloth only (xxvi. 1, 6, xxxv. 11, xxxix. 33, 34, &c.); (3) in a wider sense, for the Tabernacle with its Tent and Covering (xxvii. 19, xxxv. 18, &c.).

with ten curtains] Rather, of **ten breadths**. Five of these breadths were united so as to form what, in common usage, we should call a large curtain (v. 3). The two curtains thus formed were coupled together by the loops and taches to make the entire tabernacle-cloth (v. 6).

of cunning work] More properly, of **the work of the skilled weaver**. The coloured figures of Cherubim (see xxv. 4, 18) were to be worked in the loom, as in the manufacture of tapestry and carpets (see v. 36 note). On the different kinds of workmen employed on the textile fabrics, see xxxv. 35.

3. Each curtain formed of five breadths (see v. 1), was 42 feet in length and 30 feet in breadth, taking the cubit at 18 inches.

4. The meaning appears to be, And thou shalt make loops of blue on the edge of the one breadth (which is) on the side (of the one curtain) at the coupling; and the same shalt thou do in the edge of the outside breadth of the other (curtain) at the coupling. The "coupling" is the uniting together of the two curtains: ["selvedge" is the translation of a word signifying extremity or end].

likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the 6 loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: 7 and it shall be one tabernacle. ¶ And ^bthou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven 9 curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt 10 double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain 11 which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ^ctent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall 13 hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side ²of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. ^c ch. 36. 19. 14 And ^athou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. ¶ And thou shalt make boards for the tabernacle of shittim wood standing 16 up. Ten cubits shall be the length of a board, and a cubit and a 17 half shall be the breadth of one board. Two ³tenons shall there be in one board, set in order one against another: thus shalt 18 thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south 19 side southward. And thou shalt make forty sockets of silver

^a Or, covering.^b Heb. in the remainder, or, surpluſage.^c Heb. hands.

5. The words "in the edge," &c. mean, on the edge of the breadth that is at the coupling in the second (curtain).

6. taches of gold] Each tache, or clasp, was to unite two opposite loops.

couple the curtains] i.e. couple the two outside breadths mentioned in v. 4.

7. a covering upon the tabernacle] A Tent over the Tabernacle. The Hebrew word here used, is the regular one for a tent of skins or cloth of any sort.

9. tabernacle] Tent, not tabernacle. The passage might be rendered, thou shalt equally divide the sixth breadth at the front of the Tent. In this way, half a breadth would overhang at the front and half at the back.

10. Or:—And thou shalt make fifty loops on the edge of the outside breadth of the one (curtain) at the coupling, and fifty loops on the edge of the outside breadth of the other (curtain) at the coupling.

11. In the Tent, clasps of bronze were used to unite the loops of the two curtains; in the Tabernacle, clasps of gold, cp. v. 6 and v. 37.

couple the tent together] Not "covering," as in the margin. By "the tent" is here

meant the Tent-cloth alone.

13. The measure of the entire Tabernacle-cloth was about 60 ft. by 42; that of the Tent-cloth was about 67 ft. by 45. When the latter was placed over the former, it spread beyond it at the back and front about 3 ft. (the "half-curtain," *vv.* 9, 12) and at the sides 18 inches.

16. The board would therefore be about 15 ft. long, and 27 in. broad.

18. The entire length of the structure was about 45 ft. in the clear, and its width about 15 ft.

the south side southward] Or, the south side on the right. As the entrance of the Tabernacle was at its east end, the south side, to a person entering it, would be on the left hand: but we learn from Josephus that it was usual in speaking of the Temple to identify the south with the right hand and the north with the left hand, the entrance being regarded as the face of the structure and the west end as its back.

19. sockets] More literally, bases, or foundations. Each base weighed a talent, that is, about 94 lbs. (see xxxviii. 27), and

under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side *there shall be* twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. ¶ And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount. ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. ¶ And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen,

^d ch. 25. 9, 40 & 27. 8. Acts 7. 44. Heb. 8. 5. ^e ch. 36. 35. Lev. 16. 2. 2 Chr. 3. 14. Matt. 27. 51. Heb. 9. 3. ^f ch. 40. 21. ^g Lev. 16. 2. Heb. 9. 2, 3. ^h ch. 25. 21. & 40. 20. Heb. 9. 5. ⁱ ch. 40. 22. Heb. 9. 2. ^k ch. 40. 21. ^l ch. 36. 37.

¹ Heb. *twinned*.

must have been a massive block. The bases formed a continuous foundation for the walls of boards, presenting a succession of sockets or mortices (each base having a single socket), into which the tenons were to fit. They served not only for ornament but also for the protection of the lower ends of the boards from the decay which would have resulted from contact with the ground.

22. the sides of the tabernacle westward] Rather, **the back of the Tabernacle towards the west.** See v. 18.

23. in the two sides] Rather, **at the back.**

24. The corner boards appear to have been of such width, and so placed, as to add 18 in. to the width of the structure, making up with the six boards of full width (v. 22) about 15 ft. in the clear (see v. 18). The "ring" was so formed as to receive two bars meeting "beneath" and "above" at a right angle.

27. for the two sides westward] For the back towards the west. Cp. v. 22.

28. in the midst of the boards] If we suppose the boards to have been of ordinary thickness (v. 16), the bar was visible and passed through an entire row of rings. In any case, it served to hold the whole wall together.

31. vail] Literally *separation* (see xxxv. 12 note).

33. taches] Not the same as the *hooks* of the preceding verse, but the clasps of the tabernacle-cloth (see v. 6).

34, 35. See xxv. 10-16, 23, 31.

36. the door of the tent] The entrance to the Tent, closed by the "hanging" or curtain (xxvii. 16).

wrought with needlework] The work of the embroiderer. The entrance curtain of the Tent and that of the Court (xxvii. 16) were to be of the same materials, but embroidered with the needle, not wrought in

^m ch. 36. 38. 37 wrought with needlework. And thou shalt make for the hanging ^mfive pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

^a ch. 38. 1. **CHAP. 27.** AND thou shalt make ^aan altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: 2 and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be

figures in the loom (see v. 1, and xxxv. 35).

37. *five pillars*] These, it should be observed, belonged to the entrance of the Tent, not, in their architectural relation, to the entrance of the Tabernacle.

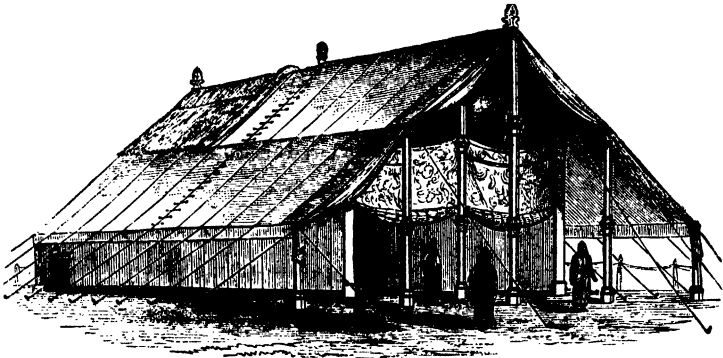
sockets of brass] Their bases (see v. 19) were of bronze (like the taches of the tent-cloth, v. 11), not of silver, to mark the inferiority of the Tent to the Tabernacle.

We are indebted to Mr. Fergusson for what may be regarded as a satisfactory reconstruction of the Sanctuary in all its main particulars. He holds that what sheltered the *Mishkân* was actually a Tent of ordinary form, such as common sense and prac-

tical experience would suggest as best suited for the purpose.

According to this view the five pillars at the entrance of the Tent (xxvi. 37) were graduated as they would naturally be at the entrance of any large tent of the best form, the tallest one being in the middle to support one end of a ridge-pole.

Such a ridge-pole, which must have been sixty feet in length, would have required support, and this might have been afforded by a plain pole in the middle of the structure. Over this framing of wood-work the Tent-cloth of goats' hair was strained with its cords and tent-pins in the usual way. (See cut.)



Above the Tent-cloth of goats' hair was spread the covering of red rams' skins.

The five pillars, to reach across the front of the Tent, must have stood five cubits (about 7½ ft.) apart. Their heads were united by *connecting rods* ("fillets" xxvii. 10) overlaid with gold (xxxvi. 38). The spaces at the sides and back may have been wholly or in part covered in for the use of the officiating priests, like the small apartments which in after times skirted three sides of the Temple. It was probably here that those portions of the sacrifices were eaten which were not to be carried out of the sacred precincts (Lev. vi. 16,

26). We may also infer that priests lodged in them. Cp. viii. 33; 1 S. iii. 2, 3.

XXVII. 1-8. (Cp. xxxviii. 1-7.) The great Altar which stood in the Court immediately in front of the Tabernacle was commonly called the ALTAR OF BURNT-OFFERING, because on it were burnt the whole Burnt-offerings, and all those parts of the other animal sacrifices which were offered to the Lord. It was also called the BRAZEN ALTAR, because it was covered with bronze, in distinction from the Golden Altar or Altar of Incense (xxxix. 38, 39, xl. 5, 6).

2. *his horns shall be of the same*] These horns were projections pointing upwards in

3 of the same: and ^bthou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and ^chis fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with

^b See Num. 16. 38.

the form either of a small obelisk, or of the horn of an ox. They were to be burning embers from the Brazen Altar to the Altar of Incense.

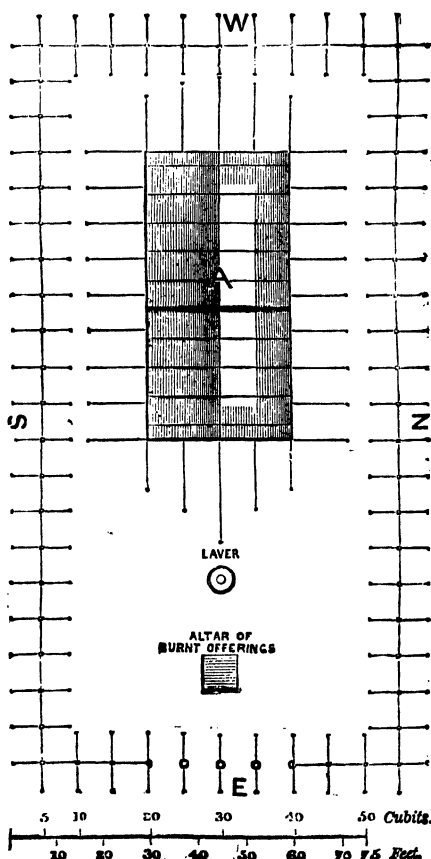
actually parts of the Altar, not merely superadded to it. On them the blood of the Sin-offering was smeared (xxix. 12; Lev. iv. 7, viii. 15, ix. 9, xvi. 18). To take hold of them appears to have been regarded as an emphatic mode of laying claim to the supposed right of Sanctuary (xxi. 14 note; 1 K. i. 50).

3. *pans*] Rather pots as in xxxviii. 3; 1 K. vii. 45. On the use to which these pots were put in disposing of the ashes of the Altar, see Lev. i. 16.

basons] Vessels used for receiving the blood of the victims and casting it upon the Altar (see xxiv. 6, Lev. i. 5, &c.).

fleshhooks] These were for adjusting the pieces of the victims upon the Altar (cf. 1 S. ii. 13).

firepans] The same word is rendered *snuffdishes*, xxv. 38, xxxvii. 23; *censers*, Lev. x. 1, xvi. 12; Num. iv. 14, xvi. 6, &c. These utensils appear to have been shallow metal vessels which were employed merely to carry



The Tabernacle (A) in its Court.

5. *the compass of the altar*] A shelf or projecting ledge, of convenient width, carried round the Altar half way between the top and the base. It was supported all round its outer edge by a vertical net-like grating of bronze that rested on the ground.

8. *Hollow with boards*] Slabs, or planks, rather than boards. The word is that which is used for the stone tables of the Law (xxiv. 12, xxxi. 18), not that applied to the boards of the Tabernacle (xxvi. 15).

The Brazen Altar was a hollow casing, formed of stout acacia planks covered with plates of bronze, seven feet six in length and width and four feet six in height. Jewish as well as Christian authorities have supposed that, when it was fixed for use, it was filled up with earth or rough stones. If we connect this suggestion with the old rule regarding the Altar of earth and woodwork might in fact be regarded merely

the Altar of stone given in xx. 24, 25, the

* ch. 25. 40.
 & 26. 30.
 † ch. 38. 9.

- boards shalt thou make it: 'as 'it was shewed thee in the
 9 mount, so shall they make it. ¶ And 'thou shalt make the court
 of the tabernacle: for the south side southward *there shall be*
 hangings for the court of fine twined linen of an hundred cubits
 10 long for one side: and the twenty pillars thereof and their
 twenty sockets *shall be of brass*; the hooks of the pillars and
 11 their fillets *shall be of silver*. And likewise for the north side in
 length *there shall be* hangings of an hundred cubits long, and his
 twenty pillars and their twenty sockets of brass; the hooks of
 12 the pillars and their fillets of silver. And for the breadth of the
 court on the west side *shall be* hangings of fifty cubits: their
 13 pillars ten, and their sockets ten. And the breadth of the court
 14 on the east side eastward *shall be* fifty cubits. The hangings of
 one side of the gate *shall be* fifteen cubits: their pillars three, and
 15 their sockets three. And on the other side *shall be* hangings
 16 fifteen cubits: their pillars three, and their sockets three. And
 for the gate of the court *shall be* an hanging of twenty cubits, of
 blue, and purple, and scarlet, and fine twined linen, wrought
 with needlework: and their pillars *shall be* four, and their sockets
 17 four. All the pillars round about the court *shall be* filleted with
 silver; their hooks *shall be of silver*, and their sockets of brass.
 18 The length of the court *shall be* an hundred cubits, and the
 breadth ²fifty every where, and the height five cubits of fine
 19 twined linen, and their sockets of brass. All the vessels of the
 tabernacle in all the service thereof, and all the pins thereof,
 • Lev. 24. 2. 20 and all the pins of the court, *shall be of brass*. ¶ And 'thou shalt
 command the children of Israel, that they bring thee pure oil

¹ Heb. *he shewed*.

² Heb. *fifty by fifty*.

as the case of the Altar on which the victims were actually burned. The shelf round the sides (v. 5) was required as a stage for the priests to enable them to carry on their work conveniently on the top of the Altar. Hence it is said of Aaron that he *came down* from the Altar (Lev. ix. 22). According to rabbinical tradition, there was a slope of earth at the south side banked up for the priest to ascend to the stage (cp. Ex. xx. 26).

9-19. *The Court of the Tabernacle*. (Cp. xxxviii. 9-20) See Cut at the end of ch. xxvi.

9. *the south side southward*] The south side on the right. See xxvi. 18.

10. *sockets*] Bases. See xxvi. 19.

fillets] Rather, **Connecting rods**; curtain-rods of silver connecting the heads of the pillars. The hangings were attached to the pillars by the silver hooks; but the length of the space between the pillars would render it most probable that they were also in some way fastened to these rods.

13. *the east side eastward*] On the front side eastward.

16. *an hanging*] An entrance curtain, which, unlike the hangings at the sides and back of the Court, could be drawn up, or aside, at pleasure. The words are rightly distinguished in our Bible in Num. iii. 26.

wrought with needlework] The work of the embroiderer. See xxvi. 36, xxxv. 35. On the materials, see xxv. 4.

17. *filleted with silver*] Connected with silver rods. See v. 10.

19. *All the vessels, &c.*] All the tools of the tabernacle used in all its workmanship, and all its tent-pins, and all the tent-pins of the court, shall be of bronze. —The working tools of the Sanctuary were most probably such things as axes, knives, hammers, &c. that were employed in making, repairing, setting up and taking down the structure. Cp. Num. iii. 36.

the tabernacle] The word is here to be taken as including both the *Mishkân* and the Tent, as in Num. i. 51, 53, &c. (see xxvi. 1 note).

the pins] Tent-pins.

20. *pure oil olive beaten*] The oil was to be of the best kind. It is called *beaten*, because it was obtained by merely bruising the olives in a mortar or mill, without the application of heat. The finest oil is now thus obtained from young fruit freshly gathered. The inferior kind is pressed from unselected fruit, under stronger pressure, and with the application of heat.

the lamp] i.e. the lamps of the Golden Candlestick. (See xxv. 37.)

to burn] See the margin to *ascend up*. It

olive beaten for the light, to cause the lamp¹ to burn always.

- 21 In the tabernacle of the congregation ¹without the vail, which is before the ²testimony, ³Aaron and his sons shall order it from evening to morning before the LORD: ⁴*it shall be* a statute for ever unto their generations on the behalf of the children of Israel!

CHAP. 28. AND take thou unto thee ^aAaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and 2 Abihu, Eleazar and Ithamar, Aaron's sons. And ^bthou shalt make holy garments for Aaron thy brother for glory and for 3 beauty. And ^cthou shalt speak unto all *that are* wise hearted, ^dwhom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister 4 unto me in the priest's office. And these *are* the garments which they shall make; ^ea breastplate, and ^fan ephod, and ^ga robe, and ^ha broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, 5 that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

¹ Heb. to ascend up.

/ ch. 26. 31.
1 ch. 30. 8.
1 Sam. 3. 3.
2 Chr. 13. 11.
/ ch. 28. 43.
& 29. 9, 28.
Lev. 3. 17.
Num. 18. 23.
& 19. 21.
1 Sam. 30.
25.
/ Num. 18. 7.
Heb. 5. 1, 4.
/ ch. 29. 5.
29 & 31. 10.
Lev. 8. 7, 30.
Num. 20.
26, 28.
/ ch. 36. 1.
/ ch. 31. 3.
& 35. 30, 31.
/ ver. 15.
/ ver. 6.
/ ver. 31.
/ ver. 30.

should be observed that the word does not properly mean to burn in the sense of to consume, but is the word regularly used to express the action of fire upon what was offered to Jehovah (see Lev. i. 9).

always] i.e. every night "from evening till morning." (Cp. xxx. 8.)

21. *the tabernacle of the congregation*] More literally, **the Tent of meeting**. This is the first occurrence of this designation of the Tabernacle, and the idea connected with it is that of Jehovah meeting with either Moses, or the priests, or (in a few cases) with the people gathered into a congregation at the entrance of the Tent.

without the vail, which is before the testimony] i.e. the Holy Place (see xxv. 16).

XXVIII. 1-43. (Cp. xxxix. 1-31.) Moses is now commanded to commit all that pertains to the Offerings made to the Lord in the Sanctuary to the exclusive charge of the members of a single family, who were to hold their office from generation to generation. In the patriarchal times, the external rites of worship had generally been conducted by the head of the tribe or family, in accordance with the principle involved in the dedication of the first-born (xiii. 2; Num. iii. 12, 13). Moses, as the divinely-appointed and acknowledged leader of the nation, had, on a special occasion, appointed those who were to offer sacrifice, and had himself sprinkled the consecrating blood of the victims on the people (xxiv. 5, 6, 8). On the completion of the Tabernacle, after Aaron and his sons had been called to the priesthood, he took chief part in the daily service of the Sanctuary (xl. 23-29, 31, 32) until the consecration of the family of Aaron, on which occasion he appears to have exercised the priest's office

for the last time (Lev. viii. 14-29; cp. xxix. 10-26). The setting apart of the whole tribe of Levi for the entire cycle of religious services is mentioned Num. iii. 5-13, viii. 5-26, xviii. 1-32.

1. Nadab and Abihu, the two elder sons of Aaron, had accompanied their father and the seventy Elders when they went a part of the way with Moses up the mountain (xxiv. 1, 9). Soon after their consecration they were destroyed for offering "strange fire before the Lord" (Lev. x. 1, 2). Eleazar and Ithamar are here mentioned for the first time, except in the genealogy, vi. 23. Eleazar succeeded his father in the High-priesthood, and was himself succeeded by his son Phinehas (Judg. xx. 28). But Eli, the next High-priest named in the history, was of the line of Ithamar. The representatives of both families held office at the same time in the days of David. See 1 Chr. xxiv. 1-3; 2 S. viii. 17.

3. *the spirit of wisdom*] See xxxi. 3 note. What may be especially noticed in this place is, that the spirit of wisdom given by the Lord is spoken of as conferring practical skill in the most general sense.

garments to consecrate him] A solemn recognition of the significance of an appointed official dress. It expresses that the office is not created or defined by the man himself (Heb. v. 4), but that he is *invested* with it according to prescribed institution. The rite of anointing was essentially connected with investiture in the holy garments (xxix. 29, 30; xl. 12-15).—The history of all nations shews the importance of these forms.

5. With the exception of the gold, the materials were the same as those of the Tabernacle-cloth, the vail of the Tabernacle and the entrance-curtain of the Tent (xxvi.

¹ ch. 39. 2.

6 ¹And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. And thou shalt make ouches of gold; and two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou

* ver. 29.

ch. 39. 7.

¹ See Josh.

4. 7.

Zech. 6. 14.

^m ch. 39. 8.¹ Or, embroidered.

1, 31, 36; xxv. 4). The gold was wrought into thin flat wires which could either be woven with the woollen and linen threads, or worked with the needle. In regard to the mixture of linen and woollen threads in the High-priest's dress, see Lev. xix. 19.

6-12. *the ephod*] (xxxix. 2-7.) The Hebrew word has the same breadth of meaning as our word *vestment*. The garment was worn over the shoulders, and was the distinctive vestment of the High-priest, to which "the breast-plate of judgment" was attached (vv. 25-28).

cunning work] *Skilled work*, or work of a skilled man (xxxv. 35).

7. Cp. xxxix. 4. The Ephod consisted of two principal pieces of cloth, one for the back and the other for the front, joined together by shoulder straps (see v. 27 note). Below the arms, probably just above the hips, the two pieces were kept in place by a band attached to one of the pieces. On the respect in which the Ephod of the High-priest was held, see 1 S. ii. 28, xiv. 3, xxi. 9, xxiii. 6-9, xxx. 7. But an Ephod made of linen appears to have been a recognised garment not only for the common priests (1 S. xxii. 18), but also for those who were even temporarily engaged in the service of the Sanctuary (1 S. ii. 18; 2 S. vi. 14; 1 Chr. xv. 27).

8. *the curious girdle, &c.*] Rather:—*the band for fastening it, which is upon it, shall be of the same work, of one piece with it*. This band being woven on to one of the pieces of the Ephod, was passed round the body, and fastened by buttons, or strings, or some other suitable contrivance.

11. *like the engravings of a signet*] Cp.

vv. 21, 36. These words probably refer to a peculiar way of shaping the letters, adapted for engraving on a hard substance.—Seal engraving on precious stones was practised in Egypt from very remote times.

ouches of gold] Gold settings formed not of solid pieces of metal, but of woven wire, wreathed round the stones in what is called *cloisonnée* work, a sort of filigree, often found in Egyptian ornaments. These stones, as well as those on the breastplate, were perhaps in the form of ovals, or rather ellipses, like the cartouches, containing proper names, in hieroglyphic inscriptions. The word *ouches* is used by Shakspeare, Spenser, and some of their contemporaries in the general sense of jewels.

12. *upon the shoulders*] i.e. upon the shoulder-pieces of the ephod. See v. 7.

upon his two shoulders] Cp. Isa. ix. 6, xxii. 22. The High-priest had to represent the Twelve Tribes in the Presence of Jehovah; and the burden of his office could not be so aptly symbolized anywhere as on his shoulders, the parts of the body fittest for carrying burdens.

13-30. Cp. xxxix. 8-21.

14. Rather, two chains of pure gold shalt thou make of wreathen work, twisted like cords.—They were more like cords of twisted gold wire than chains in the ordinary sense of the word. Such chains have been found in Egyptian tombs.

15. *the breastplate of judgment*] The meaning of the Hebrew word rendered *breastplate*, appears to be simply *ornament*. The term *breastplate* relates merely to its place in the dress.

shalt make it; of gold, of blue, and of purple, and of scarlet, 16 and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a 17 span shall be the breadth thereof. "And thou shalt 'set in it settings of stones, even four rows of stones: *the first row shall be* • a ²sardius, a topaz, and a carbuncle: *this shall be the first row.* 18 And the second row shall be an emerald, a sapphire, and a 19 diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: 21 they shall be set in gold in their ³inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one 22 with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of 23 wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on 24 the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends 25 of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the 26 shoulderpieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of 27 the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling 28 thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the

" ch. 39, 10, &c.

¹ Heb. fill in it fillings of stone.

² Or, ruby.

³ Heb. fillings.

16. doubled] To give it stability, or to form what was used as a bag for the Urim and Thummim: the latter appears to be the more likely.

17. settings] Ouches of *cloisonnée* work, like those mentioned in v. 11.

a sardius] i.e. the red stone. The Sardinian stone, or sard, was much used by the ancients for seals; and it is perhaps the stone of all others the best for engraving.

topaz] Not the stone now called the topaz: it may have been the chrysolite, a stone of a greenish hue.

a carbuncle] More probably the beryl, which is a kind of emerald.

18. an emerald] Rather the garnet, which when cut with a convex face is termed the carbuncle.

a sapphire] Not the stone now called the sapphire; the lapis-lazuli is most probably meant.

a diamond] There is no trace of evidence that the ancients ever acquired the skill to engrave on the diamond, or even that they were acquainted with the stone. The "diamond" here may possibly be some variety of chalcedony, or (perhaps) rock crystal.

19. a ligure] Amber, which came from Liguria.

20. a beryl] Supposed to be a brilliant yellow stone, identified with what is now known as the Spanish topaz.

a jasper] Probably the green jasper.

22. chains, &c.] See v. 14.

23. on the two ends of the breastplate] The extremities spoken of here, and in the next verse, must have been the upper corners of the square. The chains attached to them (v. 25) suspended the Breastplate from the ouches of the shoulder-pieces (vv. 9, 11, 12).

27. "And two rings of gold shalt thou make and put them on the two shoulder-pieces of the Ephod, low down in the front of it, near the joining, above the band for fastening it." It would seem that the shoulder-pieces were continued down the front of the Ephod as far as the band (see v. 8); the joining appears to have been the meeting of the extremities of the shoulder-pieces with the band. These rings were attached to the shoulder-pieces just above this joining.

28. the curious girdle of the ephod The band for fastening it (see v. 8 note).

o ver. 12.

p Lev. 8, 8.
Num. 27, 21.
Deut. 33, 8.
1 Sam. 28, 6.
Ezra 2, 63.
Neh. 7, 65.
a ch. 39, 22.

r ch. 39, 30.
Zech. 14, 20.

29 ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, ^ofor a memorial before the LORD continually. And ^pthou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. ¶ And ^qthou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it wore the hole of an habergeon, that it be not rent. And ^{beneath} upon the ¹hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not. ¶ And ^rthou shalt make a plate of pure gold, and grave upon it, ^{like} the engravings

ⁱ Or, *skirts*.

29. See v. 12; the same names engraved on the stones of the breastplate were worn over the heart, the seat of the affections, as well as of the intellect, to symbolize the relation of love and of personal interest which the Lord requires to exist between the priest and the people.

30. *The Urim and the Thummim*] *The Light and the Truth, or perfection.*

From the way in which they are spoken of here and in Lev. viii. 8, compared with xxviii. 15-21, it would appear that the Urim and the Thummim were some material things, previously existing and familiarly known, that they were separate from the Breastplate itself, as well as from the gems that were set upon it, and were kept in the bag of the Breastplate (v. 16).

By means of them the Will of Jehovah, especially in what related to the wars in which His people were engaged, was made known. They were formally delivered by Moses to Aaron (Lev. viii. 8), and subsequently passed on to Eleazar (Num. xx. 28, xxvii. 21). They were esteemed as the crowning glory of the Tribe of Levi (Deut. xxxiii. 8). There is no instance on record of their being consulted after the time of David.

The opinion has prevailed to a great extent that the Urim and the Thummim were of Egyptian origin, and two small images of precious stone, and that the Divine Will was manifested through them by some physical effect addressed to the eye or the ear.

Others prefer the view that they were some means for casting lots. Appeals to lots were made under divine authority by the chosen people on the most solemn occasions (Lev. xvi. 8; Num. xxvi. 55; Josh.

vii. 14-18, xiii. 6, xviii. 8; 1 S. xiv. 41, 42; Acts i. 26), and it must have been a truth commonly recognized by the people that though "the lot was cast into the lap, the whole disposing thereof was of the Lord" (Prov. xvi. 33).

31-35. *the robe of the ephod*] (xxxix. 22-26.) A frock or robe of the simplest form, woven without seam, wholly of blue. It was put on by being drawn over the head. It appears to have had no sleeves. It probably reached a little below the knees. It must have been visible above and below the Ephod, the variegated texture of which it must have set off as a plain blue ground-work.

32. *an habergeon*] Corselets of linen, such as appear to be here referred to, were well known amongst the Egyptians.

35. *his sound*] Its sound, *i.e.* the sound of the robe, that the people, who stood without, when they heard the sound of the bells within the Tabernacle, might have a sensible proof that the High-priest was performing the sacred rite in their behalf, though he was out of their sight.

that he die not] The bells also bore witness that the High-priest was, at the time of his ministration, duly attired in the dress of his office, and so was not incurring the sentence of death (see also v. 43). An infraction of the laws for the service of the Sanctuary was not merely an act of disobedience; it was a direct insult to the Presence of Jehovah from His ordained minister, and justly incurred a sentence of capital punishment. Cp. xxx. 21; Lev. viii. 35, x. 7.

36-43. Cp. xxxix. 27-31.

36. *HOLINESS TO THE LORD*] This inscription testified in express words the

- 37 of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-
 38 front of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may ^abear the iniquity of the holy things; which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be
 39 accepted before the LORD. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and
 40 thou shalt make the girdle of needlework. "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.
 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ^aanoint them, and ¹consecrate them, and sanctify them, that they may minister unto me in the priest's
 42 office. And thou shalt make them ^vlinen breeches to cover ²their nakedness; from the loins even unto the thighs they shall
 43 ³reach: and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ²unto the altar to minister in the holy place; that they ^abear not iniquity, and die: ^bit shall be a statute for ever unto him and his seed after him.

* Lev. 22. 9.
 Num. 18. 1.
 Isai. 53. 11.
 Ezek. 4. 4,
 5, 6.
 John 1. 29.
 Heb. 9. 28.
 1 Pet. 2. 24.
 † Lev. 1. 4.
 & 22. 27.
 Isai. 56. 7.
 " ver. 4.
 ch. 39. 27.
 28, 29, 41.
 " ch. 29. 7.
 & 40. 15.
 Lev. 10. 7.
 " ch. 29. 9,
 &c.
 Lev. ch. 8.
 Heb. 7. 28.
 " ch. 39. 28.
 Lev. 6. 10.
 " ch. 20. 26.
 " Lev. 20. 19,
 20, & 22. 9.
 Num. 9. 13.
 " ch. 27. 21.
 Lev. 17. 7.

¹ Heb. fill their hand.

² Heb. flesh of their naked-
 ness.

³ Heb. be.

holiness with which the High-priest was invested in virtue of his sacred calling.

37. *a blue lace*] The plate was fastened upon a blue band or fillet, so tied round the mitre as to show the plate in front.

the mitre] A twisted band of linen (v. 39) coiled into a cap, to which the name *mitre*, in its original sense, closely answers, but which, in modern usage, would rather be called a *turban*.

38. *bear the iniquity of the holy things*] The Hebrew expression "to bear iniquity" is applied either to one who suffers the penalty of sin (v. 43; Lev. v. 1, 17, xvii. 16, xxvi. 41, &c.), or to one who takes away the sin of others (Gen. l. 17; Lev. x. 17, xvi. 22; Num. xxx. 15; 1 S. xv. 25, &c.). In several of these passages the verb is rightly rendered to *forgive*.—The iniquity which is spoken of in this place does not mean particular sins actually committed, but that condition of alienation from God in every earthly thing which makes reconciliation and consecration needful. (Cp. Num. xviii. 1. It belonged to the High-priest, as the chief atoning mediator between Jehovah and His people (see on v. 36), to atone for the holy things that they might be "accepted before the Lord" (cp. Lev. viii. 15, xvi. 20, 33, with the notes); but the common priests also, in their proper functions, had to take their part in making atonement (Lev. iv. 20, v. 10, x. 17, xxii. 16; Num. xviii. 23, &c.).

39. *the coat of fine linen*] A long tunic, or cassock. Josephus says that it was worn next the skin, that it reached to the feet, and that it had closely fitting sleeves. The

verb translated *embroider* appears rather to mean *weave in diaper work*. The tissue consisted of threads of one and the same colour diapered in checkers, or in some small figure.

the girdle of needlework] The girdle of the work of the embroiderer (xxvi. 1, xxxv. 35). The word translated *girdle* is different from that so rendered in v. 8 (see note), and is probably Egyptian. Josephus says that it was wound several times round the body, and that its ends ordinarily hung down to the feet, but were thrown over the shoulder when the priest was engaged in his work.

40. *bonnets*] Caps of a simple construction which seem to have been cup-shaped.

41-43. The dress of white linen was the strictly sacerdotal dress common to the whole body of priests (Ezek. xlv. 17, 18). These were "for glory and for beauty" not less than "the goldengarments" (as they were called by the Jews) which formed the High-priest's dress of state (v. 2). The linen suit which the High-priest put on when he went into the Most Holy Place on the Day of Atonement, appears to have been regarded with peculiar respect (Cp. xxxi. 10; Lev. xvi. 4, 23), though it is nowhere stated that it was distinguished in its make or texture, except in having a girdle (v. 39) wholly of white linen, instead of a variegated one. The ancient Egyptian priests, like the Hebrew priests, wore nothing but white linen garments in the performance of their duties.

43. *that they bear not iniquity and die*] See vv. 35, 38 notes.

- CHAP. 29.** AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: "Take 2 one young bullock, and two rams without blemish, and ¹unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaton flour shalt 3 thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with 5 water. ^dAnd thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^ethe curious girdle of the ephod: 6 and thou shalt put the mitre upon his head, and put the holy 7 crown upon the mitre. Then shalt thou take the anointing 8 ^ooil, and pour *it* upon his head, and anoint him. ¶ And ^othou 9 shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and ¹put the bonnets on them: and ¹the priest's office shall be theirs for a perpetual 10 statute: and thou shalt ²consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ¹Aaron and his sons shall put 11 their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the 12 congregation. And thou ^oshalt take of the blood of the bullock, and put *it* upon ^othe horns of the altar with thy finger, and 13 pour all the blood beside the bottom of the altar. And ^othou shalt take all the fat that covereth the inwards, and ³the caul *that is* above the liver, and the two kidneys, and the fat that *is* 14 upon them, and burn *them* upon the altar. But ^othe flesh of the bullock, and his skin, and his dung, shalt thou burn with fire 15 without the camp: *it is* a sin offering. ¶ ^oThou shalt also take one ram; and Aaron and his sons shall ^oput their hands upon 16 the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ^ounto his head. 18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a ^osweet savour, an offering made 19 by fire unto the LORD. ¶ ^oAnd thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the 20 ram. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon 21 the altar round about. And thou shalt take of the blood that *is* upon the altar, and of ^othe anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and ^ohe shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and

¹ Heb. *hind*.² Heb. *fill the hand of*.³ It seemeth by anatomy and the Hebrew doctors to be the *midriff*.⁴ Or, *upon*.

- the two kidneys, and the fat that *is* upon them, and the right
 23 shoulder; for it *is* a ram of consecration: ^aand one loaf of
 bread, and one cake of oiled bread, and one wafer out of the
 24 basket of the unleavened bread that *is* before the LORD: and
 thou shalt put all in the hands of Aaron, and in the hands of his
 sons; and shalt ¹wave them *for* a wave offering before the
 25 LORD. ^aAnd thou shalt receive them of their hands, and burn
 them upon the altar for a burnt offering, for a sweet savour be-
 fore the LORD: it *is* an offering made by fire unto the LORD.
 26 And thou shalt take ^athe breast of the ram of Aaron's consecra-
 tion, and wave it *for* a wave offering before the LORD: and ^bit
 27 shall be thy part. And thou shalt sanctify ^cthe breast of the
 wave offering, and the shoulder of the heave offering, which is
 waved, and which is heaved up, of the ram of the consecration,
 even of that which *is* for Aaron, and of that which *is* for his sons:
 28 and it shall be Aaron's and his sons' ^dby a statute for ever from
 the children of Israel: for it *is* an heave offering: and ^eit shall
 be an heave offering from the children of Israel of the sacrifice
 of their peace offerings, *even* their heave offering unto the LORD.
 29 ¶ And the holy garments of Aaron ^fshall be his sons' after him,
 30 ^gto be anointed therein, and to be consecrated in them. And
^hthat son that is priest in his stead shall put them on ⁱseven
 days, when he cometh into the tabernacle of the congregation to
 31 minister in the holy place. ¶ And thou shalt take the ram of
 the consecration, and ^jseethe his flesh in the holy place.
 32 And Aaron and his sons shall eat the flesh of the ram, and the
^kbread that *is* in the basket, *by* the door of the tabernacle of the
 33 congregation. And ^lthey shall eat those things wherewith the
 atonement was made, to consecrate *and* to sanctify them: ^mbut a
 34 stranger shall not eat *thereof*, because they *are* holy. And if
 ought of the flesh of the consecrations, or of the bread, remain
 unto the morning, then ⁿthou shalt burn the remainder with fire:
 35 it shall not be eaten, because it *is* holy. ¶ And thus shalt thou
 do unto Aaron, and to his sons, according to all *things* which I
 have commanded thee: ^oseven days shalt thou consecrate them.
 36 And thou shalt ^poffer every day a bullock *for* a sin offering
 for atonement: and thou shalt cleanse the altar, when thou hast
 made an atonement for it, ^qand thou shalt anoint it, to sanctify
 37 it. Seven days thou shalt make an atonement for the altar, and
 sanctify it; ^rand it shall be an altar most holy: ^swhatsoever
 38 toucheth the altar shall be holy. ¶ Now this *is* that which thou
 shalt offer upon the altar; ^ttwo lambs of the first year ^uday by
 39 day continually. The one lamb thou shalt offer ^vin the morning;
 40 and the other lamb thou shalt offer at even: and with the one
 lamb a tenth deal of flour mingled with the fourth part of an hin

¹ Or, *shake to and fro*.

² Heb. *he of his sons*.

27. The *waving* was the more solemn process of the two: it was a movement several times repeated, while *heaving* was simply a lifting up once.

33. *a stranger*] One of another family, i.e. in this case, one not of the family of Aaron.

38-46. *The continual Burnt-offering*] The primary purpose of the national Altar is here set forth. The victim slain every morning and every evening was an acknow-

ledgment that the life of the people belonged to Jehovah; the offering of meal was an acknowledgment that all their works rightly done were His due (see Lev. ii.); while the incense symbolized their daily prayers.

39. *at even*] See xii. 6.

40. *a tenth deal*] i.e. the tenth part of an Ephah; it is sometimes called an Omer (xvi. 36; see Lev. xxiii. 13). The Ephah seems to have been rather less than four gallons and a half (see Lev. xix.

^a Lev. 8. 26.

^v Lev. 7. 30.

^w Lev. 8. 28.

^x Lev. 8. 29.

^y Ps. 90. 6.

^z Lev. 7. 31,

34.

^{aa} Num. 18.

11, 18.

^{ab} Deut. 18. 3.

^{ac} Lev. 10. 15.

^{ad} Lev. 7. 34.

^{ae} Num. 20.

26, 28.

^{af} Num. 18. 8.

^{ag} & 35, 25.

^{ah} Num. 20.

28.

^{ai} Lev. 8. 35,

& 9. 1, 8.

^{aj} Lev. 8. 31.

^{ak} Matt. 12. 4.

^{al} Lev. 10.

14, 15, 17.

^{am} Lev. 22. 10.

^{an} Lev. 8. 32.

^{ao} Ex. 40. 12.

^{ap} Lev. 8. 33,

34, 35.

^{aq} Heb. 10. 11.

^{ar} ch. 30. 26,

28, 29.

^{as} & 40. 10.

^{at} ch. 40. 10,

& ch. 30. 29.

^{au} Matt. 23. 19.

^{av} Num. 28. 3.

^{aw} 1 Chr. 16. 40,

2 Chr. 2. 4.

^{ax} & 13. 11.

^{ay} & 31. 5.

^{az} Ezra 3. 3.

^{ba} See Dan.

9. 27.

^{bb} & 12. 11.

^{bc} & 2 Kin. 16.

15.

^{bd} Ezek. 46.

13, 14, 15.

v1 Kin. 18.
29, 36.
2 Kin. 16, 15.
Ezra 9. 4, 5.
Ps. 141. 2.
Dan. 9. 21.
* ver. 38.
ch. 30. 8.
Num. 28. 6.
Dan. 8. 11,
12, 13.
a ch. 25. 22.
& 30. 6, 36.
Num. 17. 4.
b ch. 40. 34.
1 Kin. 8. 11.
2 Chr. 5. 14.
& 7. 1, 2, 3.
Ezek. 43. 6.
Hag. 2. 7, 9.
Mal. 3. 1.
c Lev. 21. 15.
& 22. 9, 16.
d Ex. 25. 8.
Lev. 26. 12.
Zech. 2. 10.
John 14.
17, 23.
2 Cor. 6. 16.
Rev. 21. 3.
e ch. 20. 2.
f ch. 37. 25.
& 40. 5.
g See ver. 7,
8, 10.
Lev. 4. 7, 18.

of beaten oil; and the fourth part of an hin of wine for a drink
41 offering. And the other lamb thou shalt ^voffer at even, and
shalt do thereto according to the meat offering of the morn-
ing, and according to the drink offering thereof, for a sweet
42 savour, an offering made by fire unto the LORD. *This shall be*
^a a continual burnt offering throughout your generations at the
door of the tabernacle of the congregation before the LORD:
43 ^a where I will meet you, to speak there unto thee. And there I
will meet with the children of Israel, and ^b the tabernacle ^b shall
44 be sanctified by my glory. And I will sanctify the tabernacle of
the congregation, and the altar: I will ^c sanctify also both Aaron
45 and his sons, to minister to me in the priest's office. And ^d I will
46 dwell among the children of Israel, and will be their God. And
they shall know that ^e I am the LORD their God, that brought
them forth out of the land of Egypt, that I may dwell among
them: ^f I am the LORD their God.

CHAP. 30. AND thou shalt make ^a an altar ^b to burn incense upon:
2 of shittim wood shalt thou make it. A cubit *shall be* the length
thereof, and a cubit the breadth thereof; foursquare shall it be:
and two cubits *shall be* the height thereof: the horns thereof
3 *shall be* of the same. And thou shalt overlay it with pure gold,
the ² top thereof, and the ³ sides thereof round about, and the
horns thereof; and thou shalt make unto it a crown of gold
4 round about. And two golden rings shalt thou make to it under
the crown of it, by the two ⁴ corners thereof, upon the two sides
of it shalt thou make *it*; and they shall be for places for the
5 staves to bear it withal. And thou shalt make the staves of
6 shittim wood, and overlay them with gold. And thou shalt put
it before the vail that *is* by the ark of the testimony, before the

¹ Or, Israel.

² Heb. roof.

³ Heb. walls.

⁴ Heb. ribs.

36 note); and the tenth deal of flour may have weighed about 3 lbs. 2 oz.

an hin] The word appears to be Egyptian. The measure was one-sixth of an ephah. The quarter of a hin was therefore about a pint and a half. See Lev. xix. 36 note.

beaten oil] See xxvii. 20.

wine for a drink offering] The earliest mention of the Drink-offering is found in connection with Jacob's setting up the stone at Bethel (Gen. xxxv. 14). But it is here first associated with the rites of the Altar. The Law of the Drink-offering is stated Num. xv. 5 sq. Nothing whatever is expressly said in the Old Testament regarding the mode in which the wine was treated: but it would seem probable, from the prohibition that it should not be poured upon the Altar of Incense (xxx. 9), that it used to be poured on the Altar of Burnt-offering.

42. *at the door of the tabernacle*] At the entrance of the Tent.

43. *the (tabernacle) shall be sanctified*] The word *tabernacle* is certainly not the right one to be here supplied. What is probably meant is the spot in which Jehovah promises to meet with the assembly of His people. The verse may be rendered, **And in that place will I meet with the children of Israel, and it shall be sanctified**

with my glory. See also the margin.

44, 45. The purpose of the formal consecration of the Sanctuary and of the priests who served in it was, that the whole nation which Jehovah had set free from its bondage in Egypt might be consecrated in its daily life, and dwell continually in His presence as "a kingdom of priests and an holy nation." (xix. 6.)

46. Cp. Gen. xvii. 7.

XXX. 1-10. (xxxvii. 25-28, xl. 26, 27.) *The Altar of Incense* was to be a casing of boards of shittim wood (xxv. 5), 18 inches square and three feet in height (taking the cubit as 18 inches), entirely covered with plates of gold. Four "horns" were to project upwards at the corners like those of the Altar of Burnt-offering (xxvii. 2). A crown or moulding of gold was to run round the top. On each of two opposite sides there was to be a gold ring through which the staves were to be put when it was moved from place to place.

4. *by the two corners thereof*] Not corners. See margin. The sense appears to be: *And two gold rings shalt thou make for it under its moulding; on its two sides shalt thou make them (i.e. one ring on each side).*

6. The place for the Altar of Incense was outside the vail, opposite to the Ark of the

- mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon ^{1d} sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron ^{2a} lighteth the lamps ⁴ at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no ⁵ strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And ⁷ Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD. ¶ And the LORD spake unto Moses, saying, 12 ^a When thou takest the sum of the children of Israel after ⁵ their number, then shall they give every man ^a a ransom for his soul unto the LORD, when thou numberest them; that there be no 13 ^b plague among them, when thou numberest them. ¹⁴ This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^m a shekel is twenty gerahs :) ^a an half shekel shall be the offering of the LORD. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the 15 LORD. The ^c rich shall not ^c give more, and the poor shall not ^d give less than half a shekel, when they give an offering unto the 16 LORD, to make an ^e atonement for your souls. And thou shalt take the atonement money of the children of Israel, and ^g shalt

¹ Heb. incense of spices.

⁴ Heb. between the two evens, ch. 12. 6.

⁶ Heb. multiply.

⁷ Heb. diminish.

² Or, setteth up.

^b Heb. them that are to be numbered.

^c ch. 25. 21, 22.

^d ver. 34.

^e 1 Sam. 2. 28.

^f 1 Chr. 23. 13.

^g Luke 1. 9.

^h ch. 27. 21.

ⁱ Lev. 10. 1.

^j Lev. 16. 18.

^k 23. 27.

^l ch. 38. 25.

^m Num. 1. 2, 5.

ⁿ & 26. 2.

^o 2 Sam. 24. 2.

^p See Num.

^q 31. 50.

^r Job 33. 24.

^s & 36. 18.

^t Ps. 49. 7.

^u Matt. 20. 28.

^v 1 Tim. 2. 6.

^w 1 Pet. 1.

^x 18. 19.

^y 2 Sam. 24.

^z 15.

^{aa} Matt. 17.

^{ab} 24.

^{ac} Lev. 27.

^{ad} 25.

^{ae} Num. 3. 47.

^{af} Ezek. 45. 12.

^{ag} ch. 38. 26.

^{ah} Job 34. 19.

^{ai} Prov. 22. 2.

^{aj} Eph. 6. 9.

^{ak} Col. 3. 25.

^{al} ver. 12.

^{am} ch. 38. 25.

Covenant and between the Candlestick on the south side and the Shewbread Table on the north (xl. 22-24). It appears to have been regarded as having a more intimate connection with the Holy of Holies than the other things in the Holy Place; and the mention of the Mercy-seat in this verse, if we associate with it the significance of incense as figuring the prayers of the Lord's people (Ps. cxli. 2; Rev. v. 8, viii. 3, 4), seems to furnish additional ground for an inference that the Incense Altar took precedence of the Table of Shewbread and the Candlestick.

7. the lamps] See xxv. 37.

7, 8. The offering of the Incense accompanied that of the morning and evening sacrifice. The two forms of offering symbolized the spirit of man reaching after communion with Jehovah, both in act and utterance. See Ps. cxli. 2.

9. By this regulation, the symbolism of the Altar of Incense was kept free from ambiguity. Atonement was made by means of the victim on the Brazen altar in the court outside; the prayers of the reconciled worshippers had their type within the Tabernacle.

10. See marg. ref.

11-16. (xxxviii. 25-28.) *The Ransom of Souls.* On comparing these words with those of Num. i. 1-3, we may perhaps infer that the first passage relates to a mere

counting of the adult Israelites at the time when the money was taken from each, and that what the latter passage enjoins was a formal enrolment of them according to their genealogies and their order of military service.

a ransom for his soul] What the sincere worshipper thus paid was at once the fruit and the sign of his faith in the goodness of Jehovah, Who had redeemed him and brought him into the Covenant. Hence the payment is rightly called a *ransom* inasmuch as it involved a personal appropriation of the fact of his redemption. On the word *soul*, see Lev. xvii. 11.

that there be no plague] i.e. that they might not incur punishment for the neglect and contempt of spiritual privileges. Cp. xxviii. 35; 1 Cor. xi. 27-30; and the Exhortation in our Communion Service.

13. half a shekel] The probable weight of silver in the half-shekel would now be worth about 1s. 3½d. (Cp. Gen. xxiii. 16. See xxxviii. 24 note.) *Gerah* is, literally, a bean, probably the bean of the carob or locust-tree. It was used as the name of a small weight, as our word *grain* came into use from a grain of wheat.

15. Every Israelite stood in one and the same relation to Jehovah. See vv. 11, 12.

16. tabernacle of the congregation] *Tent of meeting*, here and in vv. 18, 20. a memorial unto the children of Israel] The

* Num. 16.
40.

* ch. 38. 8.
1 Kin. 7. 39.

* ch. 40. 7,
30.
* ch. 40. 31,
32.

Ps. 26. 6.
Isai. 52. 11.
John 13. 10.
Heb. 10. 22.
* ch. 28. 43.
* Cant. 4. 14.
Ezek. 27. 22.
* Ps. 45. 8.
Prov. 7. 17.
* Cant. 4. 14.
Jer. 6. 20.
* Ps. 45. 8.
* ch. 29. 40.
* Num. 35. 25.
Ps. 89. 20.
& 133. 2.
* ch. 40. 9.
Lev. 8. 10.
Num. 7. 1.

appoint it for the service of the tabernacle of the congregation ; that it may be * a memorial unto the children of Israel before the
17 LORD, to make an atonement for your souls. ¶ And the LORD spake unto Moses, saying, *Thou shalt also make a laver of brass, and his foot also of brass, to wash *withal* : and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat : when they go into the tabernacle of the congregation, they shall wash with water, that they die not ; or when they come near to the altar to minister, to burn offering made by fire unto the LORD : so they shall wash their hands and their feet, that they die not : and *it shall be a statute for ever to them, *even* to him and to his seed throughout their generations. ¶ Moreover the LORD spake unto Moses, saying, Take thou also unto thee *principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, and of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin : and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary : it shall be an holy anointing oil. And

¹ Or, *perfumer*.

silver used in the Tabernacle was a memorial to remind each man of his position before the Lord, as one of the covenanted people.

17-21. (xxxviii. 8.) The bronze for the "Laver of brass" and its foot was supplied from the bronze mirrors of the women who voluntarily gave up these articles of luxury. Bronze mirrors were much used by the ancient Egyptians. No hint is given as to the form of the Laver. The Brazen Sea and the ten Lavens that served the same purpose in the Temple of Solomon, were elaborately wrought in artistic designs and are minutely described (1 K. vii. 23-29).

19. *wash their hands and their feet*] On certain solemn occasions he was required to bathe his whole person (xxix. 4 ; Lev. xvi. 4). The Laver must also have furnished the water for washing those parts of the victims that needed cleansing (Lev. i. 9).

20. *that they die not*] See xxxviii. 35 note.

22-33. Cp. xxxvii. 29.

23. *principal spices*] i.e. the best spices.

pure myrrh] Is a gum which comes from the stem of a low, thorny, ragged tree, that grows in Arabia Felix and Eastern Africa, called by botanists *Balsamodendron myrrha*. The word here rendered *pure*, is literally, *freely flowing*, an epithet which is explained by the fact that the best myrrh is said to exude spontaneously from the bark, while that of inferior quality oozes out in greater quantity from incisions made in the bark.

five hundred shekels] Probably rather more than 1½ lbs. See xxxviii. 24.

cinnamon is obtained from a tree allied to the laurel that grows in Ceylon and other

islands of the Indian Ocean, known in Botany as the *Cinnamomum zeylanicum*. It is the inner rind of the tree dried in the sun. It was imported from India in very early times by the people of Ophir, and brought with other spices from the south part of Arabia by the trading caravans that visited Egypt and Syria. The mention of these spices in Exodus may be taken as the earliest notice we have connected with commerce with the remote East.

two hundred and fifty shekels] about 7 lbs. 14 oz.

sweet calamus] The *fragrant cane* (or *rush*) was probably what is now known in India as the Lemon Grass.

24. *cassia* is the inner bark of an Indian tree (*Cinnamomum cassia*), which differs from that which produces cinnamon in the shape of its leaves and some other particulars. It was probably in ancient times, as it is at present, by far less costly than cinnamon, and it may have been on this account that it was used in double quantity.

an hin] Probably about six pints. See Lev. xix. 36.

25. *an oil of holy ointment*] Rather, a *holy anointing oil*.

after the art of the apothecary] According to Jewish tradition, the essences of the spices were first extracted, and then mixed with the oil. The preparation of the Anointing Oil, as well as of the Incense, was entrusted to Bezaleel (xxxvii. 29), and the care of preserving it to Eleazar the son of Aaron (Num. iv. 16). In a later age, it was prepared by the sons of the priests (1 Chr. ix. 30).

thou shalt anoint the tabernacle of the congregation therewith, 27 and the ark of the testimony, and the table and all his vessels, 28 and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most 30 holy: 'whatsoever toucheth them shall be holy. 'And thou shalt anoint Aaron and his sons, and consecrate them, that they 31 may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy 32 anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: 'it is holy, and it 33 shall be holy unto you. 'Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, 'shall even be 34 cut off from his people. ¶ And the LORD said unto Moses, 'Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be 35 a like weight: and thou shalt make it a perfume, a confection 'after the art of the apothecary, 'tempered together, pure and 36 holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, 'where I will meet with thee: 'it shall be unto you most holy. 37 And as for the perfume which thou shalt make, 'ye shall not make to yourselves according to the composition thereof: it shall 38 be unto thee holy for the LORD. 'Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. 31. AND THE LORD spake unto Moses, saying, 'See, I have 2 called by name Bezaleel the 'son of Uri, the son of Hur, of the

^c ch. 29. 37.
^f ch. 29. 7.
&c.
Lev. 8. 12,
30.

^g ver. 25, 37.
^h ver. 38.

ⁱ Gen. 17. 14.
ch. 12. 15.
Lev. 7. 20,
21.
^k ch. 25. 6.

^l ver. 25.

^m ch. 20. 42.
Lev. 16. 2.
ⁿ ver. 32.
ch. 29. 37.
Lev. 2. 3.

^o ver. 32.
^p ver. 33.
^q ch. 35. 30.
& 36. 1.
^b 1 Chr. 2.
20.

¹ Heb. *salted*, Lev. 2. 13.

32. *upon man's flesh*] i.e. on the persons of those who were not priests who might employ it for such anointing as was usual on festive occasions (Ps. civ. 15; Prov. xxvii. 9; Matt. vi. 17, &c.).

33. *a stranger*] See xxix. 33.

cut off from his people] See xxxi. 14.

34-38. (xxxvii. 29.) The Incense, like the Anointing Oil, consisted of four aromatic ingredients.

stacte supposed to be either the gum of the Storax-tree (*Styrax officinale*) found in Syria and the neighbouring countries, or the gum known as Benzoin, or Gum Benjamin, which is an important ingredient in the incense now used in churches and mosques, and is the produce of another storax-tree (*Styrax benzoin*) that grows in Java and Sumatra.

onycha, a perfume perhaps made from the cap of the strombus, or wing-shell, which abounds in the Red Sea.

galbanum, a gum of a yellowish brown colour, in the form of either grains or masses. It is imported from India, Persia, and Africa; but the plant from which it comes is not yet certainly known.

pure frankincense] This was the most important of the aromatic gums. Like myrrh, it was regarded by itself as a precious perfume (Cant. iii. 6; Matt. ii. 11), and it was used unmixed with other substances in some

of the rites of the Law. The tree from which it is obtained is not found in Arabia, and it was most likely imported from India by the Sabaeans, like Cinnamon, Cassia, and Calamus (see v. 23). The tree is now known as the *Boswellia serrata*, or *B. thurifera*, and grows abundantly in the highlands of India. The frankincense of commerce is a different substance, the resin of the spruce and of some other kinds of fir.

35. See v. 25.

tempered together] The four substances were perhaps pounded and thoroughly mixed together, and then fused into a mass. This rendering is to be preferred to that in the margin.

36. See v. 6.

37, 38. Cp. vv. 32, 33.

XXXI. 1-11. (xxxv. 30-35.) This solemn call of Bezaleel and Aholiab is full of instruction. Their work was to be only that of handicraftsmen. Still it was Jehovah Himself Who called them by name to their tasks, and the powers which they were now called upon to exercise in their respective crafts, were declared to have been given them by the Holy Spirit. Thus is every effort of skill, every sort of well-ordered labour, when directed to a right end, brought into the very highest sphere of association.

There appears to be sufficient reason

* ch. 35. 31.
1 Kin. 7. 14.

d ch. 35. 34.
e ch. 28. 3.
& 35. 10, 35.
& 36. 1.
f ch. 36. 8.
g ch. 37. 1.
h ch. 37. 6.
i ch. 37. 10.
k ch. 37. 17.
l ch. 38. 1.
m ch. 38. 8.
n ch. 39. 1, 41.
Num. 4. 5, 6, &c.
o ch. 30. 25, 31.
p ch. 37. 29.
q ch. 30. 34.
& 37. 29.
r Lev. 10. 3, 30.
& 26. 2.
Ezek. 20. 12, 20.
& 44. 24.
s ch. 20. 8.
Deut. 5. 12.
Ezek. 20. 12.
* ch. 35. 2.

3 tribe of Judah : and I have ^efilled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all 4 manner of workmanship, to devise cunning works, to work in 5 gold, and in silver, and in brass, and in cutting of stones, to set ^fthem, and in carving of timber, to work in all manner of work- 6 manship. And I, behold, I have given with him ^gAholiab, the son of Ahisamach, of the tribe of Dan : and in the hearts of all that are ^hwise hearted I have put wisdom, that they may make 7 all that I have commanded thee ; ⁱthe tabernacle of the congregation, and ^jthe ark of the testimony, and ^kthe mercy seat that 8 is thereupon, and all the ^lfurniture of the tabernacle, and ^mthe table and his furniture, and ⁿthe pure candlestick with all his 9 furniture, and the altar of incense, and ^othe altar of burnt offering with all his furniture, and ^pthe laver and his foot, and ^qthe cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 ^rand the anointing oil, and ^ssweet incense for the holy place : according to all that I have commanded thee shall they do. 12, 13 ¶ And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, ^tVerily my sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the LORD that doth 14 sanctify you. ^uYe shall keep the sabbath therefore ; for it is holy unto you : every one that defileth it shall surely be put to death : for ^vwhosoever doeth any work therein, that soul shall

¹ Heb. vessels.

for identifying Hur, the grandfather of Bezaleel, with the Hur who assisted Aaron in supporting the hands of Moses during the battle with Amalek at Rephidim (xvii. 10), and who was associated with Aaron in the charge of the people while Moses was on the mountain (xxiv. 14). Josephus says that he was the husband of Miriam. It is thus probable that Bezaleel was related to Moses. He was the chief artificer in metal, stone, and wood ; he had also to perform the apothecary's work in the composition of the Anointing Oil and the Incense (xxxvii. 29). He had precedence of all the artificers, but Aholiab appears to have had the entire charge of the textile work (xxxv. 35, xxxviii. 23).

3. *wisdom, understanding, knowledge*] Or, that "right judgment in all things" for which we specially pray on Whitsun-day ; the perceptive faculty ; and experience, a practical acquaintance with facts.

4. *to devise cunning works*] Rather, **to devise works of skill**. The Hebrew phrase is not the same as that rendered "cunning work" in respect to textile fabrics in xvi. 1.

10. *and the cloths of service*] Rather, **And the garments of office** ; that is, the distinguishing official garments of the High-priest. The three kinds of dress mentioned in this verse appear to be the only ones which were peculiar to the Sanctuary. They were : (1) The richly adorned state robes of

the High-priest (see xxviii. 6-38, xxxix. 1 sq.). (2) The "holy garments" of white linen for the High-priest, worn on the most solemn occasion in the year (see xxviii. 39 ; Lev. xvi. 4). (3) The garments of white linen for all the priests, worn in their regular ministrations (see xxviii. 40, 41).

12-17. (xxxv. 2, 3.) *The Penal Law of the Sabbath*. In the Fourth Commandment the injunction to observe the Seventh Day is addressed to the conscience of the people (see xx. 8 note) : in this place, the object is to declare an infraction of the Commandment to be a capital offence. The two passages stand in a relation to each other similar to that between Lev. xviii. xix. and Lev. xx. It seems likely that the penal edict was specially introduced as a caution in reference to the construction of the Tabernacle, lest the people, in their zeal to carry on the work, should be tempted to break the divine Law for the observance of the Day.

14. See Num. xv. 32-36. The distinction between the meaning of the two expressions, *to be cut off from the people*, and *to be put to death*, is here indicated. He who was cut off from the people had, by his offence, put himself out of the terms of the Covenant, and was an outlaw. On such, and on such alone, when the offence was one which affected the well-being of the nation, as it was in this case, death could be inflicted by the public authority.

- 15 be cut off from among his people. ¹‘Six days may work be done; but in the ²seventh *is* the sabbath of rest, ³holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be
- 16 put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations,
- 17 ¹for a perpetual covenant. It *is* ²a sign between me and the children of Israel for ever: for ³in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
- 18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ²two tables of testimony, tables of stone, written with the finger of God.
- CHAP. 32.** AND when the people saw that Moses ¹delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ²Up, make us gods, which shall ³go before us; for *as* ⁴for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.
- 2 And Aaron said unto them, Break off the ⁴golden earrings, which *are* in the ears of your wives, of your sons, and of your
- 3 daughters, and bring *them* unto me. And all the people brake off the golden earrings which *were* in their ears, and brought
- 4 *them* unto Aaron. ⁵And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought
- b. holiness.

¹ ch. 20. 9.
² Gen. 2. 2.
 ch. 16. 23.
 & 20. 10.
³ ver. 13.
 Ezek. 20.
 12. 20.
⁴ Gen. 1. 31.
 & 2. 2.
⁵ ch. 24. 12.
 Deut. 4. 13.
 2 Cor. 3. 3.
 & ch. 24. 18.
⁶ Acts 7. 40.
 & ch. 13. 21.
⁷ Judg. 8.
 24, 25, 26, 27.
⁸ ch. 20. 23.
 Judg. 17. 3, 4.
 1 Kin. 12. 28.
 Neh. 9. 18.
 Ps. 106. 19.
 Isai. 46. 6.
 Acts 7. 41.
 Rom. 1. 23.

17. *was refreshed*] Literally, *he took breath*. Cp. xxiii. 12; 2 S. xvi. 14. The application of the word to the Creator, which occurs nowhere else, is remarkable.

18. *two tables of testimony*] See xxv. 16; xxxii. 15.

The Tables of stone which represented the Covenant between Jehovah and His people, and which, when covered with the Mercy-seat were to give the Sanctuary its significance, are now delivered to Moses in accordance with the promise in xxiv. 12.

The history of what relates to the construction of the Sanctuary is here interrupted, and is taken up again chap. xxxv. 1.

XXXII.-XXXIV. In all probability these three chapters originally formed a distinct composition. The main incidents recorded in them follow in the order of time, and are therefore in their proper place as regards historical sequence.

xxxii. 1-6. *The Golden Calf*. The people had, to a great extent, lost the patriarchal faith, and were but imperfectly instructed in the reality of a personal unseen God. Being disappointed at the long absence of Moses, they seem to have imagined that he had deluded them, and had probably been destroyed amidst the thunders of the mountain (xxiv. 15-18). They accordingly gave way to their superstitious fears and fell back upon that form of idolatry which was most familiar to them (see v. 4 note). The narrative of the circumstances is more briefly given by Moses at a later period in one of his addresses to the people (Deut. ix. 8-21, 25-29, x. 1-5, 8-11). It is worthy of

remark, that Josephus, in his very characteristic chapter on the giving of the Law, says nothing whatever of this act of apostasy, though he relates that Moses twice ascended the mountain.

1. *unto Aaron*] The chief authority during the absence of Moses was committed to Aaron and Hur (xxiv. 14).

make us gods] The substantive (*elohim*) is plural in form and may denote *gods*. But according to the Hebrew idiom, the meaning need not be plural, and hence the word is used as the common designation of the true God (Gen. i. 1, &c. See xxi. 6 note). It here denotes *a god*, and should be so rendered.

2. *Break off the golden earrings*] It has been very generally held from early times, that Aaron [did not willingly lend himself to the mad design of the multitude; but that, overcome by their importunity, he asked them to give up such possessions as he knew they would not willingly part with, in the hope of putting a check on them. Assuming this to have been his purpose, he took a wrong measure of their fanaticism, for all the people made the sacrifice at once (v. 3). His weakness, in any case, was unpardonable and called for the intercession of Moses (Deut. ix. 20).

4. The sense approved by most modern critics is:—*and he received the gold at their hand and collected it in a bag and made it a molten calf*. The Israelites must have been familiar with the ox-worship of the Egyptians; perhaps many of them had witnessed the rites of Mnevis at Heliopolis, almost

¹ Lev. 23. 2.
² Kin. 10. 20.
³ Chr. 30. 5.
⁴ 1 Cor. 10. 7.
⁵ ver. 1.
⁶ ch. 33. 1.
⁷ Dan. 9. 24.
⁸ Gen. 8. 11.
⁹ Deut. 4. 16.
¹⁰ Judg. 2. 19.
¹¹ Hos. 9. 9.
¹² ch. 20. 3.
¹³ 1 Kin. 12. 24.
¹⁴ ch. 33. 3.
¹⁵ 5. & 34. 9.
¹⁶ Deut. 31. 27.
¹⁷ 2 Chr. 30. 8.
¹⁸ Isai. 48. 4.
¹⁹ Acts 7. 51.
²⁰ Deut. 9. 14, 19.
²¹ ch. 22. 24.
²² Num. 14. 12.
²³ Ps. 74. 1, 2.
²⁴ & 106. 23.
²⁵ Num. 14. 13.
²⁶ Deut. 32. 27.
²⁷ ver. 14.
²⁸ Gen. 22. 16.
²⁹ Heb. 6. 13.
³⁰ Gen. 12. 7.
³¹ & reff.
³² Deut. 32. 26.
³³ 1 Chr. 21. 15.
³⁴ Ps. 106. 45.
³⁵ Jer. 18. 8.

5 thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made ¹proclamation, and 6 said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ²people sat down to eat and to drink, and rose 7 up to play. ¶ And the LORD said unto Moses, ³Go, get thee down; for thy people, which thou broughtest out of the land 8 of Egypt, ⁴have corrupted *themselves*: they have turned aside quickly out of the way which ⁵I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ⁶These be thy gods, O Israel, which 9 have brought thee up out of the land of Egypt. And the LORD said unto Moses, ⁷I have seen this people, and, behold, *it is a* 10 stiffnecked people: now therefore ⁸let me alone, that ⁹my wrath may wax hot against them, and that I may consume them: and 11 ¹⁰I will make of thee a great nation. ¶ And Moses besought ¹¹the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 ¹²Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce 13 wrath, and ¹³repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou ¹⁴swarest by thine own self, and saidst unto them, ¹⁴I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. 14 And the LORD ¹⁵repented of the evil which he thought to do unto

¹ Heb. *the face of the LORD*.

on the borders of the Land of Goshen, and they could not have been unacquainted with the more famous rites of Apis at Memphis. It is expressly said that they yielded to the idolatry of Egypt while they were in bondage (Josh. xxiv. 14; Ezek. xx. 8, xxiii. 3, 8); and this is in keeping with the earliest Jewish tradition (Philo). In the next verse, Aaron appears to speak of the calf as if it was a representative of Jehovah—"To-morrow is a feast to the LORD." The Israelites did not, it should be noted, worship a living Mnevis, or Apis, having a proper name, but only the golden type of the animal. The mystical notions connected with the ox by the Egyptian priests may have possessed their minds, and, when expressed in this modified and less gross manner, may have been applied to the LORD, Who had really delivered them out of the hand of the Egyptians. Their sin then lay, not in their adopting another god, but in their pretending to worship a visible symbol of Him Whom no symbol could represent. The close connection between the calves of Jeroboam and this calf is shewn by the repetition of the formula, "which brought thee up out of the land of Egypt" (1 Kings xii. 28).

These be thy gods] *This is thy god*. See v. 1 note.

7-35. The faithfulness of Moses in the office that had been entrusted to him was now to be put to the test. It was to be made manifest whether he loved his own glory better than he loved the brethren who were under his charge; whether he would prefer that he should himself become the founder of a "great nation," or that the LORD's promise should be fulfilled in the whole people of Israel. This may have been especially needful for Moses, in consequence of his natural disposition. See Num. xii. 3; and cp. iii. 11.—With this trial of Moses repeated in a very similar manner (Num. xiv. 11-23), may be compared the trial of Abraham (Gen. xxii.) and of our Saviour (Matt. iv. 8-10).

8. *These be thy gods...have brought*] *This is thy god, O Israel, who has brought—10. let me alone*] But Moses did not let the LORD alone; he wrestled, as Jacob had done, until, like Jacob, he obtained the blessing (Gen. xxxii. 24-29).

14. This states a fact which was not revealed to Moses till after his second intercession when he had come down from the mountain and witnessed the sin of the people (vr. 30-34). He was then assured that the LORD's love to His ancient people would prevail. God is said, in the language of Scripture, to "repent," when His forgiving

- 15 his people. ¶ And ²Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: ~~the tables were~~ written on both their sides; on the one side and
16 on the other *were* they written. And the ³tables *were* the work of God, and the writing *was* the writing of God, graven upon the
17 tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*
18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but*
19 *the noise of them that sing do I hear.* And it came to pass, as soon as he came nigh unto the camp, that ⁴he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables
20 out of his hands, and brake them beneath the mount. ⁵And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made
21 the children of Israel drink *of it*. ¶ And Moses said unto Aaron, ⁶What did this people unto thee, that thou hast brought so great
22 a sin upon them? And Aaron said, Let not the anger of my lord wax hot: ⁷thou knowest the people, that they *are set* on
23 mischief. For they said unto me, ⁸Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out
24 of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and there
25 *came out* this calf. ¶ And when Moses saw that the people *were* ⁹naked; (for Aaron ¹⁰had made them naked unto *their*
26 shame among ¹¹their enemies:) then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *Let him come*

² Deut. 9. 15.

³ ch. 31. 18.

⁴ Deut. 9.

16, 17.

⁵ Deut. 9. 21.

⁶ Gen. 20. 9, & 26. 10.

⁷ ch. 14. 11.

& 15. 24.

& 16. 2, 20,

28.

& 17. 2, 4.

⁸ ver. 1.

⁹ ver. 4.

¹⁰ ch. 33. 4, 5,

¹¹ 2 Chr. 28.

19.

¹ Heb. *weakness*.

² Heb. *those that rose up against them*.

love is seen by man to blot out the letter of His judgments against sin (2 Sam. xxiv. 16; Joel ii. 13; Jonah iii. 10, &c.); or when the sin of man seems to human sight to have disappointed the purposes of grace (Gen. vi. 6; 1 Sam. xv. 35, &c.). The awakened conscience is said to "repent," when, having felt its sin, it feels also the divine forgiveness: it is at this crisis that God, according to the language of Scripture, repents towards the sinner. Thus the repentance of God made known in and through the One true Mediator reciprocates the repentance of the returning sinner, and reveals to him atonement.

17, 18. Moses does not tell Joshua of the divine communication that had been made to him respecting the apostasy of the people, but only corrects his impression by calling his attention to the kind of noise which they are making.

19. Though Moses had been prepared by the revelation on the Mount, his righteous indignation was stirred up beyond control when the abomination was before his eyes.

20. See Deut. ix. 21. What is related in this verse must have occupied some time and may have followed the rebuke of Aaron. The act was of course symbolical. The idol was brought to nothing and the people were made to swallow their own

sin (cp. Mic. vii. 13, 14).

22. Aaron's reference to the character of the people, and his manner of stating what he had done (v. 24), are very characteristic of the deprecating language of a weak mind.

23. *make us gods*] **Make us a god.**

25. *naked*] Rather *unruly*, or *licentious*.

shame among their enemies] Cp. Ps. xlv.

13; lxxix. 4; Deut. xxviii. 37.

26-29. The tribe of Levi, Moses' own Tribe, now distinguished itself by immediately returning to its allegiance and obeying the call to fight on the side of Jehovah. We need not doubt that the 3000 who were slain were those who persisted in resisting Moses. The spirit of the narrative forbids us to conceive that the act of the Levites was anything like an indiscriminate massacre. An amnesty had first been offered to all in the words, "Who is on the LORD's side?" Those who were forward to draw the sword were directed not to spare their closest relations or friends; but this must plainly have been with an understood qualification as regards the conduct of those who were to be slain. Had it not been so, they who were on the LORD's side would have had to destroy each other. We need not stumble at the bold, simple way in which the statement is made.

^a Num. 25. 5.

Deut. 33. 9.

^c Num. 25.

11, 12, 13.

Deut. 13. 6.

1 Sam. 15.

18, 22.

Prov. 21. 3.

Zech. 13. 3.

Matt. 10. 37.

^k 1 Sam. 12.

20, 23.

Luke 15. 18.

ⁱ 2 Sam. 16.

12.

Amos 5. 15.]

^m Num. 25.

13.

ⁿ Deut. 9. 18.

^o ch. 20. 23.

^p Ps. 69. 28.

^q Ps. 66. 8.

& 139. 16.

^r Lev. 23. 30.

Ezek. 18. 4.

^s ch. 33. 2.

Num. 20. 16.

^t Deut. 32.

35.

Amos 3. 14.

Rom. 2. 5.

^u 2 Sam. 12.

9.

Acts 7. 41.

^v ch. 32. 7.

^b Gen. 12. 7.

ch. 32. 13.

^c ch. 32. 34.

& 34. 11.

^d Deut. 7. 22.

Josh. 24. 11.

unto me. And all the sons of Levi gathered themselves together
27 unto him. And he said unto them, Thus saith the LORD God of
Israel, Put every man his sword by his side, ^{and} go in and out
from gate to gate throughout the camp, and ^hslay every man his
brother, and every man his companion, and every man his
28 neighbour. And the children of Levi did according to the word
of Moses: and there fell of the people that day about three
29 thousand men. ⁴¹For Moses had said, ²Consecrate yourselves to
day to the LORD, even every man upon his son, and upon his
brother; that he may bestow upon you a blessing this day.
30 ¶ And it came to pass on the morrow, that Moses said unto the
people, ^kYe have sinned a great sin: and now I will go up
unto the LORD; ^l peradventure I shall ^mmake an atonement
31 for your sin. And Moses ⁿreturned unto the LORD, and said,
Oh, this people have sinned a great sin, and have ^omade them
32 gods of gold. Yet now, if thou wilt forgive their sin—; and if
not, ^pblot me, I pray thee, ^qout of thy book which thou hast
33 written. And the LORD said unto Moses, ^rWhosoever hath sinned
34 against me, him will I blot out of my book. Therefore now
go, lead the people unto the ^splace of which I have spoken unto
thee: ^tbehold, mine Angel shall go before thee: nevertheless ^uin
35 the day when I visit I will visit their sin upon them. ¶ And
the LORD plagued the people, because ^vthey made the calf, which
Aaron made.

CHAP. 33. AND the LORD said unto Moses, Depart, ^{and} go up hence,
thou ^aand the people which thou hast brought up out of the land
of Egypt, unto the land which I swear unto Abraham, to Isaac,
2 and to Jacob, saying, ^bUnto thy seed will I give it: ^cand I will
send an angel before thee; ^dand I will drive out the Canaanite,

¹ Or, *And Moses said, Consecrate yourselves to-day to the LORD, because every*

man hath been against his son, and against his brother, &c.

² Heb. *Fill your hands.*

29. Consecrate yourselves to day to the LORD, &c.] The margin contains the literal rendering. Our version gives the most probable meaning of the Hebrew, and is supported by the best authority. The Levites were to prove themselves in a special way the servants of Jehovah, in anticipation of their formal consecration as ministers of the Sanctuary (cp. Deut. x. 8), by manifesting a self-sacrificing zeal in carrying out the divine command, even upon their nearest relatives.

31. returned unto the LORD] i.e. he again ascended the Mount.

gods of gold] a god of gold.

32. For a similar form of expression, in which the conclusion is left to be supplied by the mind of the reader, see Dan. iii. 15; Luke xiii. 9, xix. 42; John vi. 62; Rom. ix. 22.—For the same thought, see Rom. ix. 3. It is for such as Moses and St. Paul to realize, and to dare to utter, their readiness to be wholly sacrificed for the sake of those whom God has entrusted to their love. This expresses the perfected idea of the whole Burnt-offering.

thy book] The figure is taken from the enrolment of the names of citizens. This

is its first occurrence in the Scriptures. See marg. ref. and Isa. iv. 3; Dan. xii. 1; Luke x. 20; Phil. iv. 3; Rev. iii. 5, &c.

33, 34. Each offender was to suffer for his own sin. Cp. xx. 5; Ezek. xviii. 4, 20. Moses was not to be taken at his word. He was to fulfil his appointed mission of leading on the people towards the Land of Promise.

34. mine Angel shall go before thee] See marg. ref. and Gen. xii. 7.

in the day when I visit, &c.] Cp. Num. xiv. 22-24. But though the LORD chastised the individuals, He did not take His blessing from the nation.

XXXIII. 2, 3. See iii. 8.

for I will not go up in the midst of thee] The Covenant on which the original promise (xxiii. 20-23) was based had been broken by the people. Jehovah now therefore declared that though His Angel should go before Moses, He would withhold His own favouring Presence. The nation should be put on a level with other nations, to lose its character as the people in special covenant with Jehovah (see on v. 16). Thus were the people forcibly warned that His Presence could prove a blessing to them

- the Amorite, and the Hittite, and the Perizzite, the Hivite, and
 3 the Jebusite: ^cunto a land flowing with milk and honey: ^ffor
 I will not go up in the midst of thee; for thou art a ^gstiffnecked
 4 people: lest ^hI consume thee in the way. ¶ And when the
 people heard these evil tidings, ⁱthey mourned: ^kand no man
 5 did put on him his ornaments. For the LORD had said unto
 Moses, Say unto the children of Israel, ^l'Ye are a stiffnecked
 people: I will come up ^minto the midst of thee in a moment, and
 consume thee: therefore now put off thy ornaments from thee,
 6 that I may ⁿknow what to do unto thee. And the children of
 Israel stripped themselves of their ornaments by the mount Horeb.
 7 ¶ And Moses took the tabernacle, and pitched it without the
 camp, afar off from the camp, ^oand called it the Tabernacle of
 the congregation. And it came to pass, ^pthat every one which
 sought the LORD went out unto the tabernacle of the congrega-
 8 tion, which was without the camp. And it came to pass, when
 Moses went out unto the tabernacle, ^qthat all the people rose up,
 and stood every man ^rat his tent door, and looked after Moses,
 9 until he was gone into the tabernacle. ¶ And it came to pass, as
 Moses entered into the tabernacle, the cloudy pillar descended,
 and stood at the door of the tabernacle, and ^sthe LORD ^ttalked
 10 with Moses. And all the people saw the cloudy pillar stand at
 the tabernacle door: and all the people rose up and ^uworshipped,
 11 every man ^vin his tent door. And ^wthe LORD spake unto Moses
 face to face, as a man speaketh unto his friend. And he turned
 again into the camp: but ^xhis servant Joshua, the son of Nun,
 12 a young man, departed not out of the tabernacle. ¶ And Moses
 said unto the LORD, See, ^ythou sayest unto me, Bring up this
 people: and thou hast not let me know whom thou wilt send
 with me. Yet thou hast said, ^zI know thee by name, and thou
 13 hast also found grace in my sight. Now therefore, I pray thee,
^{aa}if I have found grace in thy sight, ^{ab}shew me now thy way, that
 I may know thee, that I may find grace in thy sight: and con-
 14 sider that this nation ^{ac}is ^{ad}thy people. And he said, ^{ae}My presence
 15 shall go with thee, and I will give thee ^{af}rest. And he said unto
 him, ^{ag}If thy presence go not with me, carry us not up hence.
 16 For wherein shall it be known here that I and thy people have

^a ch. 3. 8.
^f ver. 15, 17.
^g ch. 32. 9.
^h Deut. 9. 6.
ⁱ 13.
^k ch. 23. 21.
^l Num. 16.
^m 21, 45.
ⁿ Num. 14.
^o 1, 39.
^p 2 Sam. 19.
^q 24.
^r 1 Kin. 21. 27.
^s Isai. 32. 11.
^t ver. 3.
^u See Num.
^v 16. 45, 46.
^w Deut. 8. 2.
^x Ps. 139. 23.
^y ch. 29. 42.
^z 43.
^{aa} Deut. 4. 29.
^{ab} 2 Sam. 21. 1.
^{ac} Num. 16.
^{ad} 27.
^{ae} ch. 25. 22.
^{af} & 31. 18.
^{ag} Ps. 99. 7.
^{ah} ch. 4. 31.
^{ai} Gen. 32. 30.
^{aj} ch. 24. 13.
^{ak} ch. 32. 34.
^{al} ver. 17.
^{am} Gen. 18. 19.
^{an} John 10. 3.
^{ao} 2 Tim. 2. 19.
^{ap} ch. 34. 9.
^{aq} Ps. 25. 4.
^{ar} & 27. 11.
^{as} Deut. 9.
^{at} 26, 29.
^{au} Joel. 2. 17.
^{av} ch. 13. 21.
^{aw} Isai. 63. 9.
^{ax} Josh. 21. 44.
^{ay} Ps. 65. 11.
^{az} ver. 3.
^{ba} ch. 34. 9.

only on condition of their keeping their part of the covenant (v. 3). If they failed in this, His presence would be to them "a consuming fire" (Deut. iv. 24; cp. xxxii. 10).

5. *I will come up, &c.*] Better; If I were to go up for one moment in the midst of thee, I should consume thee.

that I may know, &c.] By that sign of their repentance Jehovah would decide in what way they were to be punished.

6. *by the mount Horeb*] From mount Horeb onwards. They ceased to wear their ornaments from the time they were at Mount Horeb.

7. *the tabernacle*] The Tent. The only word in the Old Testament which ought to be rendered *tabernacle* (*mishkān*) does not occur once in this narrative (xxvi. 1). What is here meant is a tent appointed for this temporary purpose by Moses, possibly that in which he was accustomed to dwell.

pitched it without the camp, afar off from the camp] That the people might feel that

they had forfeited the Divine presence (see xxv. 8). This tent was to be a place for meeting with Jehovah, like the Tabernacle which was about to be constructed.

The Tent of meeting (as it should be called, see xxvii. 21 note, and note at end of Chap. xl.) was placed "afar off from the camp," and the mediator and his faithful servant Joshua were alone admitted to it (v. 11).

10. *the tabernacle door*] The entrance of the Tent.

The people by their act of worship gave another proof of their penitence.

11. *face to face*] See v. 20 note.

13. *thy way*] He desires not to be left in uncertainty, but to be assured, by Jehovah's mode of proceeding, of the reality of the promises that had been made to him.

14. *rest*] This was the common expression for the possession of the promised Land. Deut. iii. 20; Josh. i. 13, 15; cp. Heb. iv. 8.

16. *thou goest with us*] It was this which alone distinguished (rather than "sepa-

/ Num. 14.
 14.
 * ch. 34. 10.
 Deut. 4. 7.
 2 Sam. 7. 23.
 1 Kin. 8. 53.
 * Gen. 10. 21.
 Jam. 5. 16.
 * ver. 12.
 * ver. 20.
 1 Tim. 6. 16.
 * ch. 34. 5.
 Jer. 31. 14.
 * Rom. 9.
 15, 16, 18.
 * Rom. 4.
 4, 16.
 * Gen. 32. 30.
 Deut. 5. 24.
 Rev. 1. 16.
 * Isai. 2. 21.
 * Ps. 91. 1, 4.
 * ver. 20.
 John 1. 18.
 * Deut. 10. 1.
 * Deut. 10. 2.

* ch. 19. 20.
 & 24. 12.
 * ch. 19. 12.

* ch. 33. 19.
 Num. 14. 17.
 / Num. 14.
 18.
 2 Chr. 30. 9.
 Neh. 9. 17.
 J's. 80. 15.
 & 103. 8.

found grace in thy sight? / *Is it not in that thou goest with us?*
 So shall we be separated, I and thy people, from all the people
 17 that are upon the face of the earth. ¶ And the LORD said unto
 Moses, ^aI will do this thing also that thou hast spoken: for
^athou hast found grace in my sight, and I know thee by name.
 18, 19. And he said, I beseech thee, shew me ^athy glory. And he said,
^aI will make all my goodness pass before thee, and I will pro-
 claim the name of the LORD before thee; ^mand will be ^agracious
 to whom I will be gracious, and will shew mercy on whom I
 20 will shew mercy. And he said, Thou canst not see my face:
 21 for ^athere shall no man see me, and live. And the LORD said,
 Behold, *there is* a place by me, and thou shalt stand upon a rock:
 22 and it shall come to pass, while my glory passeth by, that I will
 put thee ^vin a cleft of the rock, and will ^ccover thee with my
 23 hand while I pass by: and I will take away mine hand, and thou
 shalt see my back parts: but my face shall ⁿnot be seen.

CHAP. 34. AND the LORD said unto Moses, ^aHew thee two tables
 of stone like unto the first: ^band I will write upon *these* tables
 the words that were in the first tables, which thou brakest.
 2 And be ready in the morning, and come up in the morning upon
 mount Sinai, and present thyself there to me ^cin the top of the
 3 mount. And no man shall ^dcome up with thee, neither let any
 man be seen throughout all the mount; neither let the flocks
 4 nor herds feed before that mount. ¶ And he hewed two tables
 of stone like unto the first; and Moses rose up early in the
 morning, and went up unto mount Sinai, as the LORD had com-
 5 manded him, and took in his hand the two tables of stone. And
 the LORD descended in the cloud, and stood with him there, and
 6 ^eproclaimed the name of the LORD. And the LORD passed by
 before him, and proclaimed, The LORD, The LORD / God, merciful

rated") them from other nations, and which
 alone would render the Land of Promise a
 home to be desired. Cp. 2 Sam. vii. 23.

17. Cp. v. 13. His petition for the na-
 tion, and his own claims as a mediator, are
 now granted to the full.

18. *shew me thy glory*] The faithful ser-
 vant of Jehovah, now assured by the suc-
 cess of his mediation, yearns, with the
 proper tendency of a devout spirit, for a
 more intimate communion with his Divine
 Master than he had yet enjoyed. He seeks
 for something surpassing all former revela-
 tions.

19. 20. But his request could not be
 granted in accordance with the conditions
 of human existence. The glory of the Al-
 mighty in its fulness is not to be revealed to
 the eye of man. Cp. Judg. vi. 22; Isai.
 vi. 5. A further revelation of the Divine
 goodness was however possible (see vv. 6, 7).

It was vouchsafed to St. Paul, as it had
 been to Moses, to have special "visions and
 revelations of the Lord" (2 Cor. xii. 1-4).
 But he had, also like Moses, to find the
 narrow reach of the intellect of man in the
 region of Godhead (1 Tim. vi. 16). How-
 ever intimate may be our communion with
 the Holy One, we are still, as long as we
 are in the flesh, "to see through a glass
 darkly," waiting for the time when we shall

see, with no figure of speech, "face to face"
 (1 Cor. xiii. 12). Then we know "that we
 shall be like Him, for we shall see Him as
 He is" (1 John iii. 2).

19. *will be gracious, &c.*] Jehovah de-
 clares His own will to be the ground of the
 grace which He is going to shew the nation.
 St. Paul applies these words to the election
 of Jacob in order to overthrow the self-
 righteous boasting of the Jews (Rom. ix. 15).

20. Such passages as this, being clearly
 in accordance with what we know of the
 relation of spiritual existence to the human
 senses, shew how we are to interpret the
 expressions "face to face" (v. 11; Deut.
 xxxiv. 10), "mouth to mouth" (Num. xii.
 8), and others of the like kind. See xxiv.
 10; Isa. vi. 1; and cp. John xiv. 9.

XXXIV. 1. *Hew thee*] The former tables
 are called "the work of God;" cp. xxxii. 16.
the words] See v. 28.

6, 7. This was the second revelation of
 the name of the God of Israel to Moses.
 The first revelation was of Jehovah as the
 self-existent One, Who purposed to deliver
 His people with a mighty hand (iii. 14);
 this was of the same Jehovah as a loving
 Saviour Who was now forgiving their sins.
 The two ideas that mark these revelations
 are found combined, apart from their his-
 torical development, in the Second Com-

and gracious, longsuffering, and abundant in ^ggoodness and ⁷truth, ^hkeeping mercy for thousands, ^kforgiving iniquity and transgression and sin, and ^lthat will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth ⁸generation. And Moses made haste, and ^mbowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, ⁿlet my Lord, I pray thee, go among us; for ^oit is a stiffnecked people; and pardon our iniquity and our sin, and take us for ^pthine inheritance. ¶ And he said, Behold, ^qI make a covenant: before all thy people I will ^rdo marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it ^sis ^ta terrible thing that I will do with thee. ^uObserve thou that which I command thee this day: behold, ^vI drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ^wTake heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^xa snare in the midst of thee: but ye shall ^ydestroy their altars, break their ^zimages, and ^{aa}cut down their groves: for thou shalt worship ^{ab}no other god: for the LORD, whose ^{ac}name is Jealous, ^{ad}is a ^{ae}jealous God: ^{af}lest thou make a covenant with the inhabitants of the land, and they ^{ag}go a whoring after their gods, and do sacrifice unto their gods, and ^{ah}one ^{ai}call thee, and ^{aj}thou ^{ak}eat of his sacrifice; and thou take of ^{al}their daughters unto

¹ Heb. *statues*.

^g Rom. 2. 4.
^h Ps. 57. 10.
ⁱ ch. 20. 6.
^k Ps. 103. 3.
^l Dan. 9. 9.
^m Eph. 4. 32.
ⁿ 1 John 1. 9.
^o Josh. 24. 19.
^p Nah. 1. 3.
^q ch. 4. 31.
^r ch. 33. 15.
^s ch. 33. 3.
^t Deut. 32. 9.
^u Deut. 5. 2.
^v & 20. 12, 14.
^w Deut. 4. 32.
^x Ps. 77. 14.
^y Ps. 145. 6.
^z Isai. 64. 3.
^{aa} Deut. 5. 32.
^{ab} ch. 33. 2.
^{ac} Deut. 7. 2.
^{ad} ch. 23. 33.
^{ae} Judg. 2. 2.
^{af} Deut. 7. 5.
^{ag} ch. 20. 3, 5.
^{ah} So Isai. 9.
^{ai} & 57. 15.
^{aj} ch. 20. 5.
^{ak} ver. 12.
^{al} Judg. 2. 17.
^{am} Jer. 3. 9.
^{an} Ezek. 6. 9.
^{ao} 1 Cor. 10. 27.
^{ap} Ps. 106. 28.
^{aq} 1 Cor. 8. 4.
^{ar} Deut. 7. 3.
^{as} Ezra 9. 2.

mandment, where the Divine unity is shewn on its practical side, in its relation to human obligations (cp. v. 14; xx. 4). Both in the Commandment and in this passage, the Divine Love is associated with the Divine Justice; but in the former there is a transposition to serve the proper purpose of the Commandments, and the Justice stands before the Love. This is strictly the legal arrangement, brought out in the completed system of the ceremonial Law, in which the Sin-offering, in acknowledgment of the sentence of Justice against sin, was offered before the Burnt-offering and the Peace-offering. But in this place the truth appears in its essential order: the substitutionary

world" (Rev. xiii. 8) was made known to us in the flesh as both our Saviour and our Judge.

9. This yearning struggle after assurance is like the often-repeated utterance of the heart, when it receives a blessing beyond its hopes, "can this be real?"

10. *marvels*] Explained in the following verse. Cp. 2 Sam. vii. 23; Ps. lxxvii. 14.

12-27. The precepts contained in these verses are, for the most part, identical in substance with some of those which follow the Ten Commandments and are recorded in "the Book of the Covenant" (xx.-xxiii.; see xxiv. 7).

13. *cut down their groves*] This is the first

(see xxxii. 14 note). The visitation of God, whatever form it may wear, is in all ages the working out purposes of Love towards His children. The diverse aspects of the Divine nature, to separate which is the tendency of the unregenerate mind of man and of all heathenism, are united in perfect harmony in the Lord Jehovah, of Whom the saying is true in all its length and breadth, "God is love" (1 Joh. iv. 8). It was the sense of this, in the degree to which it was now revealed to him, that caused Moses to bow his head and worship (v. 8). But the perfect revelation of the harmony was reserved for the fulness of time when "the Lamb slain from the foundation of the

from that so rendered in Gen. xxi. 33. Our translators supposed that what the Law commands is the destruction of groves dedicated to the worship of false deities (Judg. vi. 25; 2 Kings xviii. 4); but inasmuch as the worship of *ashērāh* is found associated with that of Astarte, or *Ashtoreth* (Judg. ii. 13, x. 6; 1 S. vii. 4), it seems probable that while Astarte was the personal name of the goddess, the *ashērāh* was a symbol of her, probably in some one of her characters, wrought in wood in some conventional form.

15, 16. An expansion of v. 12. The unfaithfulness of the nation to its Covenant with Jehovah is here for the first time spoken of as a breach of the marriage

- * Num. 25.
 1, 2.
 1 Kin. 11. 4.
 ch. 32. 8.
 Lev. 19. 4.
 " ch. 12. 15.
 " ch. 13. 4.
 " ch. 13. 2.
 Ezek. 44. 30.
 Luke 2. 23.
 " ch. 13. 13.
 Num. 18. 15.
 " ch. 23. 15.
 Deut. 16. 16.
 1 Sam. 9. 7.
 " ch. 20. 9.
 " ch. 23. 10.
 Deut. 16. 10.
 " ch. 23. 14.
 Deut. 16. 16.
 " ch. 33. 2.
 Lev. 18. 24.
 Deut. 7. 1.
 " v. 78. 55.
 & 80. 8.
 " Deut. 12.
 20. & 19. 8.
 " See Gen.
 35. 5.
 2 Chr. 17. 10.
 Prov. 16. 7.
 Acts 18. 10.
 " ch. 23. 18.
 " ch. 12. 10.
 " ch. 23. 19.
 Deut. 26.
 2, 10.
 " ch. 23. 19.
 Deut. 14. 21.
 " ver. 10.
 Deut. 4. 13.
 & 31. 9.
 " ch. 24. 18.
 Deut. 9. 9.
 " ver. 1.
 ch. 31. 18.
 Deut. 4. 13.
 " ch. 32. 15.
 " 2 Cor. 3. 7.
 " ch. 24. 3.
- thy sons, and their daughters *go a whoring after their gods,
 17 and make thy sons go a whoring after their gods. ¶Thou shalt
 18 make thee no molten gods. ¶The feast of "unleavened bread
 shalt thou keep. Seven days thou shalt eat unleavened bread,
 as I commanded thee, in the time of the month Abib: for in the
 19 "month Abib thou camest out from Egypt. ¶All that openeth
 the matrix is mine; and every firstling among thy cattle, whether
 20 ox or sheep, that is male. But "the firstling of an ass thou
 shalt redeem with a "lamb: and if thou redeem him not, then
 shalt thou break his neck. All the firstborn of thy sons thou
 21 shalt redeem. And none shall appear before me "empty. ¶"Six
 days thou shalt work, but on the seventh day thou shalt rest:
 22 in earing time and in harvest thou shalt rest. ¶"And thou shalt
 observe the feast of weeks, of the firstfruits of wheat harvest,
 23 and the feast of ingathering at the "year's end. "Thrice
 in the year shall all your menchildren appear before the Lord God,
 24 the God of Israel. For I will "cast out the nations before thee,
 and "enlarge thy borders: "neither shall any man desire thy
 land, when thou shalt go up to appear before the LORD thy God
 25 thrice in the year. ¶"Thou shalt not offer the blood of my
 sacrifice with leaven; "neither shall the sacrifice of the feast of
 26 the passover be left unto the morning. ¶"The first of the first-
 fruits of thy land thou shalt bring unto the house of the LORD
 thy God. ¶"Thou shalt not seethe a kid in his mother's milk.
 27 ¶And the LORD said unto Moses, Write thou "these words:
 for after the tenor of those words I have made a covenant with
 28 thee and with Israel. "And he was there with the LORD forty
 days and forty nights; he did neither eat bread, nor drink water.
 And "he wrote upon the tables the words of the covenant, the
 29 ten "commandments. ¶And it came to pass, when Moses came
 down from mount Sinai with the "two tables of testimony in
 Moses' hand, when he came down from the mount, that Moses
 wist not that "the skin of his face shone while he talked with
 30 him. And when Aaron and all the children of Israel saw Moses,
 behold, the skin of his face shone; and they were afraid to come
 31 nigh him. And Moses called unto them; and Aaron and all the
 rulers of the congregation returned unto him: and Moses talked
 32 with them. And afterward all the children of Israel came nigh:
 "and he gave them in commandment all that the LORD had

1 Or, kid.

2 Heb. revolution of the year.

3 Heb. words.

bond. The metaphor is, in any case, a natural one, but it seems to gain point, if we suppose it to convey an allusion to the abominations connected with heathen worship, such as are spoken of in Num. xxv. 1-3.

21. See xx. 9, xxiii. 12. There is here added to the Commandment a particular caution respecting those times of year when the land calls for most labour.—The old verb to *ear* (i.e. to plough) is genuine English.

24. neither shall any man desire &c.] Intended to encourage such as might fear the consequences of obeying the Divine Law in attending to their religious duties. Cp. Prov. xvi. 7.

28. he wrote] i.e. Jehovah wrote (v. 1).

29. the two tables of testimony] Cp. xxxi. 18.

the skin of his face shone] Cp. Matt. xvii. 2. The brightness of the Eternal Glory, though Moses had witnessed it only in a modified manner (xxxiii. 22, 23), was so reflected in his face, that Aaron and the people were stricken with awe, and feared to approach him until he gave them words of encouragement.

The word translated *shine* is closely connected with a word translated *horn*; and hence the Latin version and others have rendered the verb to be *horned*. From this rendering of the word has arisen the popular representation of Moses with horns on his forehead; e.g. in Michael Angelo's statue at Rome.

33 spoken with him in mount Sinai. And *till* Moses had done 34 speaking with them, he put ^aa vail on his face. But ¹when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto 35 the children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again until he went in to speak with him.

CHAP. 35. AND Moses gathered all the congregation of the children of Israel together, and said unto them, "These *are* the words which the LORD hath commanded, that *ye* should do them. 2 ^bSix days shall work be done, but on the seventh day there shall be to you ¹an holy day, a sabbath of rest to the LORD: who- 3 soever doeth work therein shall be put to death. ^cYe shall kindle no fire throughout your habitations upon the sabbath day. 4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, "This *is* the thing which the LORD commanded, 5 saying, Take ye from among you an offering unto the LORD: ^eWhosoever *is* of a willing heart, let him bring it, an offering of 6 the LORD; gold, and silver, and brass, and blue, and purple, 7 and scarlet, and fine linen, and goats' *hair*, and rams' skins 8 dyed red, and badgers' skins, and shittim wood, and oil for the light, ^fand spices for anointing oil, and for the sweet incense, 9 and onyx stones, and stones to be set for the ephod, and for the 10 breastplate. And ^gevery wise hearted among you shall come, 11 and make all that the LORD hath commanded; ^hthe tabernacle, his tent, and his covering, his taches, and his boards, his bars, 12 his pillars, and his sockets, ⁱthe ark, and the staves thereof, *with* 13 the mercy seat, and the vail of the covering, the ^ktable, and 14 his staves, and all his vessels, ^land the shewbread, ^mthe candlestick also for the light, and his furniture, and his lamps, with 15 the oil for the light, ⁿand the incense altar, and his staves, ^oand the anointing oil, and ^pthe sweet incense, and the hanging 16 for the door at the entering in of the tabernacle, ^qthe altar of burnt offering, with his brasen grate, his staves, and all his 17 vessels, the laver and his foot, ^rthe hangings of the court, his pillars, and their sockets, and the hanging for the door of the 18 court, the pins of the tabernacle, and the pins of the court and

^k 2 Cor. 3. 13.
^l 2 Cor. 3. 16.

^a ch. 34. 32.

^b ch. 20. 9.
& 31. 14, 15.
Lev. 23. 3.
Num. 15.
32, &c.
Deut. 5. 12.
Luke 13. 14.
^c ch. 16. 23.
^d ch. 25. 1, 2.

^e ch. 25. 2.

^f ch. 25. 6.

^g ch. 31. 6.

^h ch. 26. 1,
2, &c.

ⁱ ch. 25. 10,

&c.

^k ch. 25. 23.

^l ch. 25. 30.

Lev. 24. 5, 6.

^m ch. 25. 31,

&c.

ⁿ ch. 30. 1.

^o ch. 30. 23.

^p ch. 30. 34.

^q ch. 27. 1.

^r ch. 27. 9.

¹ Heb. holiness.

33-35. St. Paul refers to this passage as shewing forth the glory of the Law, though it was but a "ministration of condemnation," and was to be done away, in order to enhance the ministration revealed by ^r lievers, and is to last for ever (2 Cor. iii. 7-15).

33. When rather than *till* should be supplied. Moses did not wear the vail when he was speaking to the people, but when he was silent. See *v.* 35.

34. *Moses went in*] i.e. to the Tent of meeting.

XXXV. The narrative of what relates to the construction of the Sanctuary is now resumed from xxxi. 18.

2. See xxxi. 12.

3. This prohibition is here first distinctly expressed, but it is implied *xvi.* 23.

11. See *xxvi.* 1-37. It has been already observed (*xxv.* 10) that in the instruc-

practical order of the work, as it is here arranged, the Tabernacle with its Tent and covering come first.

12. *the covering*] This is not the same as the *covering* of *v.* 11, which denotes the Covering of the Tent (see *xxvi.* 14); the word is used here for the entrance curtains (see *xxvi.* 36, *xxvii.* 16).

18. The word *tabernacle* (*mishkân*) is here used for the full name, *the Tabernacle of the Tent of meeting*. It denotes the entire structure.

- * ch. 31. 10.
 & 39. 1, 41.
 Num. 4. 5,
 6, &c.
- * ver. 5, 22,
 26, 29.
 ch. 25. 2.
 & 36. 2.
 1 Chr. 28.
 2, 9.
 & 29. 9.
 Ezra 7. 27.
 2 Cor. 8. 12.
 & 9. 7.
 * 1 Chr. 29.
 8.
- * ch. 28. 3.
 & 31. 6.
 & 36. 1.
 2 Kin. 23. 7.
 Prov. 31.
 19, 22, 24.
 * 1 Chr. 29.
 6.
 Ezra 2. 68.
 * ch. 30. 23.
 * ver. 21.
 1 Chr. 29. 9.
- * ch. 31. 2,
 &c.
- * ch. 31. 6.
 * ver. 31.
 ch. 31. 3, 6.
 1 Kin. 7. 14.
 2 Chr. 2. 14.
 Isai. 28. 26.
- 19 their cords, *the cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his
 20 sons, to minister in the priest's office. ¶ And all the congregation of the children of Israel departed from the presence of
 21 Moses. And they came, every one [†]whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
 22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an
 23 offering of gold unto the LORD. And [‡]every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought
 24 *them*. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.
 25 And all the women that were [‡]wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and
 26 of purple, and of scarlet, and of fine linen. And all the women
 27 whose heart stirred them up in wisdom spun goats' hair. And [‡]the rulers brought onyx stones, and stones to be set, for the
 28 ephod, and for the breastplate; and [‡]spice, and oil for the light,
 29 and for the anointing oil, and for the sweet incense. The children of Israel brought a [‡]willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be
 30 made by the hand of Moses. ¶ And Moses said unto the children of Israel, See, [‡]the LORD hath called by name Bezaleel the son
 31 of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in
 32 knowledge, and in all manner of workmanship; and to devise
 33 curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set *them*, and in carving of wood, to
 34 make any manner of cunning work. And he hath put in his heart that he may teach, *both* he, and [‡]Aholiab, the son of
 35 Ahisamach, of the tribe of Dan. Them hath he [‡]filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver,

19. the cloths of service to do service in the holy place] Rather;—the garments of office to do service in the Sanctuary, &c. See xxxi. 10.

22. bracelets] Rather, brooches, earrings] The Hebrew word signifies a ring, either for the nose (see Gen. xxiv. 22) or for the ear (xxxii. 2; Gen. xxxv. 4). That ear-rings, not nose-rings, are here meant is confirmed by what we know of early Hebrew and Egyptian customs.

rings] Signet rings. tablets] More probably, armlets. It is most likely that all the articles mentioned in this verse were of gold. The indulgence of private luxury was thus given up for the honour of the LORD. Cp. xxx. 18 note.

27. The precious stones (xxviii. 9) and spices were contributed by the rulers,

who were more wealthy than the other Israelites.

32-33. curious works, cunning work] Works of skill. Cp. xxx. 4.

35. the engraver] The artificer, lit. one who cuts: a general name for the workman, to which was added the name of the material in which he worked; thus the artificer in wood, or carpenter; the artificer in iron, or smith, &c. *Vr.* 32, 33 and xxxi. 4, 5 enumerate the branches of work committed to Bezaleel. What was under the charge of Aholiab is here for the first time clearly distinguished into the work of the skilled weaver, that of the embroiderer, and that of the weaver.

the cunning workman] The skilled weaver, literally, the reckoner. He might have been so called because he had nicely to count and

even of them that do any work, and of those that devise cunning work.

- CHAP. 36.** THEN wrought Bezaleel and Aholiab, and every ^awise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the ^bsanctuary, according to all that the LORD had commanded.
- 2 ¶ And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^cwhose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel ^dhad brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, ^e“The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much. ¶ ^fAnd every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. And he coupled the five curtains one unto another: 11 and the *other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. ^gFifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the 13 loops held one *curtain* to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: 14 so it became one tabernacle. ¶ ^hAnd he made curtains of goats’ *hair* for the tent over the tabernacle: eleven curtains he made 15 them. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* all of one size. And he coupled five curtains by themselves, and 17 six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. 18 And he made fifty taches of brass to couple the tent together, 19 that it might be one. ¶ ⁱAnd he made a covering for the tent of rams’ skins dyed red, and a covering of badgers’ skins above

^a ch. 28. 3.
^b 31. 6.
& 35. 10, 35.

^b ch. 25. 8.

^c ch. 35. 21,
26.
^d 1 Chr. 29. 5.
^e ch. 35. 27.

^e 2 Cor. 8.
2, 3.

^f ch. 20. 1.

^g ch. 26. 5.

^h ch. 26. 7.

ⁱ ch. 26. 14.

calculate the threads in weaving figures after the manner of tapestry or carpet. His work was chiefly used in the curtains and veil of the Tabernacle, in the Ephod and the Breastplate (xxvi. 1, 31, xxviii. 6, 15, &c.).

the embroiderer] He worked with a needle, either shaping his design in stitches of coloured thread, or in pieces of coloured cloth sewn upon the groundwork. His work was employed in the **entrance curtains** of the Tent and the court, and in the girdle of

the High-priest (xxvi. 36, xxvii. 16, xxviii. 39). *the weaver*] He appears to have worked in the loom in the ordinary way with materials of only a single colour. The tissues made by him were used for the Robe of the Ephod and its binding, and for the coats of the priests (xxviii. 32, xxxix. 22, 27).

These three classes of workers were men, while the spinners and dyers were women (v. 25).

XXXVI. See notes to ch. xxvi.

- * ch. 26. 15. 20 *that*. ¶ And he made boards for the tabernacle of shittim wood, 21 standing up. The length of a board was ten cubits, and the 22 breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make 23 for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward; 24 and forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two 25 sockets under another board for his two tenons. And for the other side of the tabernacle, *which is toward the north corner*, 26 he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. 27 And for the sides of the tabernacle westward he made six 28 boards. And two boards made he for the corners of the tabernacle in the two sides. And they were ¹coupled beneath, and coupled together at the head thereof, to one ring: thus he did 30 to both of them in both the corners. And there were eight boards; and their sockets were sixteen sockets of silver, ²under 1 ch. 26. 26. 31 every board two sockets. ¶ And he made ¹bars of shittim wood; 32 five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. 33 And he made the middle bar to shoot through the boards from 34 the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and over- 35 laid the bars with gold. ¶ And he made ^ma vail of blue, and 36 purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of 37 gold; and he cast for them four sockets of silver. ¶ And he made an ⁿhanging for the tabernacle door of blue, and purple, 38 and scarlet, and fine twined linen, ³of needlework; and the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.
- ^a ch. 25. 10. **CHAP. 37.** AND Bezaleel made ^athe ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the 2 breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a 3 crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon 4 the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. 5 And he put the staves into the rings by the sides of the ark, to 6 bear the ark. ¶ And he made the ^bmercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half 7 the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the 8 mercy seat; one cherub ⁴on the end on this side, and another cherub ⁵on the other end on that side: out of the mercy seat 9 made he the cherubims on the two ends thereof. And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, with their faces one to another; *even* 10 to the mercy seatward were the faces of the cherubims. ¶ And
- ^b ch. 25. 17.

¹ Heb. twinned.² Heb. two sockets, two sockets under one board.³ Heb. the work of a needle-worker, or, embroiderer.⁴ Or, out of, &c.⁵ Or, out of, &c.

he made ^cthe table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border *were* the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers ¹ to cover withal, of pure gold. ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, *were* of the same: and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches *were* of the same: all of it *was* one beaten work of pure gold. And he made his seven lumps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof. ¶ And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; it *was* foursquare; and two cubits *was* the height of it; the horns thereof *were* of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves of shittim wood, and overlaid them with gold. ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

^c ch. 25. 23.

^d ch. 25. 20-

^e ch. 25. 31.

^f ch. 30. 1.

^g ch. 30. 23, 34.

CHAP. 38. AND ^ahe made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; it *was* foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof *were* of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a brasen grate of network under the compass thereof of beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves. And he made the staves of shittim wood, and overlaid them with brass.

^a ch. 27. 1.

¹ Or, to pour out withal.

- 7 And he put the staves into the rings on the sides of the altar, to
 8 bear it withal; he made the altar hollow with boards. ¶ And he
 9 made ^bthe laver of brass, and the foot of it of brass, of the ¹look-
 ing-glasses of the women ²assembling, which assembled at the
 9 door of the tabernacle of the congregation. ¶ And he made ^cthe
 court: on the south side southward the hangings of the court
 10 were of fine twined linen, an hundred cubits: their pillars were
 twenty, and their brassen sockets twenty; the hooks of the pillars
 11 and their fillets were of silver. And for the north side the hang-
 ings were an hundred cubits, their pillars were twenty, and their
 sockets of brass twenty; the hooks of the pillars and their fillets
 12 of silver. And for the west side were hangings of fifty cubits,
 their pillars ten, and their sockets ten; the hooks of the pillars
 13 and their fillets of silver. And for the east side eastward fifty
 14 cubits. The hangings of the one side of the gate were fifteen
 15 cubits; their pillars three, and their sockets three. And for the
 other side of the court gate, on this hand and that hand, were
 hangings of fifteen cubits; their pillars three, and their sockets
 16 three. All the hangings of the court round about were of fine
 17 twined linen. And the sockets for the pillars were of brass; the
 hooks of the pillars and their fillets of silver; and the overlaying
 of their chapiters of silver; and all the pillars of the court were
 18 filleted with silver. And the hanging for the gate of the court
 was needlework, of blue, and purple, and scarlet, and fine twined
 linen: and twenty cubits was the length, and the height in the
 breadth was five cubits, answerable to the hangings of the court.
 19 And their pillars were four, and their sockets of brass four; their
 hooks of silver, and the overlaying of their chapiters and their
 20 fillets of silver. And all the ^dpins of the tabernacle, and of the
 21 court round about, were of brass. ¶ This is the sum of the
 tabernacle, even of ^ethe tabernacle of testimony, as it was counted,
 according to the commandment of Moses, for the service of the
 22 Levites, ^fby the hand of Ithamar, son to Aaron the priest. And
^gBezaleel the son of Uri, the son of Hur, of the tribe of Judah,
 23 made all that the LORD commanded Moses. And with him was
 Aholiab, son of Ahisamach, of the tribe of Dan, an engraver,
 and a cunning workman, and an embroiderer in blue, and in
 24 purple; and in scarlet, and fine linen. ¶ All the gold that was
 occupied for the work in all the work of the holy place, even the
 gold of the offering, was twenty and nine talents, and seven
 hundred and thirty shekels, after ^hthe shekel of the sanctuary.

¹ Or, brassen glasses.

² Heb. assembling by troops, as 1 Sam. 2. 22.

8. See marg. ref. The women who assembled at the entrance of the Tent of meeting were most probably devout women who loved the public service of religion. The giving up their mirrors for the use of the Sanctuary was a fit sacrifice for such women to make (cp. xxxv. 22 note).

21. This is the sum, &c.] "This is the reckoning of the Tabernacle, the Tabernacle of the Testimony as it was reckoned up according to the commandment of Moses, by the service of the Levites, by the hand of Ithamar," &c. The weight of the metals was taken by the Levites, under the direction of Ithamar. The Tabernacle is called the Tabernacle of the Testimony, or the depository of the Testimony, i.e. the tables

of the Law (xxv. 16).

23. See xxxv. 35 note.

24. of the holy place] Rather, of the Sanctuary. The gold was employed not only in the Holy Place, but in the Most Holy Place and in the entrance to the Tent (xxxvi. 38). the gold of the offering] The gold of the wave offering.

talents...the shekel of the sanctuary] The Shekel was the common standard of weight and value with the Hebrews; and is probably to be estimated at 220 English grains (just over half an ounce avoirdupois) and its value in silver as 2s. 7d.—The Shekel of the Sanctuary (or, the Holy Shekel) would seem to denote no more than an exact Shekel, "after the king's weight" (2 S. xiv. 26),

25 ¶ And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: 26 ^a a bekah for ¹ every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ² six hundred thousand and 27 three thousand and five hundred and fifty men. And of the hundred talents of silver were cast ¹ the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred 28 talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and 29 overlaid their chapters, and filleted them. ¶ And the brass of the offering was seventy talents, and two thousand and four 30 hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brassen altar, 31 and the brassen grate for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the court round about, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. 39. AND of the blue, and purple, and scarlet, they made ^b cloths of service, to do service in the holy place, and made the holy garments for Aaron; ^c as the LORD commanded Moses. 2 ^d And he made the ephod of gold, blue, and purple, and scarlet, 3 and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning 4 work. They made shoulderpieces for it, to couple it together: 5 by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and

¹ ch. 30. 13, 15.

² Num. 1. 46.

¹ ch. 26. 10, 21, 25, 32.

^a ch. 35. 23.

^b ch. 31. 10.

^c & 35. 19.

^d ch. 28. 4.

^e ch. 28. 6.

¹ Heb. a poll.

“current money with the merchant” (Gen. xxiii. 16).

In the reign of Joash, a collection similar to that here mentioned, apparently at the same rate of capitation, was made for the repairs of the Temple (2 Chr. xxiv. 9). The tax of later times, called *didrachma* (Matt. xvii. 27), was not, like this and that of Joash, a collection for a special occasion, but a yearly tax, for the support of the Temple, of a whole shekel.—See also xxx. 13.

The Talent contained 3000 shekels, as may be gathered from *rr.* 25, 26. According to the computation here adopted, the Hebrew Talent was 94½ lbs. avoirdupois. The Greek (*Eginetan*) Talent, from which the LXX. and most succeeding versions have taken the name *talent*, was 82½ lbs. The original Hebrew word *kikkār* would denote a circular mass, and nearly the same word, *kerker*, was in use amongst the Egyptians for a mass of metal cast in the form of a massive ring with its weight stamped upon it.

26. *a bekah*] Literally, *a half*: the words “half a shekel,” &c. appear to be inserted only for emphasis, to enforce the accuracy to be observed in the payment. See xxx. 13.

—Respecting the capitation and the numbering of the people, see xxx. 12.

27. *sockets*] *Bases*. See marg. ref.

28. The hooks, chapters, and fillets here spoken of belonged to the pillars of the Court. See xxvii. 10, 17.

24-29. According to the estimate of the shekel that has here been adopted, the weight of the metals mentioned in this chapter would be nearly as follows, in avoirdupois weight:—

Gold, 1 ton 4 cwt. 2 qrs. 13 lbs.

Silver 4 tons 4 cwt. 2 qrs. 20 lbs.

Bronze, 2 tons 19 cwt. 2 qrs. 11 lbs.

The value of the gold, if pure, in our money would be 175,075*l.* 13*s.*, and of the silver 38,034*l.* 15*s.* 10*d.* These quantities of the precious metals come quite within the limits of probability, if we consider the condition of the Israelites when they left Egypt (see xxv. 3 note), and the object for which the collection was made. Many have remarked that the quantities collected for the Tabernacle are insignificant when compared with the hoards of gold and silver collected in the East in recent, as well as in ancient, times.

XXXIX. See notes to ch. xxviii.

e ch. 28. 9.

6 fine twined linen; as the LORD commanded Moses. ¶^e And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

f ch. 28. 12.

7 And he put them on the shoulders of the ephod, *that they should be stones for a* ^f memorial to the children of Israel; as the LORD

v ch. 28. 15.

8 commanded Moses. ¶^v And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and 9 scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span

h ch. 28. 17, &c.

10 the breadth thereof, *being* doubled. ^h And they set in it four rows of stones: *the first row was* a ^h sardius, a topaz, and a car-

11 buncle: *this was* the first row. And the second row, an emerald,

12 a sapphire, and a diamond. And the third row, a ligure, an

13 agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of 16 wreathen work of pure gold. And they made two ouches of

gold, and two gold rings; and put the two rings in the two ends

17 of the breastplate. And they put the two wreathen chains of

18 gold in the two rings on the ends of the breastplate. And the

two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before

19 it. And they made two rings of gold, and put *them* on the two

ends of the breastplate, upon the border of it, which *was* on the

20 side of the ephod inward. And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward

the forepart of it, over against the *other* coupling thereof, above

21 the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that

the breastplate might not be loosed from the ephod; as the LORD

i ch. 28. 31.

22 commanded Moses. ¶ⁱ And he made the robe of the ephod of 23 woven work, all of blue. And *there was* an hole in the midst of

the robe, as the hole of an habergeon, *with* a band round about 24 the hole, that it should not rend. And they made upon the

hems of the robe pomegranates of blue, and purple, and scarlet,

k ch. 28. 33.

25 *and* twined linen. And they made ^k bells of pure gold, and put

the bells between the pomegranates upon the hem of the robe, 26 round about between the pomegranates; a bell and a pome-

granate, a bell and a pomegranate, round about the hem of the 27 robe to minister in; as the LORD commanded Moses. ¶ⁱ And

l ch. 28. 39, 40.

they made coats of fine linen of woven work for Aaron, and 28 for his sons, ^m and a mitre of fine linen, and goodly bonnets of

n ch. 28. 4, 30.

29 fine linen, and ⁿ linen breeches of fine twined linen, ^o and a

Ezek. 44. 18.

girdle of fine twined linen, and blue, and purple, and scarlet, 30 of needlework; as the LORD commanded Moses. ¶^p And they

o ch. 28. 42.

p ch. 28. 30.

q ch. 28. 36, 37.

made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO 31 THE LORD. And they tied unto it a lace of blue, to fasten it

on high upon the mitre; as the LORD commanded Moses. 32 ¶ Thus was all the work of the tabernacle of the tent of the con-

r ver. 42, 43. ch. 25. 40.

gregation finished: and the children of Israel did ^r according to

33 all that the LORD commanded Moses, so did they. ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy seat, the table, and all the vessels thereof, and the shewbread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and ¹the sweet incense, and the hanging for the tabernacle door, the brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel ^rmade all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses ^sblessed them. ^r ch. 35. 10.

CHAP. 40. AND the LORD spake unto Moses, saying, On the first day of the ^afirst month shalt thou set up ^bthe tabernacle of the tent of the congregation. And ^cthou shalt put therein the ark of the testimony, and cover the ark with the vail. And ^dthou shalt bring in the table, and ^eset in order ²the things that are to be set in order upon it; ^fand thou shalt bring in the candlestick, and light the lamps thereof. ²And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And ⁴thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and ⁵anoint the tabernacle, and all that ^{is} therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and ⁶it shall be an altar ³most holy. And thou shalt anoint the laver and his foot, and sanctify it. ⁴And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, ⁷and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt

^a Lev. 9. 22, 23.
^b Num. 6. 23.
^c Josh. 22. 6.
^d 2 Sam. 6. 18.
^e 1 Kin. 8. 14.
^f 2 Chr. 30. 27.
¹ ch. 12. 2.
² ch. 13. 4.
³ ver. 17.
⁴ ch. 26. 1, 30.
⁵ ver. 21.
⁶ ch. 26. 33.
⁷ Num. 4. 5.
⁸ ver. 22.
⁹ ch. 26. 35.
¹⁰ ver. 23.
¹¹ ch. 25. 30.
¹² Lev. 24. 5, 6.
¹³ ver. 24, 25.
¹⁴ ver. 26.
¹⁵ ver. 30.
¹⁶ ch. 30. 18.
¹⁷ ch. 30. 26.
¹⁸ ch. 20. 36, 37.

¹⁹ Lev. 8. 1—13.

²⁰ ch. 28. 41.

¹ Heb. the incense of sweet spices.

² Heb. the order thereof.

³ Heb. holiness of holiness.

XL. 2. See v. 17.
4. The directions given in Lev. xxiv. 5-9 are here presupposed, and must have been issued before this chapter was written.

9-10. *most holy*] In v. 9 the Tabernacle and its utensils are said to be rendered *holy* by the anointing; the Altar and its utensils are in v. 10 said to be *most holy*. The differ-

ence does not express a higher degree of holiness: it is only used as a caution. The position of the Altar exposed it to the chance of being touched by the people when they assembled in the Court, while they were not permitted to enter the Tabernacle. The Tabernacle itself, with all that belonged to it, is called *most holy* in xxx. 29.

- anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ^aan everlasting priesthood throughout their generations.
- ^a Num. 25. 13. 16 Thus did Moses: according to all that the LORD commanded
- ^a ver. 1. 17 him, so did he. ¶ And it came to pass in the first month in the second year, on the first day of the month, *that* the ^atabernacle
- Num. 7. 1. 18 was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the
- ^a ch. 25. 10. 19 bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent
- ^a ch. 26. 33, & 35. 12. 20 above upon it; as the LORD commanded Moses. And he took and put ^athe testimony into the ark, and set the staves on the
- ^a ch. 26. 35. 21 ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and ^aset up the vail of the covering, and covered the ark of the testimony; as the LORD commanded
- ^a ver. 4. 22 Moses. ^aAnd he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.
- ^a ch. 26. 35. 23 ^aAnd he set the bread in order upon it before the LORD; as the LORD had commanded Moses. ^aAnd he put the candlestick in the tent of the congregation, over against the table, on the side
- ^a ver. 4. 25 of the tabernacle southward. And ^ahe lighted the lamps before the LORD; as the LORD commanded Moses. ^aAnd he put the
- ^a ver. 5. 26 the LORD; as the LORD commanded Moses. ^aAnd he put the golden altar in the tent of the congregation before the vail: ^aand he burnt sweet incense thereon; as the LORD commanded Moses.
- ^a ver. 5. 28 ^aAnd he set up the hanging *at* the door of the tabernacle. ch. 26. 36. 29 ^aAnd he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and ^boffered upon it the burnt offering and the meat offering; as the LORD commanded
- ^a ver. 6. ^b ch. 20. 38, &c. 30 Moses. ^cAnd he set the laver between the tent of the congregation
- ^a ver. 7. ch. 30. 18. 31 and the altar, and put water there, to wash *withal*. And

17. *on the first day of the month*] That is, on the first of the month Nisan (xii. 2, xiii. 4), one year, wanting fourteen days, after the departure of the Israelites from Egypt. They had been nearly three months in reaching the foot of Mount Sinai (xix. 1); Moses had spent eighty days on the mountain (xxiv. 18, xxxiv. 28), and some time must be allowed for what is related in chap. xxiv., as well as for the interval between the two periods which Moses spent on the mountain (xxxiii. 1-23). The construction of the Tabernacle and its furniture would thus appear to have occupied something less than half a year.

19. The Tent-cloth was spread over the Tabernacle-cloth, and the covering of skins was put over the Tent-cloth. See xxvi. 1 note.

20. *the testimony*] i.e. the Tables of stone with the Ten Commandments engraved on them (xxv. 16, xxxi. 18). Nothing else is said to have been put into the Ark. These were found there by themselves in the time of Solomon (1 K. viii. 9; 2 Chr. v. 10). The Pot of Manna was "laid up before the testimony" (xvi. 34); Aaron's rod was also placed "before the testimony" (Num. xvii. 10); and the Book of the Law was put at "the side of the Ark" (Deut. xxxi. 26). The expression "before the testi-

mony" appears to mean the space immediately in front of the Ark. Most interpreters hold that the Pot of Manna and Aaron's rod were at first placed between the Ark and the Vail, and afterwards within the Ark (Heb. ix. 4). It is very probable that the pot and the rod had been put into the Ark before it was taken by the Philistines, but that they were not sent back with the Ark and the tables. 1 Sam. iv. 11, vi. 11.

23-29. Moses performed these priestly functions (xxviii. 1 note), before the holy things with which they were performed were anointed. The things had been made expressly for the service of Jehovah, by His command, and in this fact lay their essential sanctity, of which the anointing was only the seal and symbol. Aaron and his sons, on similar ground, having had the divine call, took part in the service of the Sanctuary as soon as the work was completed (v. 31). But Moses took part with them, and most likely took the lead, until they were consecrated and invested (Lev. viii.) and publicly set apart for the office.

26. *before the vail*] That is, opposite to the Ark, in the middle between the Table of Shewbread on the North and the Candlestick on the South.

Moses and Aaron and his sons washed their hands and their feet
 32 thereat: when they went into the tent of the congregation, and
 when they came near unto the altar, they washed; ^das the LORD
 33 commanded Moses. ^eAnd he reared up the court round about the
 tabernacle and the altar, and set up the hanging of the court
 34 gate. ^fSo Moses finished the work. ¶ ^gThen a cloud covered the
 tent of the congregation, and the glory of the LORD filled the
 35 tabernacle. And Moses ^hwas not able to enter into the tent of
 the congregation, because the cloud abode thereon, and the
 36 glory of the LORD filled the tabernacle. ⁱAnd when the cloud
 was taken up from over the tabernacle, the children of Israel
 37 ^jwent onward in all their journeys: but ^kif the cloud were not
 taken up, then they journeyed not till the day that it was taken
 38 up. For ^lthe cloud of the LORD ^mwas upon the tabernacle by
 day, and fire was on it by night, in the sight of all the house of
 Israel, throughout all their journeys.

^d ch. 30. 19,
 20.
^e ver. 8.
 ch. 27. 9, 16.
^f ch. 26. 43.
 Lev. 16. 2.
 Num. 9. 15.
^g 1 Kin. 8.
 10, 11.
^h 2 Chr. 5. 13.
 & 7. 2.
 Isai. 6. 4.
 Hag. 2. 7, 9.
 Rev. 15. 8.
ⁱ Lev. 16. 2.
^j 1 Kin. 8. 11.
^k 2 Chr. 5. 14.
^l Num. 9.
 17.
^m & 10. 11.
 Neh. 9. 19.
ⁿ Num. 9. 19
 —99

34, 35. On the distinction between the Tent as the outer shelter and the Tabernacle as the dwelling-place of Jehovah, which is very clear in these verses, see xxvi. 1 note. The glory appeared as a light within and as a cloud on the outside.

35. Cp. the entrance of the High-priest into the Holy of Holies on the Day of Atonement, Lev. xvi. 2, 13. For special appearances of this glory in the Tabernacle, see Num. xiv. 10, xvi. 19, 42.

The Tabernacle, after it had accompanied the Israelites in their wanderings in the Wilderness, was most probably first set up in the Holy Land at Gilgal (Josh. iv. 19, v. 10, ix. 6, x. 6, 43). But before the death of Joshua, it was erected at Shiloh (Josh. xviii. 1, xix. 51). Here it remained as the national Sanctuary throughout the time of the Judges (Josh. xviii. 8, xxi. 2, xxii. 19; Judg. xviii. 31, xxi. 19; 1 S. i. 3, iv. 3). But its external construction was at this time somewhat changed, and *doors*, strictly so called, had taken the place of the entrance curtain (1 S. iii. 15): hence it seems to have been sometimes called the *temple* (1 S. i. 9, iii. 3), the name by which the structure of Solomon was afterwards commonly known. After the time of Eli it was removed to Nob in the canton of Benjamin, not far from Jerusalem (1 S. xxi. 1-9). From thence, in

the time of David, it was removed to Gibeon (1 Chr. xvi. 39, xxi. 29; 2 Chr. i. 3; 1 K. iii. 4, ix. 2). It was brought from Gibeon to Jerusalem by Solomon (1 K. viii. 4). After this, it disappears from the narrative of Scripture. When the Temple of Solomon was built, "the Tabernacle of the Tent" had entirely performed its work; it had protected the Ark of the Covenant during the migrations of the people until they were settled in the Land, and the promise was fulfilled, that the Lord would choose out a place for Himself in which His name should be preserved and His service should be maintained (Deut. xii. 14, 21, xiv. 24).

In accordance with its dignity as the most sacred object in the Sanctuary, the original Ark of the Covenant constructed by Moses was preserved and transferred from the Tabernacle to the Temple. The Golden Altar, the Candlestick and the Shewbread table were renewed by Solomon. They were subsequently renewed by Zerubbabel, and lastly by the Maccabees (see xxv. 23.) But the Ark was preserved in the Temple until Jerusalem was taken by the forces of Nebuchadnezzar (2 Chr. xxxv. 3; Jer. iii. 16). It was never replaced in the Second Temple. According to a rabbinical tradition, its site was marked by a block of stone.



LEVITICUS.

INTRODUCTION.

1. LEVITICUS, that is, the Levitical Book, is the name by which this portion of the law of Moses has always been called by the Hellenistic Jews and the Christian Church.

Leviticus is closely connected with Exodus at its commencement, and with Numbers at its conclusion; but differs from those books in its general exclusion of historical narrative. The only historical portions are the accounts of the Consecration of the priests, with the deaths of Nadab and Abihu (chs. viii.—x.), and of the punishment of the blasphemer (xxiv. 10—23). A large portion of it is occupied with instructions for the service of the Sanctuary.

2. The authorship of Leviticus is ascribed in the main to Moses.

The book has no pretension to systematic arrangement as a whole, nor does it appear to have been originally written all at one time.¹ There are *præ*-Mosaic fragments, together with passages probably written by Moses on previous occasions and inserted in the places they now occupy when the Pentateuch was put together; insertions

also occur of a later date which were written, or sanctioned, by the Prophets and holy men who, after the Captivity, arranged and edited the Scriptures of the Old Testament.

3. The instructions respecting the offerings for the Altar contained in Leviticus were recorded with a view to the guidance of those who were practically conversant with the service of the Tabernacle. They do not furnish a methodical statement for the information of those who are strangers to the subject. A short sketch of the ritual of the Altar, may therefore well form part of an Introduction to the study of this Book.

The whole sacrificial system of the Hebrew Law was intended for a people already brought into covenant with the living God, and every sacrifice was assumed to have a vital connexion with the spirit of the worshipper. A Hebrew sacrifice, like a Christian Sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign;² and may have borne to each man a very different amount of meaning, according to the religious conditions of the mind. One may have come in devout obedience to the voice of the Law, with little more than

¹ The contents of Leviticus may be tabulated as follows:—(a) i-vii.; (b) viii.; (c) ix.; (d) x.; (e) xi.; (f) xii.; (g) xiii. xiv.; (h) xv.; (i) xvi.; (j) xvii.; (k) xviii. 1-18; (l) xviii. 19-30; (m) xix.; (n) xx.; (o) xxi.-xxii. 16; (p) xxii. 17-33; (q) xxiii.; (r) xxiv. 1-9; (s) xxiv. 10-23; (t) xxv.; (u) xxvi.; (v) xxvii.

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² Ps. xl. 6; 1. 8-14; Prov. xxi. 3; Is. i. 11-15; Jer. vii. 21-23; Hos. vi. 6; Mic. vi. 7, 8. Cp. 1 Sam. xv. 22; Matt. v. 23, 24.

a vague sense that his offering in some way expressed his own spiritual wants, and that the fact that he was permitted to offer it, was a sacramental pledge of God's good will and favour towards him. But to another, with clearer spiritual insight, the lessons conveyed in the symbols of the Altar must have all converged with more or less distinctness towards the Lamb slain from the foundation of the world,³ Who was to come in the fulness of times that He might fulfil all righteousness,⁴ and realize in the eyes of men the true Sin-offering, Burnt-offering, and Peace-offering.⁵

The general name for what was formally given up to the service of God was *korban*,⁶ which exactly answers to the English words, *offering* and *oblation*. Whatever offerings were brought to be sacrificed on the Altar, may be thus classed:—

- | | |
|--------------------|---------------------|
| 1 Burnt-offerings, | 1 Meat and Drink- |
| 2 Peace-offerings, | offerings for the |
| 3 Sin-offerings. | Altar in the |
| | Court. |
| | 2 Incense and Meat- |
| | offerings for the |
| | Holy Place with- |
| | in the Taberna- |
| | cle. |

The offerings for the Altar were (1) public,⁸ and (2) private sacrifices; the mode of conducting which was nearly the same. The

first three chapters of Leviticus relate entirely to private voluntary offerings.

The external distinction between the three classes of animal sacrifices may be thus broadly stated:—the Burnt-offering was wholly burnt upon the Altar; the Sin-offering was in part burnt on the Altar, and in part, either given to the priests or burnt outside the camp; and the Peace-offering was shared between the Altar, the priests and the sacrificer. This formal difference is immediately connected with the distinctive meaning of each kind of sacrifice. See pp. 229, 230.

Five animals are named in the Law as suitable for sacrifice, the ox, the sheep, the goat, the dove and the pigeon. It is worthy of notice that these were all offered by Abraham in the great sacrifice of the Covenant.⁹

Three conditions met in the sacrificial quadrupeds; (1) they were clean according to the Law; (2) they were commonly used as food; and, being domesticated, (3) they formed a part of the home wealth of the sacrificers.¹

Every animal offered in sacrifice was to be perfect, without spot or blemish;² and might vary in age between not less than a week and three years.³

The man who offered a private sacrifice led with his own hands the victim into the Court of the Sanctuary, and formally presented it to the priest in front of the Tabernacle.⁴ The sacrificer then

³ Rev. xiii. 8.

⁴ Matt. iii. 15.

⁵ 2 Cor. v. 21; Eph. v. 2; Eph. ii. 13, 14; 1 Cor. v. 7; Joh. vi. 54.

⁶ Cp. Mark vii. 11. See ii. 12; xxvii. 30; Num. xviii. 12, 26; Num. vii. 3; xxxi. 50.

⁷ Besides these three classes there were the peculiar offerings connected with the Paschal Lamb (Ex. xii. 3), the Scape goat (xvi. 10), and the Red Heifer (Num. xix. 2).

⁸ Ex. xxix. 38-44; Num. xxviii. xxix.

⁹ Gen. xv. 9.

¹ The absence of one or more of these conditions explains the exclusion of many animals, and (among vegetable offerings) of many natural productions.

² xxii. 18-25 and reff.

³ xxii. 27; Ex. xxii. 30; Gen. xv. 9.

⁴ See note on i. 3. Cp. i. 4; xvi. 21.

laid, or rather pressed, his hand upon its head, and according to Jewish traditions, always uttered a prayer or confession of some sort while his hand rested on the head of the victim, except in the case of Peace-offerings.

The regular place for slaughtering the animals for Burnt-offerings, Sin-offerings and Trespass-offerings, was the north side of the Altar.⁵ Tradition tells us that before the sacrificer laid his hand upon the head of the victim, it was bound by a cord to one of the rings fixed for the purpose on the north side of the Altar, and that at the very instant when the words of the prayer, or confession, were ended, the fatal stroke was given. The Peace-offerings and the Paschal lambs, might, it would seem, be slain in any part of the Court.⁶

The mode of killing appears not to have differed from that of slaughtering animals for food. The throat was cut while a priest or assistant held a bowl under the neck to receive the blood.⁷ The sacrificer, or his assistant, then flayed the victim and cut it into pieces,⁸ probably while the priest was engaged in disposing of the blood.

In sacrificing the Burnt-offerings, the Peace-offerings and the Trespass-offerings,⁹ the priests "sprinkled" or rather cast the blood about, so that the blood should be diffused over the sides of the Altar. In the Sin-offerings, the priest had to take some of the blood with his finger and put it upon the

horns of the Altar of Burnt-offering, and to pour out what remained at the bottom of the Altar, if the Sin-offering was for one of the common people, or for a ruler: if the Sin-offering was for the Congregation or for the High-priest, in addition to these two processes, the High-priest himself had to bring a portion of the blood into the Sanctuary, to sprinkle it with his finger seven times before the vail, and to put some of it upon the horns of the Altar of Incense.¹

The great Altar of the Temple was furnished with two holes at its south-west corner through which the blood ran into a drain which conveyed it to the Cedron. There was probably some arrangement of this kind for taking the blood away from the Altar in the Wilderness.

When the blood was disposed of, the skin removed, and the animal cut into pieces, the sacrificer, or his assistant, washed the entrails and feet. In the case of a Burnt-offering, all the pieces were then taken to the Altar and salted. The priest next piled the pieces on the Altar, the hind limbs being probably put at the base of the pile, then the entrails and other viscera with the fat, then the fore limbs, with the head at the top.

The parts burnt upon the Altar of the Peace-offering, the Sin-offering and the Trespass-offering, were the same in each case; and consisted of the fat, and the kidneys, and the caul above the liver.²

The parts of the victims which regularly fell to the priests were:—

Of the Burnt-offerings, only the hide, the whole of the flesh being consigned to the Altar: of the

⁵ i. 11; vi. 25; vii. 2.

⁶ Cp. i. 11 with iii. 2. See i. 5, &c. &c.; Ex. xxxvii. 1; Cp. 2 Chron. xxx. 17.

⁷ ix. 9, xvii. 3.

⁸ i. 5, 6, &c.

⁹ i. 5, 11; iii. 2, 8, 13; vii. 2.

¹ See notes to ch. iv.

² ix. 10. See note.

Peace-offerings, the breast and the right shoulder (or leg), which might be eaten by the priests and their families in any unpolluted place. The hide appears to have been retained by the sacrificer: of the Sin-offerings and the Trespass-offerings, the whole of the flesh (except the fat portions burnt on the Altar), and probably the hide. The flesh could only be eaten within the precinct of the Tabernacle. It was distinguished from the "holy" flesh of the Peace-offerings as being "most holy."³

Connected with the priests' breast and shoulder is the inquiry as to the two ceremonies called *waving* and *heaving*. The shoulder, which belonged to the officiating priest, was heaved, and the breast, which was for the common stock of the priests in general, was waved before the Lord. Each process appears to have been a solemn form of dedicating a thing to the use of the Sanctuary. The term strictly rendered Heave-offering appears to be used in as wide a sense as *korbān*, for offerings in general.⁴ That rendered Wave-offering is not so broadly applied. The Rabbinists say that heaving was a moving up and down, waving a moving to and fro. But, as waving appears to have been the more solemn process of the two, it was probably, in accordance with its derivation,⁵ a movement several times repeated, while heaving was simply a lifting up once.

Every Burnt-offering and Peace-

offering was accompanied by a Meat-offering (rather Vegetable-offering, see ch. ii. with the notes) and a Drink-offering (Ex. xxix. 43). There is no mention of *this in Leviticus. The quantities of flour, oil and wine were proportioned to the importance of the victims.

The whole of the Meat-offerings and Drink-offerings, with the exception of what was burnt, or poured, on the Altar, fell to the lot of the priests. See ii. 3.

The Sin-offering and the Trespass-offering were sacrificed without either Meat-offering or Drink-offering.

4. In the earliest record of sacrifice (Gen. iv. 3—5) the name given in common to the animal and vegetable offerings is *minchāh* (i.e. a gift), which the Law afterwards restricted to the vegetable-offerings (ii. 1 note).

The sacrifices of Noah after the flood consisted of Burnt-offerings of clean beasts and birds offered upon an altar.⁶

The Covenant sacrifice of Abraham⁷ consisted of one of each of the five animals which the Law afterwards recognized as fit for sacrifice. But the cutting in twain of the four-footed victims appears to mark it as a peculiar rite belonging to a personal covenant, and to distinguish it from the classes of sacrifices ordained by the Law.

Among the different aspects under which the offering up of Isaac (Gen. xxii.) may be viewed, there is perhaps one which most directly connects it with the history

³ vi. 25, 26.; vii. 6.

⁴ Ex. xxv. 2. See also Num. v. 9; Deut. xii. 6, &c.

⁵ The Hebrew verb is applied to such actions as using a saw, or other tool, Ex. xx. 25; Josh. viii. 31; Isa. x. 15, xxx. 28, &c. For instances of *waving*, see xxiii. 11, 17.

⁶ Gen. viii. 20, 21. Cp. the language used with that of i. 9, ii. 3, 9, 13, iii. 5, &c.

⁷ Gen. xv. 9-17.

of sacrifice.—Abraham had still one great lesson to learn. He did not clearly perceive that Jehovah did not require his gifts. The Law had not yet been given which would have suggested this truth to him by the *single* victim appointed for the Burnt-offering and for the Sin-offering, and by the sparing handful of the Meat-offering. To correct and enlighten him, the Lord “tempted” him to offer up, as a Burnt-offering, his most cherished possession, the centre of his hopes. The offering, had it been completed, would have been an actual gift to Jehovah, not a ceremonial act of worship: it would have been not an outward and visible sign of an inward and spiritual grace, but a stern reality in itself. Isaac was not, as regards his father’s purpose, in any proper sense a symbol or representative. Nor is there any hint that would justify us in making the voluntary submission of Isaac a significant part of the transaction. The act of the patriarch in giving up his own flesh and blood was an analogue rather than a type of the sacrifice of the Great High Priest who gave up Himself as a victim. In order to instruct Abraham that the service of the Altar fulfilled its purpose in being the expression of the spiritual condition of the worshipper, the Lord Himself provided a ram which was accepted instead of the beloved son. Abraham had already made the offering of himself in his ready faith and obedience; the acceptable means for expressing this fact was appointed in the “ram caught in a thicket by his horns.”

Isaac and Jacob built altars:^{*} and the sacrifices offered by Jacob

at Mizpah⁹ appear to have been strictly Peace-offerings.

Sacrificial worship was familiarly known to the Israelites in Egypt: and the history of Jethro seems to show that it was common to the two great branches of the Semitic stock.¹

We thus see that if we take the narrative of Scripture for our guide, the most ancient sacrifices were Burnt-offerings: and that the radical idea of sacrifice is to be sought in the Burnt-offering rather than in the Peace-offering, or in the Sin-offering. Assuming that the animal brought to the Altar represented the person of him who offered it, and noting that the flesh was spoken of not as destroyed by burning, but as sent up in the fire like incense towards heaven;²—the act of sacrifice intimated that the believer confessed the obligation of surrendering himself, body, soul and spirit, to the Lord of heaven and earth Who had been revealed to him. The truth expressed then in the whole Burnt-offering is the unqualified self-sacrifice of the person.

In the Peace-offerings of the patriarchal age, before the institution of a national priesthood, there is no reason to doubt that, as in the Peace-offerings of the Law, certain portions of the victim were burned upon the altar, and that the remainder of the flesh was eaten by the offerer and those who were associated with him by participation in the spirit of the sacrifice.

In the scriptural records there is no trace either of the Sin-offering, or of any special treatment of the

⁹ Gen. xxxi. 54, xlv. 1.

¹ See Ex. xviii. 12 note.

² See i. 9 note.

* Gen. xxvi. 25, xxxiii. 20, xxxv. 1, 7.

blood of victims, before the time of Moses. Not that we need imagine a single act of sacrifice to have been performed since the first transgression, without a consciousness of sin in the mind of the worshipper. Earnest devotion to a Holy God in a fallen creature must necessarily include a sense of sin and unworthiness. But the feeling which most prominently found its expression in the Burnt-offerings of Noah (for example), must have been rather, the sense of present deliverance, of thankfulness deeper than words, of complete self-surrender to the solemn bond now laid upon him in the Covenant.

The first instance of the blood of a sacrifice being noticed in any way occurs in the account of the institution of the Passover;³ the next is in connexion with the Burnt-offerings and Peace-offerings of the Covenant of Sinai.⁴

We are left in no doubt as to the sacrificial meaning of the blood. As the material vehicle of the life of the victim, it was the symbol of the life of the offerer. In contrast with the flesh and bones it expressed in a distinct manner the immaterial principle which survives death. This is distinctly assigned as the reason for its appointed use in the rites of atonement.⁵

The Sin-offering is to be regarded as a creation of the Law. It was the voice of the Law that awakened the distinct consciousness of sin in the individual mind.⁶

In the perfected sacrificial system, the three classes of offerings are to be regarded as representing distinct

aspects of divine truth connected with man's relation to Jehovah. But it is important to observe that in no sacrifice was the idea of the Burnt-offering left out.⁷

The natural order of victims in the sacrificial service of the Law was, first the Sin-offering, then the Burnt-offering, and last the Peace-offering. This answers to the spiritual process through which the worshipper had to pass. He had transgressed the Law, and he needed the atonement signified by the Sin-offering: if his offering had been made in truth and sincerity, he could then offer himself to the Lord as an accepted person, as a sweet savour, in the Burnt-offering, and in virtue of this acceptance, he could enjoy communion with the Lord and with his brethren in the Peace-offering.

The main additions made to the ritual of sacrifice by the Levitical Law consisted in the establishment of one national Altar, the institution of the national Priesthood, and all those particulars that were peculiar to the Sin-offerings and the Trespass-offerings. In these particulars, which in spite of prophetic teaching must have been difficult and obscure to the Israelite, we can now clearly trace the forecast shadows of the spotless Saviour Who was to come, to stand for the sinful race as its head, to make the offering of Himself as both priest and victim, to perfect the work of redemption by Himself, and so to enter into the presence of God for us as a sweet savour.⁸

³ Ex. xii. 7, 22, 23.

⁴ Ex. xxiv. 4-8. See notes.

⁵ See xvii. 11 note.

⁶ Rom. iii. 20, vii. 7.

⁷ See iii. 5 note; Ex. xxix. 31-42.

⁸ Heb. x. 19, 20, 21.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

- CHAP. I.** AND the LORD ^acalled unto Moses, and spake unto him ^aEx. 19. 3.
²out of the tabernacle of the congregation, saying, Speak ^bEx. 40. 34.
unto the children of Israel, and say unto them, ^cch. 22. 18, 19.
If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. ¶ If his offering be a burnt sacrifice of the herd, let him offer a male ^dEx. 12. 5.
^awithout blemish: he shall offer it of his own voluntary will at ^eEx. 20. 10.
the door of the tabernacle of the congregation before the LORD. ^fch. 22. 21.
⁴And he shall put his hand upon the head of the burnt offering; ^gNum. 15. 25.
and it shall be ^haccepted for him ⁱto make atonement for him. ^hRom. 5. 11.
⁵And he shall kill the ^jbullock before the LORD: ^kand the priests, ^lHeb.
Aaron's sons, shall bring the blood, ^mand sprinkle the blood ⁿch.
round about upon the altar that *is by* the door of the tabernacle

I. 1. *the LORD*] In the Hebrew text of Leviticus, JEHOVAH is the name by which God is usually called. Where Elohim occurs, it is generally with a possessive pronoun, so as to designate Him as the God of the chosen people (ii. 13; xi. 45; xviii. 21; xix. 12, 14, 32, &c.).

the tabernacle of the congregation] Rather, **the Tent of meeting**. See Ex. xxvii. 21 note. When JEHOVAH was about to give His people the law of the Ten Commandments (Ex. xix. 3) He called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. When He was now about to give them the laws by which their formal acts of worship were to be regulated, He called to Moses out of the Tabernacle which had just been constructed at the foot of the mountain. (Ex. xxv. 22.)

2. *spake unto the children of Israel*] It is important to observe that these first instructions (i. 2-iii. 17) are addressed expressly to the individual who felt the need of sacrifice on his own account. They were not delivered through the priests, nor had the officiating priest any choice as to what he was to do. He was only to examine the victim to see that it was perfect (xxii. 17-24), and to perform other strictly prescribed duties (vi. 8-vii. 21). The act of offering was to be voluntary on the part of the worshipper, but the mode of doing it was in every point defined by the Law. The presenting of the victim at the entrance of the Tabernacle was in fact a symbol of the free will submitting itself to the Law of the Lord. Such acts of sacrifice are to be distinguished from the public offerings, and those ordained for individuals on special occasions (see iv. 2 note), which belonged to the religious education of the nation.

offering] Heb. *korbān*: the general name for what was formally given up to the ser-

vice of God (cp. Mark vii. 11), and exactly answering to the words *offering* and *oblation*.

3. *burnt*] Lit. that (offering) which ascends (as a flame).

a male without blemish] Males were required in most offerings, as the stronger sex which takes precedence of the other. But females were allowed in Peace-offerings (iii. 1, 6), and were expressly prescribed in the Sin-offerings of the common people (iv. 28, 32; v. 6).

at the door of the tabernacle of the congregation] Wherever these words occur they should be rendered, **at the entrance of the Tent of meeting**. The place denoted is that part of the court which was in front of the Tabernacle, in which stood the brazen Altar and the laver, and where alone sacrifices could be offered. See Cut to Ex. xxvi.

4. *And he shall put his hand upon the head of the burnt offering*] The usual ceremony. By it the sacrificer identified himself with his victim (iii. 2, 8; iv. 15; viii. 14; Rom. xii. 1).

to make atonement for him] This phrase belongs more especially to the Sin-offerings and the Trespass-offerings (cp. iv. 20, 26, 31, 35; v. 16, 18; vi. 7, &c.) It is not used in reference to the Peace-offerings, and but rarely in reference to the Burnt-offerings. It should be noticed that it is here introduced in close connection with the imposition of hands by the worshipper, not, as it is when it refers to the Sin-offering, with the special functions of the priest, iv. 26, 35; 2 Chr. xxix. 23.

5. *And he shall kill the bullock*] Tradition states that before the laying on of the hand, the victim was bound by a cord to a ring on the north side of the Altar; as the words of the prayer were ended, the throat was cut and the blood received into a bowl held by an assistant.

- 6 of the congregation. And he shall flay the burnt offering, and 7 cut it into his pieces. And the sons of Aaron the priest shall put 8 fire upon the altar, and ¹lay the wood in order upon the fire ²and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the 9 altar: but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an 10 offering made by fire, of a ³sweet savour unto the LORD. ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male ⁴without blemish. ⁵And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle 12 his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the 13 altar: but he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto 14 the LORD. ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ⁶turtledoves,

¹ Gen. 22. 9.

³ Gen. 8. 21.
Ezek. 20.

28, 41.

2 Cor. 2. 15.

Eph. 5. 2.

Phil. 4. 18.

⁴ ver. 3.

Deut. 15. 21.

Mal. 1. 14.

⁵ ver. 5.

⁶ ch. 5. 7.

& 12. 8.

Luke 2. 24.

sprinkle the blood] Rather, **throw the blood**, so as to make the liquid cover a considerable surface. [The Christian significance of this typical action is referred to in Heb. xii. 24; 1 Pet. i. 2.]

by the door of the tabernacle] **At the entrance of the Tent.**

6. *And he shall flay*] The sacrificer, or his assistant, had to skin and cut up the victim. The hide was the perquisite of the officiating priest. (vii. 8.)

his pieces] That is, its proper pieces, the parts into which it was usual for a sacrificed animal to be divided.

7. *put fire upon the altar*] This must specifically refer to the first Burnt-offering on the newly constructed Altar. The rule was afterwards to be, "it shall never go out," (vi. 13.)

8. The parts of the victim were then salted by the priest in conformity with the rule, (ii. 13; Ezek. xliii. 24; Mark ix. 49), and placed "in order" upon the wood, *i.e.* in the same relation to each other that they had in the living animal.

9. The parts which were washed were the stomach, and bowels, and feet, divided from the carcase at the knee-joint.

the priest shall burn] The verb here translated *burn*, is applied exclusively to the burning of the incense, to the lights of the Tabernacle, and to the offerings on the Altar. The primary meaning of its root seems to be *to exhalc odour*. (See the margin of xxiv. 2; Ex. xxx. 8). The word for burning in a common way is quite different, and is applied to the burning of those parts of victims which were burned without the camp (iv. 12, 21; Num. xix. 5, &c.). The importance of the distinction is great in its bearing on the meaning of the Burnt-offering. The substance of the victim was re-

garded not as something to be consumed, but as an offering of a sweet-smelling savour sent up in the flame to Jehovah.

10. *of the flocks*] These directions are more brief than those for the bullock. The Burnt-offering of the sheep must have been that with which the people were most familiar in the daily morning and evening service. Ex. xxix. 38-42. Sheep were preferred for sacrifice when they could be obtained, except in some special Sin-offerings in which goats were required (iv. 23, ix. 3, xvi. 5). The lamb "without blemish" is a well-known type of Christ. Heb. ix. 14; 1 Pet. i. 19.

11. *northward before the LORD*] That is, on the north side of the Altar. See also iv. 24, 29, 33, vii. 2. This was probably an arrangement of some practical convenience. On the west side of the Altar stood the laver; on the east side was the place of ashes (see v. 16 note); and the south side, where appears to have been the slope by which the priests went up to the Altar, must have been left clear for thoroughfare.

14. *of turtledoves, or of young pigeons*] The offering of a bird was permitted to one who was too poor to offer a quadruped. (Cp. marg. ref.) But in certain rites of purification birds were appointed for all, whatever might be their circumstances. See xv. 14, 29; Num. vi. 10. The limitation of the age of the pigeons may be accounted for by the natural habits of the birds. It would seem that the species which are most likely to have been the sacrificial dove and pigeon are the common turtle and the blue-rock pigeon, a bird like our stock-dove, and considerably larger than the turtle. The turtles come in the early part of April, but as the season advances they wholly disappear. The pigeons, on the contrary, do not leave the country; and their nests, with

15 or of young pigeons. And the priest shall bring it unto the altar, and ¹wring off his head, and burn ^{it} on the altar; and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with ²his feathers, and cast it ^abeside ^τch. 6. 10.
 17 the altar on the east part, by the place of the ashes: and he shall cleave ^{it} with the wings thereof, but ^τshall not divide ^{it} asunder: ^τ Gen. 15. 10.
 and the priest shall burn it upon the altar, upon the wood that ^{is} upon the fire: ^ait is a burnt sacrifice, an offering made by fire, ^a ver. 9. 13.
 of a sweet savour unto the LORD.

CHAP. 2. AND when any will offer ^aa meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, ^a ch. 6. 14, & 9. 17.
 2 and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^bthe memorial of it Num. 15. 4.
 3 upon the altar, to be an offering made by fire, of a sweet savour
 3 unto the LORD: and ^cthe remnant of the meat offering shall be Aaron's and his sons': ^dit is a thing most holy of the offerings of

¹ Or, pinch off the head with the nail.

² Or, the filth thereof.

young ones in them, may be easily found at any season of the year. Hence it would appear, that when turtledoves could not be obtained, nestling pigeons were accepted as a substitute.

16. *his crop with his feathers*] The weight of authority is in favour of the marginal rendering. It is most probable that the feathers were burnt with the body, and that the wings, mentioned in v. 17, were not mutilated.

the place of the ashes] The ashes were daily removed from the Altar (except on certain holy days) and thrown into a heap on its eastern side. When the heap became inconveniently large, it was removed in vessels appropriated to the purpose (see Ex. xxvii. 3) to a spot without the camp. (iv. 12, vi. 11.)

II. 1. *a meat offering*] Better translated in v. 4 **an oblation of a meat offering** (*korban* [see i. 2] *minchah*). *Minchah* signifies literally *a gift*; and it appears to have been applied specially to what was given by an inferior to a superior (Gen. xxxii. 18-20, xliii. 11; Judg. iii. 15; 1 S. x. 27): but in the technical language of the Law, it regularly denoted the vegetable offerings as distinguished from the animal offerings. Our translators have rendered it *meat-offering*, applying the word *meat*, according to old usage, as a general term for food. Vegetable-offering or Meal-offering would be a more convenient rendering.

The meaning of the *Minchah* appears to be much more simple than that of the animal sacrifices. The *Minchah*, as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It might thus seem to be merely eucharistic. But it should not be overlooked that the grain had been modified, and made useful, by man's own labour. Hence it has

been supposed that the *Minchah* expressed a confession that all our good works are wrought in God and are due to Him.

The order in which the kinds of offering are named agrees with their development in order of time. The Burnt-offering and the *Minchah* answer to the first two offerings on record (Gen. iv. 3, 4; Amos v. 22).

Three kinds of *Minchah* are here mentioned; (1) *vv.* 1-3; (2) *vv.* 4-7; (3) *vv.* 14-16. Of each of them a small portion was burnt on the Altar "for a memorial," and the remainder was given to the priests. The offerings of flour belonged to the priests at large, but those of cakes and wafers to the officiating priests, vii. 9, 10.—Instructions to the priests are given in vi. 14-23.

1. *fine flour*] finely bolted flour of wheat. It was probably always presented in a bowl, cp. Num. vii. 13.

oil] For the purpose of anointing and as food; in both senses a symbol of divine grace.

frankincense] See Ex. xxx. 34 note.

2. Better: "And he shall bring it to Aaron's sons, the priests; and the (officiating) priest shall take from it," &c.

memorial] The regular name not only for the portion of the *Minchah* which was burnt on the Altar (*vv.* 9, 16, v. 12, vi. 15; Num. v. 26), but for the frankincense which was laid upon the Shewbread (xxiv. 7). It is the word which is applied to the prayers and alms of Cornelius, Acts x. 4.

3. *a thing most holy*] Literally, *a holy of holies*. All offerings were *holy*, including the portions of the Peace-offerings which were eaten by the laity; but that was *most holy* of which every part was devoted either to the Altar, or to the use of the priests. Such were the *Minchahs*, the Shewbread, the incense, and the flesh of the Sin- and Trespass-offerings. Cp. the similar distinction between Places (Ex. xxvi. 33). The most

^a ch. 6. 14, & 9. 17.
 Num. 15. 4.

^b See note and Isai. 66. 3.

^c ch. 7. 9.
 & 10. 12, 13.
^d Ex. 29. 37.
 Num. 18. 9.

- 4 the LORD made by fire. ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers 'asointed with oil.*
- * Ex. 20. 2. 5 And if thy oblation *be* a meat offering *baken* in a pan, it shall be 6 of fine flour unleavened, mingled with oil. Thou shalt part it in 7 pieces, and pour oil thereon: *it is a meat offering.* And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be 8 made of fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.
- † ver. 2. 9 And the priest shall take from the meat offering *†* a memorial thereof, and shall burn *it* upon the altar: *it is an 'offering made*
- ‡ Ex. 20. 18. 10 by fire, of a sweet savour unto the LORD. And *‡* that which is left of the meat offering *shall be* Aaron's and his sons': *it is a*
- § ver. 3. 11 thing most holy of the offerings of the LORD made by fire. No meat offering, which ye shall bring unto the LORD, shall be made with *§* leaven: for ye shall burn no leaven, nor any honey,
- ¶ ch. 6. 17. See Matt. 16. 12. 12 in any offering of the LORD made by fire. *¶* As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they
- Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9. 13 shall not *¶* be burnt on the altar for a sweet savour. And every oblation of thy meat offering *¶* shalt thou season with salt; neither shalt thou suffer *¶* the salt of the covenant of thy God to be lacking from thy meat offering: *¶* with all thine offerings
- * Ex. 22. 20. ch. 23. 10, 11. † Mark 9. 40. ‡ Num. 18. 19. § Ezek. 43. 24. ¶ ch. 23. 10, 14. 14 thou shalt offer salt. ¶ And if thou offer a meat offering of thy firstfruits unto the LORD, *¶* thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn

¹ Or, on a flat plate, or, slice.

² Heb. ascend.

holy food was eaten in "the holy place," that is the precinct of the Tabernacle, probably in the priests' lodgings; but the priests' portion of the Peace-offerings might be eaten by the priests and their families in any "clean place" (x. 12-14).

4-10. The four kinds of bread and the three cooking utensils which are mentioned in this section were probably such as were in common use in the daily life of the Israelites; and there appears no reason to doubt that they were such as are still used in the East. The variety of the offerings was most likely permitted to suit the different circumstances of the worshippers.

4. *oven.* This was probably a portable vessel of earthenware; in shape a cone about 3 ft. 6 in. high, and 1 ft. 6 in. in diameter. Similar jars are now used for the same purpose by the Arabs. After the vessel has been thoroughly heated by a fire lighted in the inside, the cakes are placed within it, and the top is covered up until they are sufficiently baked. Meantime the outside of the vessel is turned to account. Dough rolled out very thin is spread over it, and a sort of wafer is produced considerably thinner than a Scotch oat-cake.

5. *a pan* Rather, as in the margin, a flat plate. It was probably of earthenware, like the oven.

6. *part it in pieces* Break, not cut. The Bedouins are in the habit of breaking up their cakes when warm and mixing the frag-

ments with butter when that luxury can be obtained.

7. *fryingpan* Rather, pan, commonly used for boiling. It is possible that the cakes here spoken of were boiled in oil. The "pan" and the "frying pan" (rv. 5, 7) may have been the common cooking implements of the poorest of the people.

11, 12. *As for the oblation of the firstfruits* Rather, As an oblation of firstfruits. The words refer to the leaven and honey mentioned in v. 11 which might be offered amongst the firstfruits and tithes (Deut. xxvi. 2, 12; cp. 2 Chr. xxxi. 5). Honey, being used to produce fermentation, and leaven (or, a small piece of fermented dough) were excluded because fermentation was an apt symbol of the working of corruption in the human heart.

13. *with all thine offerings thou shalt offer salt* Not only every Minchah, but every animal offering was to be accompanied by salt. It was the one symbol which was never absent from the Altar of Burnt-offering, showing the imperishableness of the love of Jehovah for His people. In its unalterable nature, it is the contrary of leaven. The Arabs are said to retain in common use the expression, "a covenant of salt;" and the respect they pay to bread and salt in their rites of hospitality is well known.

14. *green ears of corn* Rather, "fresh ears of corn;" that is, corn just ripe, freshly gathered. Parched corn, such as is

15 beaten out of ²full ears. And ³thou shalt put oil upon it, and
16 lay frankincense thereon: it is a meat offering. And the priest
shall burn ⁴the memorial of it, *part* of the beaten corn thereof,
and *part* of the oil thereof, with all the frankincense thereof: it
is an offering made by fire unto the LORD.

CHAP. 3. AND if his oblation be a ⁵sacrifice of peace offering, if he
offer it of the herd; whether it be a male or female, he shall
2 offer it ⁶without blemish before the LORD. And ⁷he shall lay
his hand upon the head of his offering, and kill it at the door of
the tabernacle of the congregation: and Aaron's sons the priests
3 shall sprinkle the blood upon the altar round about. And he
shall offer of the sacrifice of the peace offering an offering made
by fire unto the LORD; ⁸the ¹fat that covereth the inwards, and
4 all the fat that is upon the inwards, and the two kidneys, and
the fat that is on them, which is by the flanks, and the ²caul
5 above the liver, with the kidneys, it shall he take away. And
Aaron's sons shall burn it on the altar upon the burnt sacrifice,
which is upon the wood that is on the fire: it is an offering made
6 by fire, of a sweet savour unto the LORD. ¶ And if his offering
for a sacrifice of peace offering unto the LORD be of the flock;
7 male or female, ⁹he shall offer it without blemish. If he offer
a lamb for his offering, then shall he offer it before the LORD.
8 And he shall lay his hand upon the head of his offering, and kill
it before the tabernacle of the congregation: and Aaron's sons
shall sprinkle the blood thereof round about upon the altar.
9 And he shall offer of the sacrifice of the peace offering an offering
made by fire unto the LORD; the fat thereof, and the whole
rump, it shall he take off hard by the backbone; and the fat
that covereth the inwards, and all the fat that is upon the in-
10 wards, and the two kidneys, and the fat that is upon them,
which is by the flanks, and the caul above the liver, with the
11 kidneys, it shall he take away. And the priest shall burn it
upon the altar: it is ¹⁰the food of the offering made by fire unto
12 the LORD. ¶ And if his offering be a goat, then ¹¹he shall offer it
13 before the LORD. And he shall lay his hand upon the head of it,
and kill it before the tabernacle of the congregation: and the
sons of Aaron shall sprinkle the blood thereof upon the altar

² 2 Kin. 4.

42.

⁴ ver. 1.

⁷ ver. 2.

⁵ ch. 7. 11,

20.

& 22. 21.

⁶ ch. 1. 3.

⁸ Ex. 20. 10.

ch. 1. 4, 5.

⁸ Ex. 20. 13,

22.

ch. 4. 8, 9.

⁸ Ex. 20. 13.

ch. 6. 12.

⁷ ver. 1, &c.

⁹ See ch. 21.

6, 8, 17, 21,

22.

& 22. 25.

Ezek. 44. 7.

Mal. 1. 7, 12.

¹¹ ver. 1, 7,

&c.

¹ Or, suet.

² Or, midriff over the liver, and over the kidneys.

here spoken of, is a common article of food in Syria and Egypt, and was very generally eaten in ancient times.

beaten out] Not rubbed out by the hands, as described in Luke vi. 1, but bruised or crushed so as to form groats.

III. 1. The Peace-offering (like the Burnt-offering, i. 3, and the Minchah, ii. 1) is here spoken of as if it was familiarly known before the giving of the Law. "Peace-offering" seems preferable to "thank-offering," which occurs in several places in the margin of our Bible. "Thank-offering" appears to be the right name for a subordinate class of Peace-offering.

2. *kill it at the door, &c.*] See i. 3. Tradition says that the Peace-offerings might be killed in any part of the Court.

3. "The fat that covereth the inwards" refers to the caul or transparent membrane which has upon it a network of fatty tissue:

"the fat upon the inwards" refers to the small lumps of suet found upon the intestines of healthy animals.

4. *the caul above the*

brance covering the upper part of the liver.

5. *upon the burnt sacrifice*] Upon the ashes of the continual Burnt-offering [Ex. xxix. 38], in accordance with vi. 12.

7. *a lamb*] A sheep. The word signifies a full-grown sheep, in its prime.

8. See i. 4, 5 notes.

9. *the whole rump*] The whole fat tail: i.e. the tail of the kind of sheep well known in the East, and often weighing 15lbs. and even as much as 50lbs. when the sheep has been increased by artificial fattening.

11. *burn it*] See i. 9 note.

12. See i. 10 note. Birds were not accepted as Peace-offerings, most probably because they were, by themselves, insufficient to make up a sacrificial meal.

¹ ch. 7, 23.
¹ Sam. 2, 17.

² Chr. 7, 7.

³ ch. 6, 18.

& pass.

⁴ ver. 16.

cp. Deut.

32, 14.

Neh. 8, 10.

⁵ Gen. 9, 4.

ch. 7, 23, 26.

Deut. 12, 10.

¹ Sam. 14,

33.

Ezek. 44, 7,

⁶ ch. 5, 15,

17.

¹ Sam. 14,

27.

⁷ ch. 8, 12.

⁸ ch. 9, 2.

14 round about. And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the

15 inwards, and all the fat that *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take

16 away. And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: *all* the fat

17 *is* the LORD's. *It shall be* a ^kperpetual statute for your generations throughout all your dwellings, that ye eat neither ^ffat nor ^mblood.

CHAP. 4. AND the LORD spake unto Moses, saying, Speak unto the 2 children of Israel, saying, "If a soul shall sin through ignorance

against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 ¶¹If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, ^aa

16. Rather, as food of an offering made by fire for a sweet savour, shall all the fat be for Jehovah. Our bodily taste and smell furnish figures of the satisfaction with which the LORD accepts the appointed symbols of the true worship of the heart. All that was sent up in the fire of the Altar, including the parts of the Sin-offering (iv. 31), as well as the Burnt-offering (i. 9, &c.), was accepted for "a sweet savour:" but the word *food* may here have a peculiar fitness in its application to the Peace-offering, which served for food also to the priests and the offerer, and so symbolized communion between the LORD, His ministers, and His worshippers.

the fat is the LORD's] The significance of this appears to consist in the fact that its proper development in the animal is, in general, a mark of perfection.

17. *blood*] See xvii. 11 note.

throughout all your dwellings] The suet was neither to be eaten in sacrificial meals in the Sanctuary, nor in ordinary meals in private houses.

IV. 1, 2. *And the LORD spake...Israel*] This formula is the commencement of a distinct section of the Law.

2. *If a soul shall sin*] The Sin-offering was a new thing, instituted by the Law. The older kinds of sacrifice (ii. 1; iii. 1) when offered by individuals were purely voluntary: no special occasions were prescribed. But it was plainly commanded that he who was conscious that he had committed a sin should bring his Sin-offering. In the abridged rules for Sin-offerings in Numbers xv. 22-31, the kind of sin for which Sin-offerings were accepted is contrasted with that which cut off the perpetrator from among his people (cp. v. 22 with v. 30). The two classes are distinguished in the language of our Bible as sin through ignorance and presumptuous sin. The distinction is clearly recognized in Ps. xix. 12, 13 and Heb. x. 26, 27. It seems evident that the classification thus indicated refers immediately to the

relation of the conscience to God, not to outward practices, nor, immediately, to outward actions. The presumptuous sinner, literally he who sinned "with a high hand," might or might not have committed such a crime as to incur punishment from the civil law: it was enough that he had with deliberate purpose rebelled against God (see Prov. ii. 13-15), and *ipso facto* was "cut off from among his people" and alienated from the divine covenant (see vii. 20; Ex. xxxi. 14; cp. Matt. xii. 31; 1 Joh. v. 16). But the other kind of sin, that for which the Sin-offering was appointed, was of a more complicated nature. It appears to have included the entire range of "sins, negligences and ignorances" for which we are accustomed to ask forgiveness. Sin-offerings were required not only when the conscience accused the offender of having yielded to temptation, but sometimes for what were breaches of the Law committed strictly in ignorance (rr. 13, 23, 28, v. 17), and sometimes on account of ceremonial pollution. They are thus to be regarded as protests against everything which is opposed to the holiness and purity of the divine Law. They were, in short, to be offered by the worshipper as a relief to the conscience whenever he felt the need of atonement.

sin through ignorance] **Sin through error;** that is, through straying from the right way. See Ps. cxix. 67; Eccles. v. 6.

3. *the priest that is anointed*] i.e. the High-priest. (Cp. viii. 12, xxi. 10; Ex. xxix. 7). On the anointing of the other priests see note on viii. 13.

The graduation of the Sin-offerings is remarkable. It might seem that the distinction addressed itself more pointedly to each individual according to his rank and consequent responsibility (see v. 32).

according to the sin of the people] Rather, to bring guilt on the people. The whole nation is concerned in every transgression of its representative.

- young bullock without blemish unto the LORD for a sin offering.
- 4 And he shall bring the bullock ^aunto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.
- 5 And the priest that is anointed ^cshall take of the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.
- 7 And the priest shall ^fput some of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour ^gall the blood of the bullock at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, ^has it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. ⁱAnd the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth ^jwithout the camp unto a clean place, ^kwhere the ashes are poured out, and ^lburn him on the wood with fire: ^mwhere the ashes are poured out shall he be burnt. ¶ And ⁿif the whole congregation of Israel sin through ignorance, ^oand the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; ^pwhen the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation ^qshall lay their hands upon the head

^a ch. 1. 3, 4.

^c ch. 16. 14.
Num. 19. 4.

^f ch. 8. 15.
^g 9. 9.
^h 16. 18.
^j ch. 5. 9.

^k ch. 3. 3, 4,
5.

ⁱ Ex. 29. 14.
Num. 19. 6.

^l ch. 6. 11.
^m Heb. 13. 11.
ⁿ Num. 15.
^o 24.
Josh. 7. 11.
^p ch. 5. 2,
3, 4, 17.

^q ch. 1. 4.

¹ Heb. *to without the camp.*

² Heb. *at the pouring out of the ashes.*

5. The treatment of the blood was peculiar in the Sin-offerings. In the inferior Sin-offerings it was smeared on the horns of the Altar of Burnt-offering (vv. 25, 30, 34), while in this offering for the High-priest, and in that for the nation, the High-priest himself sprinkled the blood seven times within the Tabernacle and smeared it on the horns of the Altar of Incense (vv. 6, 7, 17, 18). The different modes of sprinkling appear to have marked successive degrees of consecration in advancing from the Altar of Burnt-offering to the Presence of Jehovah within the veil.

6. *before the veil of the sanctuary*] This is generally understood to mean the floor of the Holy Place in front of the veil.

7. *pour*] All the blood that was left after the sprinkling and the smearing should be disposed of in such a manner as to suit the decorum of divine service. It had no sacrificial significance.

12. *a clean place where the ashes are poured out*] See i. 16 note. It was a place free from impurities, not like those referred to in xiv. 40, 45. The flesh, though it was burned in an ordi-

nary way, and not sent up in the fire of the Altar (see i. 9 note), was not to be confounded with carrion, but was associated with the remains of the sacrifices.—The priests could not eat the flesh of this victim or of that offered for the sin of the congregation, as they ate that of other Sin-offerings (vi. 26. Cp. x. 17, 18), because they were in these cases in the position of offerers. (xvi. 27; Heb. xiii. 11.) The same rule was observed in regard to the Meat-offering of the priests, vi. 23. It was only of the Peace-offering that the offerer himself could partake.

13. *congregation...assembly*] Each of the Hebrew words signifies the people in a collected body. It does not appear that there is any difference between them in the connexion in which they are here used.

14. *when the sin...is known*] Cp. 1 S. xiv. 31-35.

15. In this case the imposition of hands is performed by the elders in behalf of the nation. But in other respects the rites were performed by the High-priest in the same manner as in the Sin-offering for himself.

- of the bullock before the LORD: and the bullock shall be killed
 16 before the LORD. ¹⁹And the priest that is anointed shall bring
 17 of the bullock's blood to the tabernacle of the congregation: and
 the priest shall dip his finger *in some* of the blood, and sprinkle
 18 *it* seven times before the LORD, *even* before the veil. And he
 shall put *some* of the blood upon the horns of the altar which *is*
 before the LORD, that *is* in the tabernacle of the congregation,
 and shall pour out all the blood at the bottom of the altar of the
 burnt offering, which *is at* the door of the tabernacle of the con-
 19 gregation. And he shall take all his fat from him, and burn *it*
 20 upon the altar. And he shall do with the bullock as he did ¹⁹with
 the bullock for a sin offering, so shall he do with this: ²⁰and the
 priest shall make an atonement for them, and it shall be forgiven
 21 them. And he shall carry forth the bullock without the camp, and
 burn him as he burned the first bullock: *it is a sin offering for*
 22 the congregation. When a ruler hath sinned, and ²¹done *somewhat*
 through ignorance *against* any of the commandments of the
 LORD his God *concerning things* which should not be done, and
 23 *is* guilty; or ²²'if his sin, wherein he hath sinned, come to his
 knowledge; he shall bring his offering, a kid of the goats, a
 24 male without blemish: and ²³he shall lay his hand upon the
 head of the goat, and kill it in the place where they kill the
 25 burnt offering before the LORD: *it is a sin offering.* ²⁴And the
 priest shall take of the blood of the sin offering with his finger,
 and put *it* upon the horns of the altar of burnt offering, and
 shall pour out his blood at the bottom of the altar of burnt
 26 offering. And he shall burn all his fat upon the altar, as ²⁵the
 fat of the sacrifice of peace offerings: ²⁶and the priest shall make
 an atonement for him as concerning his sin, and it shall be for-
 27 given him. ¶ And ²⁷'if ²⁸any one of the ²⁹common people sin
 through ignorance, while he doeth *somewhat against* any of the
 commandments of the LORD *concerning things* which ought not
 28 to be done, and be guilty; or ²⁸'if his sin, which he hath sinned,
 come to his knowledge: then he shall bring his offering, a kid
 of the goats, a female without blemish, for his sin which he hath
 29 sinned. ²⁹And he shall lay his hand upon the head of the sin
 offering, and slay the sin offering in the place of the burnt
 30 offering. And the priest shall take of the blood thereof with his
 finger, and put *it* upon the horns of the altar of burnt offering,
 and shall pour out all the blood thereof at the bottom of the
 31 altar. And ³⁰he shall take away all the fat thereof, ³¹as the fat
 is taken away from off the sacrifice of peace offerings; and the
 priest shall burn *it* upon the altar for a ³¹'sweet savour unto the
 LORD; ³²and the priest shall make an atonement for him, and it

¹ Heb. *any soul*.² Heb. *people of the land*.

18. the altar...in the tabernacle] *i.e.* the Altar of Incense (cp. vv. 5-7).

22. ruler] Either the head of a tribe (Num. i. 4-16), or the head of a division of a tribe (Num. xxxiv. 18; cp. Josh. xxii. 30).

23. or if his sin] Rather, And if his sin. come to his knowledge] *i.e.* when he had become conscious of his sin.

a kid of the goats] A shaggy he-goat, in distinction from a smooth-haired he-goat. It was the regular Sin-offering at the yearly Festivals (xvi. 9, 15; Num. xxviii. 15,

22, 30), and at the consecration of the priests (ix. 3); while the smooth-haired goat appears to have been generally offered for the other sacrifices (Ps. l. 9; Isa. i. 11).

24. See i. 11.

27. the common people] Literally, as in the margin, "the people of the land." Cp. xx. 2, 4; 2 K. xi. 18. It was the ordinary designation of the people, as distinguished from the priests and the rulers.

28. a kid of the goats] A shaggy she-goat.

32 shall be forgiven him. And if he bring a lamb for a sin offering,
 33 ^ahe shall bring it a female without blemish. And he shall lay ^{a ver. 28.}
 his hand upon the head of the sin offering, and slay it for a sin
 34 offering in the place where they kill the burnt offering. And
 the priest shall take of the blood of the sin offering with his
 finger, and put it upon the horns of the altar of burnt offering,
 and shall pour out all the blood thereof at the bottom of the
 35 altar: and he shall take away all the fat thereof, as the fat of
 the lamb is taken away from the sacrifice of the peace offerings;
 and the priest shall burn them upon the altar, ^caccording to the ^cch. 3. 5.
 offerings made by fire unto the LORD: ^kand the priest shall make ^{k ver. 26. 31.}
 an atonement for his sin that he hath committed, and it shall be
 forgiven him.

CHAP. 5. AND if a soul sin, ^aand hear the voice of swearing, and ^a1 Kin. 8.
 is a witness, whether he hath seen or known ^bof it: if he do not ^{31.}
 2 utter it, then he shall ^bbear his iniquity. Or ^cif a soul touch ^{Matt. 26. 63.}
 any unclean thing, whether it be a carcase of an unclean beast, ^{b ver. 17.}
 or a carcase of unclean cattle, or the carcase of unclean creeping ^cch. 7. 18.
 things, and ^dif it be hid from him; he also shall be unclean, ^{& 17. 16.}
 3 and ^eguilty. Or if he touch ^fthe uncleanness of man, what- ^{& 19. 8.}
 soever uncleanness it be that a man shall be defiled withal, and ^{& 20. 17.}
 it be hid from him; when he knoweth ^gof it, then he shall be ^{Num. 9. 13.}
 4 guilty. Or if a soul swear, pronouncing with ^hhis lips ^cto do evil, ^cch. 11. 24,
 or ⁱto do good, whatsoever it be that a man shall pronounce ^{28, 31, 30.}
 with an oath, and it be hid from him; when he knoweth ^{Num. 19.}
 5 of it, then he shall be guilty in one of these. And it shall be, when ^{11, 13, 16.}
 he shall be guilty in one of these things, that he shall ^{d ver. 17.}
 6 that he hath sinned in that thing: and he shall bring his tres- ^ech. 12.
 pass offering unto the LORD for his sin which he hath sinned, a ^{& 13. & 15.}
 female from the flock, a lamb or a kid of the goats, for a sin ^fSee 1 Sam.
 offering; and the priest shall make an atonement for him con- ^{25. 22.}
 7 cerning his sin. ¶ And ^gif ^hhe be not able to bring a lamb, then ^{Acts 23. 12.}
ⁱhe shall bring a turtle-dove, or a young pigeon, for a sin ^gSee Mark
 offering; and the priest shall sprinkle of the blood thereof upon the ^{6. 23.}
 altar, and shall make an atonement for him: ^hch. 16. 21.
 and the sin offering shall be for him ^{Num. 5. 7.}
 as he is able: ⁱch. 12. 8.
 and the priest shall make an atonement for him: ^{& 14. 21.}

¹ Heb. his hand cannot reach to the sufficiency of a lamb.

32. *a lamb*] **A**sheep. See iii. 7 note. Three points are to be observed in regard to the victims for Sin-offerings.—(a) The common people had to offer a female, as the less valuable animal; they might present either a sheep or a goat to suit their convenience: (b) the rulers had always to offer a male-goat: (c) the goat was preferred to the sheep, unlike the victim for a Peace-offering or a Burnt-offering.

The Sin-offerings were not accompanied by Meat-offerings or Drink-offerings. See Num. xv. 3–11.

V. 1–13. Special occasions are mentioned on which Sin-offerings are to be made with a particular confession of the offence for which atonement is sought (v. 5).

1. *swearing*] **A**djurat. The case appears to be that of one who has been put upon his oath as a witness by a magistrate, and fails to utter all he has seen and heard (cp. marg. ref. and Prov. xxix. 24; Num. v. 21).

2, 3. *hid from him*] Either through forgetfulness or indifference, so that purification had been neglected. In such a case there had been a guilty negligence, and a

Sin-offering was required. On the essential connection between impurity and the Sin-offering, see xii. 1.

4. *pronouncing*] **I**dy speaking (Ps. cvi. 33). The reference is to an oath to do something uttered in recklessness or passion and forgotten as soon as uttered.

6. *his trespass offering*] Rather, **a**s his forfeit, that is, whatever is due for his offence. The term “Trespass-offering” is out of place here, since it has become the current designation for a distinct kind of Sin-offering mentioned in the next section (see v. 14 note).

a lamb or a kid of the goats] **A** sheep (iv. 32) or a **s**haggy she-goat (iv. 23).

7–10. See i. 14–16, xii. 8. In the larger offerings of the ox and the sheep, the fat which was burnt upon the Altar represented, like the Burnt-offering, the dedication of the worshipper; in this case, the same meaning was conveyed by one of the birds being treated as a distinct Burnt-offering.

7. *a lamb*] **O**ne of the flock, either a sheep or a goat.

for his trespass, which he hath committed] **A**s his forfeit for the sin he hath committed.

- he shall bring for his trespass, which he hath committed, two ^{*turtledoves}, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer *that which is* for the sin offering first, and ¹wring off his head from his neck, but shall not divide *it* asunder: and he shall sprinkle of ^{the} blood of the sin offering upon the side of the altar; and ^{the} rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering. And he shall offer the second *for* a burnt offering, according to the ¹manner: ^oand the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering: ²he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, ^{even} a memorial thereof, and burn *it* on the altar, ^{according to} the offerings made by fire unto the LORD: it *is* a sin offering.
- ¹³ And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^{the} remnant shall be the priest's, as a meat offering.
- ¶ And the LORD spake unto Moses, saying, "If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^{he} shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after ^{the} shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and ^{shall} add the fifth part thereto, and give it unto the priest: ^{and} the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. ¶ And if a ^{soul} sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; ^{though} he wist *it* not, yet is he ^{guilty}, and shall bear his iniquity. ^{And} he shall bring a ram without blemish
- ¹ Or, ordinance.

11. *tenth part of an ephah*] i.e. "the tenth deal;" probably less than half a gallon. See xix. 36 note. This Sin-offering of meal was distinguished from the ordinary Minchah (ii. 1) by the absence of oil and frankincense.

14.-vi. 7. The Trespass-offerings as they are described in this section and in vii. 1-7, are clearly distinguished from the ordinary Sin-offerings in these particulars:—

(1) They were offered on account of offences which involved an injury to some person (it might be the LORD Himself) in respect to property. See v. 16, vi. 4, 5.

(2) They were always accompanied by a pecuniary fine equal to the value of the injury done, with the addition of one-fifth. Cp. Num. v. 5-8.

(3) The treatment of the blood was more simple. Cp. iv. 5.

(4) The victim was a ram, instead of a female sheep or goat.

(5) There was no such graduation of offerings to suit the rank or circumstances of the worshipper as is set forth in iv. 3, 32, &c.

16. *commit a trespass*] Rather, here and in vi. 2, *perpetrate a wrong*. The word is different from that rendered trespass elsewhere in these chapters.

through ignorance] **Through inadvertence.** See iv. 2 note.

in the holy things of the LORD] The reference is to a failure in the payment of first-fruits, tithes or fees of any kind connected with the public service of religion by which the Sanctuary suffered loss; cf. Num. v. 6-8.

shekel of the sanctuary] See Exod. xxxviii. 24 note.

17. *though he wist it not*] Ignorance of the Law, or even of the consequences of the act at the time it was committed, was not to excuse him from the obligation to offer the sacrifice.

out of the flock, with thy estimation, for a trespass offering, unto the priest: ¹and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: ²he hath certainly trespassed against the LORD.

CHAP. 6. ³AND the LORD spake unto Moses, saying, If a soul ⁴sin, and ⁵commit a trespass against the LORD, and ⁶lie unto his neighbour in that ⁷which was delivered him to keep, or in ⁸fellowship, or in a thing taken away by violence, or hath ⁹deceived his neighbour; or ¹⁰have found that which was lost, and lieth concerning it, and ¹¹swearth falsely; in any of all these ¹²that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost ¹³thing which he found, or all that about which he hath sworn falsely; he shall even ¹⁴restore it in the principal, and shall add the fifth part more thereto, ¹⁵and give it unto him to whom it appertaineth, ¹⁶in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, ¹⁷a ram without blemish out of the flock, with thy estimation, for a trespass ¹⁸offering, unto the priest: ¹⁹and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for ²⁰anything of all that he hath done in trespassing therein. ¶ And ²¹the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This ²²is the law of the burnt offering: It is the burnt offering, ²³because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. ²⁴And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the ²⁵altar, and he shall put them ²⁶beside the altar. And ²⁷he shall put off his garments, and put on other garments, and carry forth ²⁸the ashes without the camp ²⁹unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon ³⁰the fat of the peace offerings. The fire shall ever be burning upon ³¹the altar; it shall never go out. ¶ ³²And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, ³³before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar ³⁴for a sweet savour, even the ³⁵memorial of it, unto

¹ ver. 16.

² Ezra 10. 2.

⁴ Num. 5. 6.

⁵ ch. 19. 11.

⁶ Acts 5. 4.

⁷ Col. 3. 9.

⁸ Ex. 22. 7.

⁹ 10.

¹⁰ Prov. 24. 28.

¹¹ & 26. 19.

¹² Deut. 22. 1. 2. 3.

¹³ Ex. 22. 11.

¹⁴ ch. 19. 12.

¹⁵ Jer. 7. 9.

¹⁶ Zech. 5. 4.

¹⁷ ch. 5. 16.

¹⁸ Num. 5. 7.

¹⁹ 2 Sam. 12. 6.

²⁰ Luke 19. 8.

²¹ ch. 5. 15.

²² ch. 4. 26.

²³ Ex. 28. 39.

²⁴ 40. 41. 43.

²⁵ ch. 16. 4.

²⁶ Ezek. 44.

²⁷ 17. 18.

²⁸ ch. 1. 16.

²⁹ Ezek. 44.

³⁰ 19.

³¹ ch. 4. 12.

³² ch. 3. 3, 9.

³³ 14.

³⁴ ch. 2. 1.

³⁵ Num. 15. 4.

¹ Or, in dealing.

² Heb. putting of the hand.

³ Or, in the day of his being found guilty.

⁴ Heb. in the day of his trespass.

⁵ Or, for the burning.

VI. 1. In the Hebrew Bible vv. 1-7 form part of Ch. v. It is evident that they ought to do so.

5. in the day of his trespass offering] The restitution was thus to be associated with the religious act by which the offender testified his penitence.

9. Rather, "This, the Burnt-offering, shall be upon the fire on the Altar all night unto the morning." See Ex. xxix.

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38-46, with the notes.

10. Ashes...with the burnt-offering] Rather, the ashes to which the fire hath consumed the Burnt-offering.

13. The fire shall ever be burning] This was a symbol of the never-ceasing worship which Jehovah required of His people. It was essentially connected with their acts of sacrifice.

14-18. See ii. 1-10; Ex. xxix. 40, 41.

R

^r ch. 2. 3.
 Ezek. 44. 29.
^a ver. 20.
 ch. 10. 12, 13.
 Num. 18. 10.
^t ch. 2. 11.
^u Num. 18.
 9, 10.
^v Ex. 29. 37.
 ver. 25.
 ch. 2. 3.
 & 7. 1.
^w ver. 20.
 Num. 18. 10.
^x ch. 3. 17.
^y Ex. 29. 37.
 ch. 22. 3, 4,
 5, 6, 7.
^z Ex. 29. 2.
^a Ex. 16. 36.
^b ch. 4. 3.
^c Ex. 29. 25.
^d ch. 4. 2.
^e ch. 1. 3, 5,
 11, & 4. 24,
 29, 33.
^f ver. 17.
 ch. 21. 22.
^g ch. 10. 17,
 18.
 Num. 18.
 9, 10.
 Ezek. 44.
 28, 29.
^h ver. 16.
ⁱ Ex. 29. 37.
 & 30. 20.
^j ch. 11. 33.
 & 15, 12.
^k ver. 18.
 Num. 18. 10.
^l ver. 25.
^m ch. 4. 7,
 11, 12, 18, 21.
 & 10. 18,
 & 16. 27.
 Heb. 13. 11.
ⁿ ch. 5, & 6,
 1-7.
^o ch. 6. 17,
 25.
^p & 21. 22.
^q ch. 1. 11.

16 the LORD. And ^rthe remainder thereof shall Aaron and his sons eat: ^awith unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. ^tIt shall not be baked with leaven. ^uI have given it *unto them* for their portion of my offerings made by fire; ^vit is most holy, as *is* the sin offering, and as the trespass offering.
 18 ^wAll the males among the children of Aaron shall eat of it. ^x*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: ^yevery one that toucheth them shall be holy. ¶ And the LORD spake unto Moses, saying,
 20 ^zThis *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual,
 21 half of it in the morning, and half thereof at night. In a pan it shall be made with oil; *and when it is* baked, thou shalt bring it in: *and* the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. And the priest of his sons ^athat is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; ^bit shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be
 24, 25 eaten. ¶ And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, ^cThis *is* the law of the sin offering: ^dIn the place where the burnt offering is killed shall the sin offering be killed before the LORD: ^eit is most holy. ^fThe priest that offereth it for sin shall eat it: ^gin the holy place shall it be eaten, in the court of the tabernacle of the congregation.
 27 ^hWhatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.
 28 But the earthen vessel wherein it is sodden ⁱshall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and
 29 rinsed in water. ^jAll the males among the priests shall eat thereof: ^kit is most holy. ^lAnd no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.
 30 thereof: ^mit is most holy. ⁿAnd no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

CHAP. 7. LIKEWISE ^athis *is* the law of the trespass offering: ^bit is
 2 most holy. ^cIn the place where they kill the burnt offering shall

16. *with unleavened bread shall it be eaten*] This should be, it (the remainder) shall be eaten unleavened.

20. See iv. 3. Aaron's sons here spoken of (as in v. 22) must be the succession of High-priests who succeeded him. The day of this offering was probably the eighth day of the ceremony of consecration (viii. 35, ix. 1), when the High-priest appears to have entered upon the duties of his office.

a meat offering perpetual] Jewish tradition is in favour of these words implying that this Minchah was offered by the High-priest as a daily rite from the time of his consecration.

21. *In a pan*] See ii. 5 note.

22. *it shall be wholly burnt*] Literally, it shall ascend in fire as a whole Burnt-offering.

23. *not be eaten*] Cp. v. 30, iv. 12 note.

25. *the place where, &c.*] See i. 11.

it is most holy] See ii. 3. The key to the

peculiar sanctity of the flesh of the Sin-offering, as set forth in vv. 26-30, must, it would seem, be found in the words of Moses to the priests (x. 17). The flesh of the victim, which represented the sinner for whom atonement was now made, was to be solemnly, and most exclusively, appropriated by those who were appointed to mediate between the sinner and the Lord. The far-reaching symbolism of the act met its perfect fulfilment in the One Mediator Who took our nature upon Himself. (Phil. ii. 7).

28. *the earthen vessel*] Unglazed pottery would absorb some of the juices of the meat: and a vessel made holy could not be put to any other purpose.

30. *to reconcile withal*] generally rendered "to make atonement for."
the holy place] The outer apartment of the Tabernacle. See x. 18 note.

they kill the trespass offering: and the blood thereof shall he
 3 sprinkle round about upon the altar. And he shall offer of it "all
 the fat thereof; the rump, and the fat that covereth the inwards,
 4 and the two kidneys, and the fat that is on them, which is by
 the flanks, and the caul that is above the liver, with the kidneys,
 5 it shall he take away: and the priest shall burn them upon the
 altar for an offering made by fire unto the LORD: it is a trespass
 6 offering. "Every male among the priests shall eat thereof: it
 7 shall be eaten in the holy place: it is most holy. As the
 sin offering is, so is the trespass offering: there is one law for
 them: the priest that maketh atonement therewith shall have
 8 it. And the priest that offereth any man's burnt offering, even
 the priest shall have to himself the skin of the burnt offering
 9 which he hath offered. And ^kall the meat offering that is baked
 in the oven, and all that is dressed in the fryingpan, and ^lin the
 10 pan, shall be the priest's that offereth it. And every meat offer-
 ing, mingled with oil, and dry, shall all the sons of Aaron have,
 11 one as much as another. ¶ And ^lthis is the law of the sacrifice of
 12 peace offerings, which he shall offer unto the LORD. If he offer
 it for a thanksgiving, then he shall offer with the sacrifice of
 thanksgiving unleavened cakes mingled with oil, and unleavened
 wafers ^kanointed with oil, and cakes mingled with oil, of fine
 13 flour, fried. Besides the cakes, he shall offer for his offering
^lleavened bread with the sacrifice of thanksgiving of his peace
 14 offerings. And of it he shall offer one out of the whole oblation
 for an heave offering unto the LORD, ^mand it shall be the priest's
 15 that sprinkleth the blood of the peace offerings. "And the flesh
 of the sacrifice of his peace offerings for thanksgiving shall
 be eaten the same day that it is offered; he shall not leave any
 16 of it until the morning. But ⁿif the sacrifice of his offering be a
 vow, or a voluntary offering, it shall be eaten the same day that
 he offereth his sacrifice: and on the morrow also the remainder
 17 of it shall be eaten: but the remainder of the flesh of the sacri-
 18 fice on the third day shall be burnt with fire. And if ⁿany of the
 flesh of the sacrifice of his peace offerings be eaten at all on the

^d Ex. 29. 13.
 ch. 3. 4, 9,
 10, 14, 15, 16.
 & 4. 8, 9.

^e ch. 6. 16,
 17, 18.
 Num. 18.
 9, 10.
^f ch. 2. 3.
^g ch. 6. 25,
 26.
 & 14. 13.

^h ch. 2. 3, 10.
 Num. 18. 9.
 Ezek. 44. 29.

ⁱ ch. 3. 1.
 & 22. 18, 21.

^k ch. 2. 4.
 Num. 6. 15.

^l Amos 4. 5.

^m Num. 18.
 8, 11, 19.
ⁿ ch. 22. 30.

^o ch. 10. 6,
 7, 8.

¹ Or, on the flat plate, or, slice.

VII. 1-7. See v. 14 note. In v. 2 "sprinkle" should rather be **cast** (i. 5). All the details regarding the parts put on the Altar are repeated for each kind of sacrifice, because the matter was one of paramount importance.

8. *the skin of the burnt offering*] It is most likely that the skins of the Sin-offering and the Trespass-offering also fell to the lot of the officiating priest.

9. 10. See marg. reff.

11, &c. See iii. 1-17. What is here added, relates to the accompanying Minchah (ii. 1), the classification of Peace-offerings into (1) Thank-offerings, (2) Vow-offerings and (3) Voluntary-offerings, and the conditions to be observed by the worshipper in eating the flesh.

12. *for a thanksgiving*] i.e., a Thank-offering for mercies received.

13. *for his offering*] The leavened bread was a distinct offering.

14. *out of the whole oblation*] Rather, out

of each offering. That is, one loaf or cake out of each kind of Meat-offering was to be a heave-offering (v. 32) for the officiating priest. According to Jewish tradition, there were to be ten cakes of each kind of bread in every Thank-offering. The other cakes were returned to the sacrificer.

16. The Vow-offering appears to have been a Peace-offering vowed upon a certain condition; the Voluntary-offering, one offered as the simple tribute of a devout heart rejoicing in peace with God and man offered on no external occasion (cp. xxii. 17-25).

18, 19. It was proper that the sacrificial meat should not be polluted by any approach to putrefaction. But the exclusion of a mean-spirited economy may further have furnished the ground for the distinction between the Thank-offerings and the others. The most liberal distribution of the meat of the offering, particularly amongst the poor who were invited to par-

* Num. 18.

27.

* ch. 11. 10,

11, 41.

& 19. 7.

* ch. 15. 3.

* Gen. 17. 14.

* ch. 12,

& 13, & 15.

* ch. 11. 24,

28.

* Ezek. 4.

14.

* ver. 20.

* ch. 3. 17.

* Gen. 9. 4.

ch. 3. 17.

& 17. 10—11.

* ch. 3. 1.

* ch. 3. 3, 4,

9, 14.

* Ex. 29. 21,

27.

ch. 8. 27.

& 9. 21.

Num. 6. 20.

* ch. 3. 5.

11. 16.

* ver. 31.

* ver. 34.

ch. 9. 21.

Num. 6. 20.

* Ex. 29. 28.

ch. 10. 14,

15.

Num. 18.

18, 19.

Deut. 18. 3.

* Ex. 40. 13,

15.

ch. 8. 12, 30.

third day, it shall not be accepted, neither shall it be ¹imputed unto him that offereth it: it shall be an ²abomination, and the
 19 soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
 20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, ³having his uncleanness upon him, even that soul ⁴shall be cut off from his people.
 21 Moreover the soul that shall touch any unclean *thing*, as ⁵the uncleanness of man, or *any* ⁶unclean beast, or any ⁷abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ⁸shall be cut
 22 off from his people. ¶ And the LORD spake unto Moses, saying,
 23 Speak unto the children of Israel, saying, ⁹Ye shall cut no
 24 manner of fat, of ox, or of sheep, or of goat. And the fat of the
 25 ¹⁰beast that dieth of itself, and the fat of that which is torn with
 beasts, may be used in any other use: but ye shall in no wise eat
 26 of it. For whosoever eateth the fat of the beast, of which men
 offer an offering made by fire unto the LORD, even the soul that
 27 eateth *it* shall be cut off from his people. ¹¹Moreover ye shall
 eat no manner of blood, *whether it be* of fowl or of beast, in any of
 28 your dwellings. Whatsoever soul *it be* that eateth any manner
 29 of blood, even that soul shall be cut off from his people. ¶ And
 the LORD spake unto Moses, saying, Speak unto the children of
 Israel, saying, ¹²He that offereth the sacrifice of his peace offer-
 ings unto the LORD shall bring his oblation unto the LORD of
 30 the sacrifice of his peace offerings. ¹³His own hands shall bring
 the offerings of the LORD made by fire, the fat with the breast,
 it shall he bring, that ¹⁴the breast may be waved *for* a wave
 31 offering before the LORD. ¹⁵And the priest shall burn the fat
 upon the altar: ¹⁶but the breast shall be Aaron's and his sons'.
 32 And ¹⁷the right shoulder shall ye give unto the priest *for* an
 33 heave offering of the sacrifices of your peace offerings. He
 among the sons of Aaron, that offereth the blood of the peace
 offerings, and the fat, shall have the right shoulder *for his* part.
 34 For ¹⁸the wave breast and the heave shoulder have I taken of the
 children of Israel from off the sacrifices of their peace offerings,
 and have given them unto Aaron the priest and unto his sons
 35 by a statute for ever from among the children of Israel. This *is*
 the portion of the anointing of Aaron, and of the anointing of his
 sons, out of the offerings of the LORD made by fire, in the day
 when he presented them to minister unto the LORD in the priest's
 36 office; which the LORD commanded to be given them of the
 children of Israel, ¹⁹in the day that he anointed them, *by* a

¹ Heb. *carcase*, ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

take, would plainly be becoming when the sacrifice was intended especially to express gratitude for mercies received.

21. *unclean beast*] That is, carrion of any kind. See ch. xi.

shall be cut off] See Ex. xxxi. 14 note.

23. This is emphatically addressed to the people. They were not to eat in their own meal what belonged to the Altar of Jehovah, nor what was the perquisite of the priests. See *rv.* 33-36.

24. Cp. xi. 39.

26. *no manner of blood*] See xvii. 10-15.

30-32. *wave-offering...heave-offering*] The latter appears to be used (like *korban*, i. 2) for offerings in general. *Waving* (a moving to and fro, repeated several times) or *heaving* (a lifting up once) the offering was a solemn form of dedicating a thing to the use of the Sanctuary.

35. *the portion of the anointing, &c.*] Rather, the appointed share of Aaron and of his sons.

37 statute for ever throughout their generations. ¶ This is the law
of the burnt offering, of the meat offering, and of the sin
offering, and of the trespass offering, and of the consecrations,
38 and of the sacrifice of the peace offerings; which the LORD
commanded Moses in mount Sinai, in the day that he commanded
the children of Israel to offer their oblations unto the LORD, in
the wilderness of Sinai.

CHAP. 8. AND the LORD spake unto Moses, saying, Take Aaron
2 and his sons with him, and the garments, and the anointing
oil, and a bullock for the sin offering, and two rams, and a
3 basket of unleavened bread; and gather thou all the congrega-
tion together unto the door of the tabernacle of the congregation.
4 And Moses did as the LORD commanded him; and the assembly
was gathered together unto the door of the tabernacle of the
5 congregation. ¶ And Moses said unto the congregation, This is
6 the thing which the LORD commanded to be done. And Moses
brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle,
and clothed him with the robe, and put the ephod upon him, and
he girded him with the curious girdle of the ephod, and bound it
8 unto him therewith. And he put the breastplate upon him:
also he put in the breastplate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, even
upon his forefront, did he put the golden plate, the holy crown;
10 as the LORD commanded Moses. ¶ And Moses took the
anointing oil, and anointed the tabernacle and all that was

ⁱ ch. 6. 9.
^k ch. 8. 14.
^l ch. 6. 25.
^m ver. 1.
ⁿ Ex. 29. 1.
^o ch. 6. 20.
^p ver. 11.
^q ch. 1. 2.
^r Ex. 29. 1,
2, 3.
^s Ex. 28. 2, 4.
^t Ex. 30. 24,
25.
^u Ex. 29. 4.
^v Ex. 29. 4.
^w Ex. 29. 5.
^x Ex. 28. 4.
^y Ex. 28. 30.
^z Ex. 29. 6.
^{aa} Ex. 28. 37,
&c.
^{ab} Ex. 30. 26,
27, 28, 29.

37. of the consecrations] That is, of the sacrifices which were to be offered in the Consecration of the priests. See marg. reff.

38. wilderness of Sinai] Cp. Ex. xix. 1.

Chs. viii. ix. x. THE SERVICE OF THE SANCTUARY INAUGURATED. This is the only historical portion of the Book of Leviticus, with the exception of xxiv. 10-23.

VIII. 2. A bullock—two rams—a basket] cp. Ex. xxix. 1-3. This shews the coherence of this part of Leviticus with the latter part of Exodus. The basket of unleavened bread used on this occasion appears to have contained (1) cakes or loaves of the ordinary unleavened bread; (2) cakes of oiled bread, rather, oil bread (see ii. 1, 4); and (3) oiled wafers (see ii. 4, 6). Rabbinical tradition said that there were six cakes of each sort.

3. gather, &c.] Rather, gather all the assembly together towards the entrance of the Tent of meeting. See iv. 13. The whole body of the people were summoned on this occasion, and the elders probably occupied the first places. The elders are specially called together in an unequivocal manner to receive directions to provide the first sacrifices for the nation to be offered by the newly consecrated priests (ix. 1), and the body of the people afterwards assemble as they do here (ix. 5).—The spot designated was the portion of the Court in front of the Tabernacle (see i. 3 note). Towards this space the people were commanded to assemble to witness the

great national ceremony of the Consecration of the priesthood, the solemn setting apart of one of their families, the members of which were henceforth to stand as mediators between them and Jehovah in carrying out the precepts of the ceremonial law. Those who could do so, may have come into the Court, and a great number of others may have occupied the heights which overlooked the enclosure of the Court. As the series of ceremonies was repeated every day during a week (v. 33), it is natural to suppose that some of the people attended on one day and some on another.

6. washed them with water] Moses caused them to bathe entirely (cp. xvi. 4), not merely to wash their hands and feet, as they were to do in their daily ministrations. See marg. ref. This bathing, which the High-priest had also to go through on the Day of Atonement, was symbolical of the spiritual cleansing required of all (2 Cor. vii. 1), but especially of those who had to draw near to God to make reconciliation for the sins of the people (Heb. vii. 26; Matt. iii. 15).

7-9. See notes on Exod. xxviii.

9. the holy crown] The golden plate of the mitre was so called as the distinctive badge of the High-priest's consecration. See xxi. 12.

10. Moses first anointed with the holy oil (Ex. xxx. 25) the Tabernacle and all therein, that is, the Ark of the Covenant,

- 11 therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both
 12 the laver and his foot, to sanctify them. And he ^mpoured of the anointing oil upon Aaron's head, and anointed him, to sanctify
 13 him. ⁿAnd Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and ^oput bonnets upon
 14 them; as the LORD commanded Moses. ¶ ^pAnd he brought the bullock for the sin offering: and Aaron and his sons ^qlaid their
 15 hands upon the head of the bullock for the sin offering. And he slew ^rit; ^sand Moses took the blood, and put ^tit upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified
 16 it, to make reconciliation upon it. ^uAnd he took all the fat that was upon the inwards, and the caul ^vabove the liver, and the two
 17 kidneys, and their fat, and Moses burnt ^wit upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^xcommanded Moses.
- ^m Ex. 29. 7. & 30. 30.
 ch. 21. 10, 12.
 Ps. 133. 2.
ⁿ Ex. 29. 8, 9.
^o Ex. 29. 10.
 Ezek. 43. 10.
^p ch. 4. 4.
^q Ex. 29. 12, 30.
 ch. 4. 7.
 Ezek. 43. 20, 26.
^r Heb. 9. 22.
^s Ex. 29. 13.
 ch. 4. 8.
^t Ex. 29. 14.
 ch. 4. 11, 12.
^u Heb. bound.

the Table of Shewbread, the Candlestick and the Golden Altar, with all the articles that belonged to them.

11. *sprinkled...the altar seven times*] The Altar of Burnt-offering was distinguished by this sevenfold sprinkling with the holy oil. The number of the Covenant was thus brought into connection with those acts of sacrifice by which the Covenant between Jehovah and the worshipper was formally renewed and confirmed.

12. As investing the priest with official garments was a recognition before men of the official position of the person (see Ex. xxviii. 3 note), so the anointing him with oil was an acknowledgment that all fitness for his office, all the powers with which he would rightly fulfil its duties, must come from the Lord.

So, again, with the sanctification of the Holy things. Each of them was intended by divine wisdom to convey a spiritual meaning to the mind of man. They were means of grace to the devout worshipper. The oil poured upon them was a recognition of this fact, and at the same time it made them holy and set them apart from all profane and ordinary uses. On kindred grounds, though to express another idea, the Altar was to be sanctified also by blood. See v. 15 note.

13. *Aaron's sons*] The common priests. Nothing is said here, or in Ex. xxix. 7-9, of the anointing of the common priests, though it is expressly commanded in Ex. xxviii. 41, xl. 15, and is evidently implied as a fact in vii. 36, x. 7, Num. iii. 3. It would seem that the anointing of the common priests consisted in some rite common to them and the High-priest (Ex. xl. 15), and this was the sprinkling mentioned in v. 30. Cp. further x. 7 with xxi. 12.

14-36. Moses as the mediator of the Covenant of the Law (Gal. iii. 19, Heb. viii. 6) was called to perform the priestly

functions, in consecrating those on whom henceforth those functions were to devolve, and in inaugurating the legal order of sacrifices. See Ex. xl. 23 note. The Sin-offering was now offered for the first time. The succession in which the sacrifices followed each other on this occasion, first the Sin-offering, then the Burnt-offering, and lastly the Peace-offering, has its ground in the meaning of each sacrifice, and became the established custom in later ages. The worshipper passed through a spiritual process. He had transgressed the Law, and he needed the atonement signified by the Sin-offering: if his offering had been made in truth and sincerity, he could then offer himself as an accepted person, as a sweet savour, in the Burnt-offering; and in consequence, he could enjoy communion with the Lord and with his brethren in the Peace-offering.

14-17. See marg. reff. The flesh of the Sin-offering could not be eaten by any but a legally consecrated priest (vi. 25 note). Moses therefore could not eat of it himself, though he was, for the occasion, performing the duties of a priest. Those whom he was consecrating could not eat it, not only because they were not yet duly installed, but because the sacrifice was offered on their behalf, and the body of the victim stood to them in the same relation as that of the regular Sin-offering afterwards stood to the High-priest.

15. *purified the altar...sanctified it, to make reconciliation upon it*] The Altar had been sanctified by the anointing oil (v. 11) like the priests who were to officiate at it; it was now, like them, sanctified by blood, in acknowledgment of the alienation of all nature, in itself, from God, and the need of a reconciliation to Him of all things by blood. Col. i. 20; Heb. ix. 21, 22. See xvii. 11; Ex. xxviii. 38.

- 18 ¶ And he brought the ram for the burnt offering: and Aaron
 19 and his sons laid their hands upon the head of the ram. And
 he killed *it*; and Moses sprinkled the blood upon the altar
 20 round about. And he cut the ram into pieces; and Moses burnt
 21 the head, and the pieces, and the fat. And he washed the in-
 wards and the legs in water; and Moses burnt the whole ram
 upon the altar: it *was* a burnt sacrifice for a sweet savour, and
 an offering made by fire unto the LORD; ^aas the LORD com-
 22 manded Moses. ¶ And ^ahe brought the other ram, the ram of
 consecration: and Aaron and his sons laid their hands upon the
 23 head of the ram. And he slew *it*; and Moses took of the blood
 of it, and put *it* upon the tip of Aaron's right ear, and upon the
 thumb of his right hand, and upon the great toe of his right foot.
 24 And he brought Aaron's sons, and Moses put of the blood upon
 the tip of their right ear, and upon the thumbs of their right
 hands, and upon the great toes of their right feet: and Moses
 25 sprinkled the blood upon the altar round about. ^aAnd he took
 the fat, and the rump, and all the fat that *was* upon the inwards,
 and the caul *above* the liver, and the two kidneys, and their fat,
 26 and the right shoulder: ^aand out of the basket of unleavened
 bread, that *was* before the LORD, he took one unleavened cake,
 and a cake of oiled bread, and one wafer, and put *them* on
 27 the fat, and upon the right shoulder: and he put all ^aupon
 Aaron's hands, and upon his sons' hands, and waved them *for* a
 28 wave offering before the LORD. ^aAnd Moses took them from
 off their hands, and burnt *them* on the altar upon the burnt
 offering: they *were* consecrations for a sweet savour: it *is* an
 29 offering made by fire unto the LORD. And Moses took the breast,
 and waved it *for* a wave offering before the LORD: *for* of the
 ram of consecration it was Moses' ^bpart; as the LORD commanded ^bEx. 20. 26.

18-21. Atonement having been made, Aaron and his sons were now permitted, by the laying on of their hands, to make themselves one with the victim, which was to be sent up to Jehovah as "a burnt sacrifice for a sweet savour, an offering made by fire unto the Lord." All was done strictly according to the ritual (i. 3-9), except that Moses performed the duties of the priest.

22. *the ram of consecration*] The sacrifice of this ram was by far the most peculiar part of the whole ceremony. The words may be literally rendered *the ram of the filling*, and the name has been supposed to have reference to the ceremony in which Moses filled the hands of the priests; see r. 27. The offering was in the highest sense *the sacrifice of completion or fulfilling*, as being the central point of the consecrating rite. The final perfection of the creature is Consecration to the LORD.

23, 24. Before casting forth the blood round the Altar in the usual manner, Moses took a portion of the blood and put some of it on the right extremities of each of the priests. This, being performed with the blood of the Peace-offering, has been supposed to figure the readiness of the priest who is at peace with Jehovah to hear with the ear and obey the divine word, to perform with the hand the sacred duties of his office,

and to walk with the feet in the way of holiness.

25-28. In the rite of filling the hands of the priests, Moses took the portions of the victim which usually belonged to the Altar, with the right shoulder (or leg); he placed upon them one cake of each of the three kinds of unleavened bread contained in the basket (see r. 2 note), and then put the whole first upon the hands of Aaron and in succession upon the hands of his sons: in each case, according to Jewish tradition, he put his own hands under the hands of the priest, moving them backwards and forwards, so as to wave the mass to and fro.

In this remarkable ceremony the gifts of the people appear to have been made over to the priests, as if in trust, for the service of the Altar. The articles were presented to Jehovah and solemnly waved in the hands of the priests, but not by their own act and deed. The mediator of the Law, who was expressly commissioned on this occasion, was the agent in the process.

25. *the rump*] See iii. 9 note.

29. The heave-shoulder was the ordinary perquisite of the officiating priest, but the wave-breast appears to have been awarded to Moses as the servant of Jehovah now especially appointed for the priestly service.

^e Ex. 29. 21.
& 30. 30.
Num. 3. 3.

^d Ex. 29. 31.
32.

^e Ex. 29. 34.

^f Ex. 29. 30,
35.

Ezek. 43.
25, 26.

^g Heb. 7. 16.
^h Num. 3. 7.

& 9. 19.
Deut. 11. 1.
1 Kin. 2. 3.

^a Ezek. 43.
27.

^b Ex. 29. 1.
ch. 4. 3.

& 8. 14.
^c ch. 8. 18.

^d ch. 4. 23.
Ezek. 6. 17.
& 10. 19.

^e ch. 2. 4.
^f ver. 6, 23.
Ex. 29. 43.

^g ver. 23.
Ex. 24. 16.

30 Moses. ¶ And ^eMoses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him. ¶ And Moses said unto Aaron and to his sons, ^dBoil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that ^eis in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. ^eAnd that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for ^fseven days shall he consecrate you. ^gAs he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you. 35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and ^hkeep the charge of the LORD, that ye die not: for so I am commanded. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. 9. AND ^ait came to pass on the eighth day, *that* Moses called 2 Aaron and his sons, and the elders of Israel; and he said unto Aaron, ^bTake thee a young calf for a sin offering, ^cand a ram for a burnt offering, without blemish, and offer *them* before the 3 LORD. And unto the children of Israel thou shalt speak, saying, ^dTake ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; 4 also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ^ea meat offering mingled with oil: for ^fto day 5 the LORD will appear unto you. ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. 6 And Moses said, *This is* the thing which the LORD commanded that ye should do: and ^gthe glory of the LORD shall appear unto 7 you. ¶ And Moses said unto Aaron, Go unto the altar, and

30. The sprinkling was on their garments as well as their persons, because it belonged to them in reference to the office with which they had been formally invested by putting on the garments. (See Ex. xxviii. 3 note). The union of the two symbols of the atoning blood and the inspiring unction appears to be a fit conclusion of the entire rite.

33-36. The rites of Consecration were to last a whole week, and thus, like the longer of the annual festivals, were connected in an emphatic manner with the sabbatical number of the Covenant. During this period the priests were not to leave the Holy precinct for the sake of any worldly business; and the whole series of ceremonies, including the sacrifice of the Ram of Consecration, was to be gone through on each day. Cp. marg. reff.

33. Rather, *ye shall not go away from the entrance of the Tent*. With this agree Cranmer, the Geneva Bible, &c. The meaning is evidently that they were not to go out of the court, as is more clearly expressed in v. 35.

35. *that ye die not*] See Ex. xxviii. 35 note.

IX. 1-6. *on the eighth day*] i.e., on the first day after the week of Consecration.

2. *a young calf*] **A bull calf**, which might have been what we should call a yearling ox.

3. *a kid of the goats*] **A shaggy he-goat**. See iv. 23 note.

6. *the glory of the LORD*] Cp. Ex. xvi. 7.

7. It is to be remarked that Aaron offers no Peace-offering for himself. It was enough that he should participate in the Peace-offerings of the Consecration (viii. 31), and in the two Peace-offerings about to be sacrificed for the people.

His Sin-offering was probably regarded not so much as a sacrifice for his own actual sins as a typical acknowledgment of his sinful nature and of his future duty to offer for his own sins and those of the people. See marg. reff. "The law maketh men High-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated (in the margin, *perfected*, see viii. 22 note) for evermore," Heb. vii. 28.

^hoffer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ⁱoffer the offering of the people, and make an atonement for them; as the LORD 8 commanded. Aaron therefore went unto the altar, and slew the 9 calf of the sin offering, which *was* for himself. ^kAnd the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ^lput it upon the horns of the altar, and poured 10 out the blood at the bottom of the altar: ^mbut the fat, and the kidneys, and the caul above the liver of the sin offering, he 11 burnt upon the altar; ⁿas the LORD commanded Moses. ^oAnd the flesh and the hide he burnt with fire without the camp. 12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, ^pwhich he sprinkled round about upon the 13 altar. ^qAnd they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the 14 altar. ^rAnd he did wash the inwards and the legs, and burnt 15 *them* upon the burnt offering on the altar. ¶ ^sAnd he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first. 16 And he brought the burnt offering, and offered it ^taccording to 17 the ^umanner. And he brought ^vthe meat offering, and ^wtook an handful thereof, and burnt it upon the altar, ^xbeside the burnt 18 sacrifice of the morning. He slew also the bullock and the ram ^yfor ^aa sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled 19 upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and 20 the kidneys, and the caul *above* the liver: and they put the fat 21 upon the breasts, ^zand he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved ^afor a wave offering 22 before the LORD; as Moses commanded. ¶ And Aaron lifted up his hand toward the people, and ^bblessed them, and came down from offering of the sin offering, and the burnt offering, 23 and peace offerings. And Moses and Aaron went into the

^h Gen. 4. 3.
1 Sam. 3. 14.
Heb. 5. 3.
& 7. 27.
& 9. 7.
ⁱ ch. 4. 16, 20.
Heb. 5. 1.
^k ch. 8. 15.
^l See ch. 4. 7.
^m ch. 8. 16.
ⁿ ch. 4. 8.
^o ch. 4. 11.
& 8. 17.
^p ch. 1. 5.
& 8. 19.
^q ch. 8. 20.
^r ch. 8. 21.
^s ver. 3.
Isai. 53. 10.
Heb. 2. 17.
& 5. 3.

^t ch. 1. 3, 10.
^u ver. 4.
^v ch. 2. 1, 2.
^w Ex. 29. 38.

^y ch. 3. 1,
&c.

^z ch. 3. 5, 16.
^a Ex. 29. 24.
ch. 7. 30.

^b Num. 6. 23.
Deut. 21. 5.
Luke 24. 50.

¹ Or, ordinance.

² Heb. filled his hand out of it.

9. Aaron did not act according to the ordinary Law (iv. 5, 6, 7, 16, 17, 18), but as Moses had done in the Sin-offering of the Consecration ceremony (viii. 15; cp. also iv. 25, 30, 34). The probable reason of this was that he had not yet been formally introduced as the High-priest into the Holy Place of the Tabernacle.

brought the blood] They most likely held the basins in which the blood was received as it ran from the victim, and then handed them to their father. See i. 5.

15-21. In this first complete series of offerings made by the High-priest, the sacrifices take their appointed order; first, the

used to stand to officiate (see Exod. xxvii. 8), turned toward the people, and blessed them; probably using the form which became the established one for the priests (Num. vi. 24-26), and which is still maintained in the synagogues.

23. Aaron, having now gone through the cycle of priestly duties connected with the Brazen Altar, accompanies Moses into the Tent of Meeting. It was reasonable that Moses, as the divinely appointed leader of the nation, should induct Aaron into the Tabernacle.

blessed the people] This joint blessing of the mediator of the Law and the High-priest

and lastly the Peace-offering, to show forth the communion vouchsafed to those who are justified and sanctified. See viii. 14 note.

22. Aaron having completed the offerings, before he came down from the stage surrounding the Altar on which the priests

used by Moses and Aaron resembled Ps. xc. 17. But another form is given in the Targum of Palestine, "May your offerings be accepted, and may the Lord dwell among you and forgive you your sins."

* ver. 6.
 Num. 14. 10.
 † Judg. 6. 21.
 ‡ 2 Chr. 7. 3.
 Ezra 3. 11.
 § ch. 16. 1.
 ¶ 1 Chr. 24. 2.
 * Num. 16.
 18.
 † Ex. 30. 9.
 ‡ ch. 9. 24.
 § 6. 35.
 ¶ 6. 7.
 ** 52. 11.
 Ezek. 20. 41.
 & 42. 13.
 † Isai. 40. 3.
 Ezek. 28. 22.
 John 13. 31.
 ‡ 2 Thes. 1. 10.
 § Ps. 39. 9.
 * Num. 3. 19.
 † Luke 7. 12.
 Acts 5. 6.

tabernacle of the congregation, and came out, and blessed the people: 'and the glory of the LORD appeared unto all the people. 24 And 'there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, 'they shouted, and fell on their faces.

CHAP. 10. AND 'Nadab and Abihu, the sons of Aar'ōn, 'took either of them his censer, and put fire therein, and put incense thereon, and offered 'strange fire before the LORD, which he 2 commanded them not. And there 'went out fire from the LORD, 3 and devoured them, and they died before the LORD. Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them 'that come nigh me, and before all the 4 people I will be 'glorified. 'And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of 'Uzziel the uncle of Aaron, and said unto them, Come near, 'carry your 5 brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as 6 Moses had said. And Moses said unto Aaron, and unto Eleazar

24. The very ancient Jewish tradition has been widely adopted that the sacred fire of the Altar originated in this divine act, and that it was afterwards preserved on the Altar of the Tabernacle until the dedication of the Temple, when fire again "came down from heaven." (2 Chr. vii. 1.) But according to the sacred narrative the Altar-fire had been lighted in a natural way before this occasion. (Cp. viii. 16, ix. 10, 13, &c.; Ex. xl. 29.) It would therefore seem that the fire which "came out from before the Lord" manifested itself, according to the words of v. 24, not in kindling the fuel on the Altar, but in the sudden consuming of the victim. For the like testimony to the acceptance of a sacrifice, see Judg. xiii. 19, 20; 1 K. xviii. 38; 1 Chr. xxi. 26, and probably Gen. iv. 4. The phrase *to turn a sacrifice to ashes*, became equivalent to *accepting it* (Ps. xx. 3, see margin). The fire of the altar was maintained in accordance with vi. 13.

X. The events recorded in this chapter must have occurred immediately after the offering of the sacrifices of inauguration, in the evening of the same day. See v. 19.

1. *Nadab and Abihu*] The two elder sons of Aaron (Ex. vi. 23; Num. iii. 2), who were amongst those invited to accompany Moses when he was going up Mount Sinai, but who were "to worship afar off" and not "come near the Lord." Ex. xxiv. 1, 2.

censer] See Ex. xxv. 38 note.

strange fire] The point of their offence is evidently expressed in this term. This may very probably mean that the incense was lighted at an unauthorized time. And we may reasonably unite with this the supposition that they were intoxicated (cp. v. 9), as well as another conjecture, that they made their offering of incense an accompaniment to the exultation of the people on the manifestation of the glory of the Lord (ix. 24). As

they perished not within the Tabernacle, but in front of it, it seems likely that they may have been making an ostentations and irreverent display of their ministrations to accompany the shouts of the people on their way towards the Tabernacle. The offence for which they were immediately visited with outward punishment was thus a flagrant outrage on the solemn order of the divine service, while the cause of their offence may have been their guilty excess.

2. The fire which had just before sanctified the ministry of Aaron as well pleasing to God, now brought to destruction his two eldest sons because they did not sanctify Jehovah in their hearts, but dared to perform a self-willed act of worship; just as the same Gospel is to one a savour of life unto life, and to another a savour of death unto death (2 Cor. ii. 16).

3. *Rather, I will sanctify myself in them that come near to me* (i.e. the priests), *and I will glorify myself before all the people.* The words used by Moses on this occasion are not found elsewhere in the Pentateuch. But the sense is implied in such passages as Exod. xix. 22, xxviii. 41, xxix. 1, 44.

Aaron's silence (cp. Psalm xxxix. 9) on this occasion may be compared with his reasonable and natural expostulation with Moses when his surviving sons were rebuked for not having eaten the flesh of the Sin-offering (v. 19).

4. The first cousins of Aaron (Ex. vi. 22) are selected by Moses to convey the bodies of Nadab and Abihu out of the camp and bury them, probably because they were the nearest relations who were not priests. See Num. ix. 6.

5. *coats*] See Ex. xxviii. 39. Life had been extinguished as if by a flash of lightning, but neither the bodies nor the dresses were destroyed.

6, 7. Aaron and his two surviving sons are forbidden to show the accustomed signs of

- and unto Ithamar, his sons, ^kUncover not your heads, neither rend your clothes; lest ye die, and lest ^lwrath come upon all the people: but let your brethren, the whole house of Israel, ^mbewail the burning which the LORD hath kindled. ⁿAnd ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ^ofor the anointing oil of the LORD is upon you. And they did according to the word of Moses. ¶ And the LORD spake unto Aaron, saying, ^pDo not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: and that ye may ^qput difference between holy and unholy, and between unclean and clean; ^rand that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses. ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Tako ^sthe meat offering that remaineth of the offerings of the LORD made by fire, and ^teat it without leaven beside the altar: for ^uit is most holy: and ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for ^vso I am commanded. And ^wthe wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for ^xthey be thy due, and thy sons' due, *which are given out of the sacrifices of peace offerings of the* children of Israel. ^yThe heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to

^k Ex. 33. 5. & 21. 1, 10. Num. 6. 6. Deut. 33. 9. Ezek. 24. 16. ^l Num. 16. 22, 46. Josh. 7. 1. 2 Sam. 24. 1. ^m ch. 21. 12. ⁿ Ex. 28. 41. ^o Ezek. 44. 21. Luke 1. 15. 1 Tim. 3. 3. Tit. 1. 7. ^p ch. 11. 47. Jer. 15. 19. Ezek. 22. 20. & 44. 23. ^q Deut. 24. 8. Neh. 8. 2. Jer. 18. 18. Mal. 2. 7. ^r Ex. 29. 2. ch. 6. 16. Num. 18. 9. ^s ch. 21. 22. ^t ch. 2. 3. & 6. 16. ^u Ex. 29. 24. ch. 7. 31, 34. Num. 18. 11. ^v ch. 7. 29.

mourning, or to leave the Court of the Tabernacle in order to attend the funeral, because, from their office, they were especially concerned as consecrated priests in outwardly maintaining the honour of Jehovah. They were to bear visible testimony to the righteousness of the punishment of Nadab and Abihu. The people, on the other hand, as not formally standing so near to Jehovah, were permitted to "bewail" as an acknowledgment that the nation had a share in the sin of its priests. (Cp. 1 Cor. xii. 26.)

6. *Uncover not your heads*] Or, *set free—let go loose*. It was a custom to let the hair grow long and fall loosely over the head and face (xiii. 45; 2 Sam. xv. 30, xix. 4); and the substance of the command would thus be that they should not let the hair go dishevelled.—Rending the clothes in front so as to lay open the breast was one of the commonest manifestations of grief (see Gen. xxxvii. 29, xlv. 13; 2 S. i. 11; Job i. 20; Joel ii. 13, &c.). The garments as well as the persons of the priests were consecrated; this appears to be the reason of the prohibition of these ordinary signs of mourning. Cp. xx. 10.

lest ye die] See Exod. xxviii. 35 note.

7. *the anointing oil...is upon you*] See viii. 12, 30. The holy oil, as the symbol of the Holy Spirit, the Spirit of Life and immortality and joy, was the sign of the priests being brought near to Jehovah. It was therefore by its meaning connected both

with the general law which forbade the High-priest ever to put on signs of mourning on account of death (xxi. 10-12), and with the special reason for the prohibition on this occasion.

9-11. When the priest was on duty he was to abstain from wine and strong drink, lest he should commit excess (see v. 1), and so become disqualified for carrying out the precepts of the ceremonial Law.

9. *strong drink*] The Hebrew word is employed here to denote strong drinks of any kind except wine made from the grape.

10. *unholy...unclean*] Common, as not consecrated; and what would occasion defilement by being touched or eaten. Cp. Acts x. 14.

11. That is, "that you may, by your example in your ministrations, preserve the minds of the Israelites from confusion in regard to the distinctions made by the divine Law."

12-15. The argument is, that as such meals were appointed in honour of Jehovah Himself, they ought to be conducted with due reverence and discretion.

12. *beside the altar*] What is called "the holy place" in *vv.* 13, 17: it should be rather, a holy place, any part of the Holy precinct, as distinguished from a merely "clean place" (*v.* 14), either within or without the court of the Tabernacle.

14. *wave breast and heave shoulder*] See vii. 30 note.

- wave *it* for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the
- v ch. 9. 3, 15. 16 LORD hath commanded. ¶ And Moses diligently sought ^vthe goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were*
- ^v ch. 0. 26, 29. 17 left *alive*, saying, ^v"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement
- ^a ch. 6. 30. 18 for them before the LORD? Behold, ^athe blood of it was not brought in within the holy place: ye should indeed have eaten
- ^b ch. 6. 26. 19 it in the holy place, ^bas I commanded. And Aaron said unto Moses, Behold, ^cthis day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, ^dshould
- ^c ch. 0. 8, 12. 20 it have been accepted in the sight of the LORD? And when Moses heard *that*, he was content.
- ^d Jer. 6. 20. & 14. 12. Hos. 9. 4. Mal. 1. 10, 13. **CHAP. 11.** AND the LORD spake unto Moses and to Aaron, saying
- ^e Dent. 14. 4. Acts 10. 12, 14. 2 unto them, Speak unto the children of Israel, saying, ^e"These are the beasts which ye shall eat among all the beasts that are 3 on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; as the camel, because he cheweth 5 the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the

16. The Law on the point in question was clear. See ii. 3, iv. 5, 16 notes. But on this occasion, though the Sin-offering which had been offered by Aaron was for the people (ix. 15), its blood was not carried into the Tabernacle. The priests might therefore have too readily supposed that their eating the flesh, or burning it, was a matter of indifference. Hence Moses explains that the appropriation of the flesh by the priests is an essential part of the act of atonement (v. 17).

it was burnt] It was consumed by fire in an ordinary way, not in the fire of the Altar. See i. 9.

17. *to bear the iniquity*] See Ex. xxviii. 38 note.

18. "The holy place," as it is called in our version, within the Tabernacle (see Ex. xxvi. 33, xxviii. 29, &c.) into which the blood was carried, is regularly called in Hebrew, simply, "the Holy" (as the innermost chamber is called "the Holy of Holies"), the adjective being used substantively; while the precinct in which the flesh of the Sin-offering was eaten is generally called in full the Holy Place, the substantive being expressed (v. 13).

19. That is: "Behold this very day, in which we have done our part in sacrificing Sin-offerings and Burnt-offerings to the Lord, this great calamity has befallen me. Could it have been well-pleasing to the Lord if those who have been so humbled as I and my sons have been by the sin of our relations and the divine judgment, had

feasted on the most Holy flesh of the Sin-offering?"

XI. 1. Jehovah speaks to Moses and Aaron conjointly. (Cp. xiii. 1, xv. 1.) The High-priest, in regard to the legal purifications, is treated as co-ordinate with the legislator.

2. Rather, "These are the animals which ye may eat out of all the beasts;" that is, out of the larger creatures, the quadrupeds, as distinguished from birds and reptiles. See Gen. i. 24. Of quadrupeds, those only might be eaten which completely divided the hoof and chew the cud (vv. 3-8).

3. *parteth, &c.*] Rather, **is clovenfooted and completely separates the hoofs.**

4. *divideth not the hoof*] The toes of the camel are divided above, but they are united below in a sort of cushion or pad resting upon the hard bottom of the foot, which is "like the sole of a shoe." The Moslems eat the flesh of the camel, but it is said not to be wholesome.

5. *the coney*] The old English name for a rabbit. The animal meant is the Hyrax Syriacus. It bears some resemblance to the guinea-pig or the marmot, and in its general appearance and habits (Prov. xxx. 26, Ps. civ. 18), it might easily be taken for a rodent. But Cuvier discovered that it is, in its anatomy, a true pachyderm, allied to the rhinoceros and the tapir, inferior to them as it is in size.

he cheweth the cud] The Hyrax has the same habit as the hare, the rabbit, the guinea-pig, and some other rodents, of

- 6 hoof; he *is* unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
- 7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^bhe *is* unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch;
- 9 ^cthey *are* unclean to you. ¶ ^dThese shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters,
- 10 in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in
- 11 the waters, they *shall be an* ^eabomination unto you: they shall be even an abomination unto you; ye shall not eat of their
- 12 flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that *shall be an*
- 13 abomination unto you. ¶ ^fAnd these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are an* abomination: the eagle, and the ossifrage, and the
- 14, 15 ospray, and the vulture, and the kite after his kind; every raven after his kind; and the owl, and the night hawk, and the
- 17 cuckow, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican,
- 19 and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. ¶ All fowls that creep, going upon all
- 21 four, *shall be an* abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which

^b Isai. 65. 4.
& 66. 3. 17.
^c Isai. 52. 11.
Sec Mntt.
15. 11, 20.
Mark 7. 2,
15, 18.
Acts 10. 14,
15.
& 15. 20.
Rom. 14.
14, 17.
1 Cor. 8. 8.
Col. 2. 16, 21.
Heb. 9. 10.
^d Deut. 14. 9.
^e ch. 7. 18.
Deut. 14. 3.
^f Deut. 14.
12.

moving its jaws when it is at rest as if it were masticating. The rodents were familiarly spoken of as ruminating animals, just as the bat was reckoned amongst birds because it flies (see *v.* 19), and as whales and their congeners are spoken of as fish, when there is no occasion for scientific accuracy.

7. *he divide the hoof, &c.*] It is clovenfooted and completely, &c. See *v.* 3 note. Of all the quadrupeds of which the Law forbids the flesh to be eaten, the pig seems to have been regarded as the most unclean. Cp. marg. reff. Several other nations have agreed with the Hebrews in this respect: the reason being that its flesh is unwholesome, especially in warm climates.

9. Any fish, either from salt water or fresh, might be eaten if it had both scales and fins, but no other creature that lives in the waters. Shellfish of all kinds, whether mollusks or crustaceans, and cetaceous animals, were therefore prohibited, as well as fish which appear to have no scales, like the eel; probably because they were considered unwholesome, and (under certain circumstances) found to be so.

13-19. As far as they can be identified, the birds here mentioned are such as live upon animal food. They were those which the Israelites might have been tempted to eat, either from their being easy to obtain, or from the example of other nations, and which served as types of the entire range of prohibited kinds.

13. *the eagle*] Rather, the great vulture, which the Egyptians are known to have

ranked as the first amongst birds. Cp. 2 S. i. 23; Ps. ciii. 5; Prov. xxiii. 5, &c.

The ossifrage, or bone-breaker, was the lammer-geyer, and the ospray (a corruption of *ossifrage*) the sea-eagle.

14. *the vulture*] Rather, the (black) kite (Isai. xxxiv. 15): the kite, rather the red kite, remarkable for its piercing sight (Job xxviii. 7).

15. *every raven after his kind*] i.e. the whole family of corvidæ.

16. *and the owl, &c.*] Rather, "and the ostrich, and the owl, and the gull, and the hawk," &c.

18. *the swan*] More probably the ibis, the sacred bird of the Egyptians. The gier eagle is most likely the Egyptian vulture, a bird of unprepossessing appearance and disgusting habits, but fostered by the Egyptians as a useful scavenger.

19. *the heron...the lapwing*] Rather, the great plover—the hoopoe, so called from its peculiar cry.

20. Rather, "All creeping things which have wings," &c. The word rendered creeping things may be regarded as coextensive with our word *vermin*. It is derived from a verb which signifies not only to creep, but to teem, or bring forth abundantly (Gen. i. 21, viii. 17; Exod. viii. 3; Ps. cv. 30), and so easily came to denote creatures which are apt to abound, to the annoyance of mankind.

21. *legs above their feet, to leap withal upon the earth*] The families of the Saltatoria, of which the common cricket, the common grasshopper, and the migratory locust, may be taken as types.

- 22 have legs above their feet, to leap withal upon the earth; *even* these of them ye may eat; ^athe locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all *other* flying creeping things, 23 which have four feet, *shall be* an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase 24 of them shall be unclean until the even. And whosoever beareth *ought* of the carcase of them ^bshall wash his clothes, and be 25 unclean until the even. ¶ *The carcases* of every beast which divideth the hoof, and *is not* clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be 27 unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the 28 even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto 29 you. ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and ^cthe 30 mouse, and the tortoise after his kind, and the ferret, and the 31 chameleon, and the lizard, and the snail and the mole. These *are* unclean to you among all that creep: whosoever doth touch 32 them, when they be dead, shall be unclean until the even. And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, ^kit must be put into water, and it shall be unclean until 33 the even; so it shall be cleansed. And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be 34 unclean; and ^lye shall break it. Of all meat which may be eaten, *that on which such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. 35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean 36 unto you. Nevertheless a fountain or pit, ¹*wherein there is* plenty of water, shall be clean: but that which toucheth their 37 carcase shall be unclean. And if *any part* of their carcase fall 38 upon any sowing seed which is to be sown, it *shall be* clean. But if *any* water be put upon the seed, and *any part* of their carcase 39 fall thereon, it *shall be* unclean unto you. ¶ And if any beast, of which ye may eat, die; he that toucheth the carcase thereof 40 shall be unclean until the even. And ^mhe that eateth of the carcase of it shall wash his clothes, and be unclean until the
- ^a Matt. 3. 4.
Mark 1. 6.
- ^b ch. 14. 8.
& 15. 5.
Num. 19.
10, 22.
& 31. 24.
- ^c Isai. 66. 17.
- ^k ch. 15. 12.
- ^l ch. 6. 28.
& 15. 12.
- ^m ch. 17. 15.
& 22. 8.
Dent. 14. 21.
Ezek. 4. 14.
& 44. 31.

¹ Heb. a gathering together of waters.

22. In the uncertainty of identifying these four creatures, it has been suggested that some of the names may belong to locusts in an imperfect state of development. Most modern versions have taken a safer course than our translators, by retaining the Hebrew names.

24-28. *unclean*] If the due purification was omitted at the time, through negligence or forgetfulness, a Sin-offering was required. See v. 2.

29, 30. The identification of "the creeping things" here named is not always cer-

tain. They are most likely those which were occasionally eaten. For the *tortoise* read the great lizard, for the *ferret* the gecko (one of the lizard tribe), for the *chameleon* the frog or the Nile lizard: by the word rendered *snail* is probably meant another kind of lizard, and by the *mole* the chameleon.

33. *earthen vessel*] See marg. ref.

35. See ii. 4. The word rendered "ranges for pots" has been conjectured to mean either an excavated fireplace, fitted to receive a pair of ovens, or a support like a pair of andirons.

even: he also that beareth the carcase of it shall wash his
 41 clothes, and be unclean until the even. ¶ And every creeping
 thing that creepeth upon the earth *shall be* an abomination; it
 42 shall not be eaten. Whatsoever goeth upon the belly, and
 whatsoever goeth upon *all four*, or whatsoever ¹hath more feet
 among all creeping things that creep upon the earth, them ye
 43 shall not eat; for they *are* an abomination. *Ye shall not make
 your ²selves abominable with any creeping thing that creepeth,
 neither shall ye make yourselves unclean with them, that ye
 44 should be defiled thereby. For I *am* the LORD your God: ye
 shall therefore sanctify yourselves, and ³ye shall be holy; for I
 45 *am* holy: neither shall ye defile yourselves with any manner of
 creeping thing that creepeth upon the earth. ⁴For I *am* the
 LORD that bringeth you up out of the land of Egypt, to be your
 46 God: ⁵ye shall therefore be holy, for I *am* holy. This *is* the law
 of the beasts, and of the fowl, and of every living creature that
 moveth in the waters, and of every creature that creepeth upon
 47 the earth: ⁶to make a difference between the unclean and the
 clean, and between the beast that may be eaten and the beast
 that may not be eaten.

CHAP. 12. AND the LORD spake unto Moses, saying, Speak unto
 2 the children of Israel, saying, If a woman have conceived seed,
 and born a man child: then ⁷she shall be unclean seven days;
 according to the days of the separation for her infirmity shall
 3 she be unclean. And in the ⁸eighth day the flesh of his fore-
 4 skin shall be circumcised. And she shall then continue in the
 blood of her purifying three and thirty days; she shall touch no
 hallowed thing, nor come into the sanctuary, until the days of
 5 her purifying be fulfilled. But if she bear a maid child, then
 she shall be unclean two weeks, as in her separation: and she

¹ Heb. *doth multiply feet*.

² Heb. *soul*.

* ch. 20. 25.

³ Ex. 10. 6.
 ch. 19. 2.
 & 20. 7, 26.
⁴ 1 Thess. 4. 7.
⁵ 1 Pet. 1. 15,
 16.
⁶ Ex. 6. 7.
⁷ ver. 44.

* ch. 10. 10.

* ch. 15. 19.
⁸ Luke 2. 22.
⁹ ch. 15. 19.
¹⁰ Gen. 17.
 12.
 Luke 1. 59.
 & 2. 21.
 John 7. 22,
 23.

42. *Whatsoever goeth upon the belly*] i.e. all footless reptiles, and mollusks, snakes of all kinds, snails, slugs, and worms. *Whatsoever goeth upon all four*; i.e. "creeping things," or vermin; such as the weasel, the mouse or the lizard. *Whatsoever hath more feet*; i.e. all insects, except the locust family (v. 22 note), myriapods, spiders, and caterpillars.

44-47. These verses set forth the spiritual ground on which the distinction between clean and unclean is based. Cp. marg. reff. and x. 10, xx. 25, 26; 1 Peter i. 15, 16.

The basis of the obligation to maintain the distinction was the call of the Hebrews to be the peculiar people of Jehovah. It was to be something in their daily life to remind them of the Covenant which distinguished them from the nations of the world. By Jesus Christ it was revealed (Matt. xv. 11) to the elect people that they were no longer to be tied by the letter of the Law in regard to their food, but were to be left to the exercise of a regenerated judgment. They were to learn that the kingdom of God is not eating, or abstaining from meats and drinks; but righteousness, and truth, and peace, and joy in the Holy

Ghost (Rom. xiv. 17. Cp. Acts x. 15; 1 Tim. iv. 4).

XII.—XV. CEREMONIAL PURIFICATIONS. The Purifications of the Law fall under three heads; (i) those for defilement arising from secretions; (ii) those for the Leprosy; (iii) those for pollution from corpses. The first and second classes are described in these chapters; the last, as relates to human corpses, in Num. xix. 11, &c., and as relates to the bodies of dead animals, in xi. 24-28, 31-40.

XII. This chapter would more naturally follow the fifteenth. See Note to xv. 1.

3. On circumcision, see Gen. xvii. 5 note.

4. The Levitical law ascribed impurity exclusively to the Mother, in no degree to the Child.

5. Some have thought that this doubling of each of the two periods was intended to remind the people of the fact that woman represents the lower side of human nature, and was the first to fall into temptation. 1 Tim. ii. 13-15; 1 Pet. iii. 7. The ancients had a notion that the mother suffers for a longer time after the birth of a girl than after the birth of a boy. The period required for the restoration of her health in

- shall continue in the blood of her purifying threescore and six days. ¶ And ^awhen the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb ¹of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. ^fAnd if ²she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

^f ch. 5. 7.
Luke 2. 24.
^g ch. 4. 26.

CHAP. 13. AND the LORD spake unto Moses and Aaron, saying,

- ^a Deut. 28. 27. ¹ Heb. a son of his year. ² Heb. her hand find not ³ Or, swelling. ³ Or, swelling. ⁴ sufficiency of.

the one case was thirty days, and in the other, it was forty or forty-two days. This notion may have been connected with a general custom of observing the distinction as early as the time of Moses.

6-8. The sacrificial act expressed an acknowledgment of sin and a dedication of herself to Jehovah. See viii. 14.

6. of the first year Literally, as in the margin, *a son of his year*. This expression is supposed to mean one less than a year old, while *the son of a year* is one that has just completed its first year.

8. a lamb Rather, **one of the flock**; either a sheep or a goat; it is not the same word as in v. 6.

two turtles, or two young pigeons See on i. 14. The Virgin Mary availed herself of the liberty which the Law allowed to the poor, and offered the inferior Burnt-offering (Luke ii. 24).

XIII. XIV. THE LAWS RELATING TO LEPROSY. The Leprosy is the most terrible of all the disorders to which the body of man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often in its earlier stage insidiously disappearing and reappearing, it goes on in its strong but sluggish course, generally in defiance of the efforts of medical skill, until it reduces the patient to a mutilated cripple with dulled or obliterated senses, the voice turned to a croak, and with features of ghastly deformity. When it reaches some vital part it generally occasions what seem like the symptoms of a distinct disease (most often Dysentery), and so puts an end to the life of the sufferer.

It was an all but universal impression that the Leprosy, above all other diseases, came upon man as an irresistible stroke of superhuman power, either in the way of punishment for personal sin or of an affliction with some definite purpose. This natural suggestion was confirmed and realized upon several occasions in the history of

the Israelites. A stroke of Leprosy was the mark of the divine displeasure at the slow faith of Moses (Ex. iv. 6), at the contumacy of Miriam (Num. xii. 10), at the dishonesty of Gehazi (2 K. v. 27), and at the impious presumption of Uzziah (2 Chr. xxvi. 19, 20). One of the denunciations against Joab, on account of the death of Abner, was that his children should be lepers (2 S. iii. 29).

It is now considered by all the best authorities that the Hebrew word for the disease does not denote the disease which is more properly called the Leprosy (see xiii. 12), but that which is known to physicians as the Elephantiasis: the origin of which is ascribed to an animal poison generated in or received into the blood, and accumulated therein probably by a process analogous to fermentation. This poison primarily affects either the skin, or the nerves and nervous centres. In this way, two forms of Elephantiasis are distinguished, the *Tuberculated*, and the *Anæsthetic* or *Non-tuberculated*, of which the former is the more common.

Medical skill appears to have been more completely foiled by Elephantiasis than by any other malady. The Anæsthetic form alone seems to be in some degree amenable to remedies and regimen.

The question whether Elephantiasis is contagious or not, is the one of most peculiar interest in connection with the Levitical law. Many facts tend to prove that, as a rule, it was not; but that under certain circumstances (*e.g.* when the ulcers are running) contagion might be developed.

2. the skin of his flesh An expression found nowhere but in this chapter. It probably denotes the cuticle or scarf skin, as distinguished from the cutis or true skin.

rising—scab—bright spot The Hebrew words are the technical names applied to the common external signs of incipient Elephantiasis.

like the plague of leprosy Like a stroke of Leprosy.

or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; ^b then he shall be brought unto Aaron the priest, or
 3 unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on
 4 him, and pronounce him unclean. If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall
 5 shut up *him that hath* the plague seven days: and the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin;
 6 then the priest shall shut him up seven days more: and the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is* but a scab:
 7 and he ^c shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:
 8 and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.
 9 ¶ When the plague of leprosy is in a man, then he shall be
 10 brought unto the priest; ^d and the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the
 11 hair white, and *there be* ¹ quick raw flesh in the rising; it *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.
 12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even
 13 to his foot, wheresoever the priest looketh; then the priest shall

^b Deut. 17.
 8, 9.
 & 24. 8.
 Luke 17. 14.

^c ch. 11. 25.
 & 14. 8.

^d Num. 12.
 10, 12.
 2 Kin. 5. 27.
 2 Chr. 26. 20.

¹ Heb. *the quickening of living flesh.*

3. *the hair in the plague is turned white*] The sparing growth of very fine whitish hair on leprous spots in the place of the natural hair, appears to have been always regarded as a characteristic symptom.

the plague in sight be deeper than the skin of his flesh] Rather, **The stroke appears to be deeper than the scarf skin.** The 'bright spot' changed to a brownish colour with a metallic or oily lustre, and with a clearly-defined edge. This symptom, along with the whitish hair, at once decided the case to be one of Leprosy.

5. *and the plague spread not*] Rather, **advance not**, so as to shew that the disease is under the cuticle and assuming the symptoms of v. 3.

6. *somewhat dark*] Rather, **somewhat dim**: that is, if the spot is dying away.

7. *seen of the priest for his cleansing*] The purport of these words is doubtful. They probably mean "seen by the priest and pronounced clean," and refer to the visit of the suspected leper to the priest at the end of the second week. But some have taken the words to mean "seen by the priest with a view to be pronounced clean," and regard the sentence of the priest as provisional, holding good only till the symptoms may

appear to resume their progress. Cp. v. 35.

10. *if the rising be white*] Or, **if there be a white rising.** The term very probably denotes the white Bulla or patch of Anæsthetic Elephantiasis when it has re-appeared.

quick raw flesh in the rising] The margin gives the literal rendering. The symptom here noted exhibits a more advanced stage of the disease. The expression might denote an ulcer or open sore with "proud flesh" appearing in it.

12-17. The disease here indicated appears to be that now known as *Lepra vulgaris*, the common White Leprosy, or Dry Tetters. It first shews itself in reddish pimples, the surface of which becomes white and scaly, spreading in a circular form till they meet each other and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years.

from his head even to his foot, wheresoever the priest looketh] The first appearance of the *Lepra vulgaris* may take place in any part of the body, especially however at the larger joints of the limbs; but the spots of Elephantiasis are almost always first seen on those parts which are habitually exposed, the face, ears and hands.

- consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all
 14 turned white: he *is* clean. But when raw flesh appeareth in
 15 him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh is unclean:
 16 it *is* a leprosy. Or if the raw flesh turn again, and *be* changed
 17 unto white, he shall come unto the priest; and the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is*
 18 clean. ¶ The flesh also, in which, *even* in the skin thereof, was
 • Ex. 9. 9. 19 a 'boil, and is healed, and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and
 20 it be shewed to the priest; and if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a
 21 plague of leprosy broken out of the boil. But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it be not lower than the skin, but *be* somewhat dark; then the priest
 22 shall shut him up seven days: and if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a
 23 plague. But if the bright spot stay in his place, and spread not, it *is* a burning boil; and the priest shall pronounce him clean.
 24 ¶ Or if there be *any* flesh, in the skin whereof *there is* ¹a hot burning, and the quick *flesh* that burneth have a white bright
 25 spot, somewhat reddish, or white; then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce
 26 him unclean: it *is* the plague of leprosy. But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then
 27 the priest shall shut him up seven days: and the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the
 28 plague of leprosy. And if the bright spot stay in his place, and spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is*
 29 an inflammation of the burning. ¶ If a man or woman have a
 30 plague upon the head or the beard; then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or
 31 beard. And if the priest look on the plague of the scall, and,

¹ Heb. a burning of fire.

¹⁴ raw flesh] See v. 10.

¹⁸ boil] Probably ulcer. In Job ii. 7, and Deut. xxviii. 27, 35, it would seem highly probable that the word expresses the ulcers of Elephantiasis.

^{20, 21} lower than the skin] Rather, reaching below the scarf skin.

²³ a burning boil] Rather, the scar of the ulcer; literally, the burn of the ulcer.

²⁴ The sense of this verse is:—Or if there be flesh of which the skin has been affected by severe inflammation, and the sore of the inflammation has become a glossy spot, somewhat reddish or white.

²⁸ And if the glossy spot continues unchanged and makes no advance in the skin, and is rather indistinct (see on v. 6), it is the mark of the inflammation, and the priest shall pronounce him clean, for it is the (mere) hurt of inflammation.

³⁰ scall] As this is the name for another disease not allied to the Leprosy, it would have been better to retain the original word (*nethek*). It is a true Elephantiasis, and is recognised by modern writers under the name of the Fox mange.

³¹ there is no black hair in it] More probably, there is no yellow hair in it.

behold, it be not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath*
 32 the plague of the scall seven days: and in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight
 33 deeper than the skin; he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall
 34 seven days more: and in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor be in sight deeper than the skin: then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
 35 But if the scall spread much in the skin after his cleansing; then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is*
 37 unclean. But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is*
 38 clean: and the priest shall pronounce him clean. ¶ If a man also or a woman have in the skin of their flesh bright spots, *even*
 39 white bright spots; then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh be darkish white; it *is*
 40 a freckled spot *that* groweth in the skin; he *is* clean. And the man whose ¹hair is fallen off his head, he *is* bald; *yet is* he clean.
 41 And he that hath his hair fallen off from the part of his head
 42 toward his face, he *is* forehead bald: *yet is* he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.
 43 Then the priest shall look upon it: and, behold, *if* the rising of the sore be white reddish in his bald head, or in his bald forehead,
 44 as the leprosy appeareth in the skin of the flesh; he is a leprous man, he *is* unclean: the priest shall pronounce him
 45 utterly unclean; his plague *is* in his head. ¶ And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry,
 46 *Unclean, unclean.* All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone;

/ Ezek. 24.
 17, 22.
 Mic. 3. 7.
 / Lam. 4. 15.

¹ Heb. *head is pilled.*

37. *be in his sight at a stay*] Or, **Does not alter in appearance.**

38. *freckled spot*] If v. 12 refers to the Leprosy vulgaris, the Hebrew *bôhak* here may denote some kind of Eczema, a skin disease of a somewhat similar external character.

Verses 38, 39 would seem more in their natural place between vv. 17, 18.

42. *sore*] Rather, **stroke.** It is the same word which elsewhere in this and the next chapter is rendered plague.

45. The leper was to carry about with him the usual signs of mourning for the dead. Cp. x. 6 and marg. reff.

The leper was a living parable in the world of the sin of which death was the wages; not the less so because his suffering might have been in no degree due to his own personal deserts: he bore about with him at once the deadly fruit and the symbol of the sin of his race. Ex. xx. 5. As his body slowly perished, first the skin,

then the flesh, then the bone, fell to pieces while yet the animal life survived; he was a terrible picture of the gradual corruption of the spirit wrought by sin.

his head bare] Rather, "his head neglected." See x. 6 note.

Unclean, unclean] Cp. marg. reff.

46. *dwell alone*] More properly, **dwell apart**; that is, separated from the people.

Though thus excluded from general intercourse with society, it is not likely that lepers ceased to be objects of sympathy and kindness, such as they now are in those Christian and Moslem countries in which the Leprosy prevails. That they associated together in the Holy Land, as they do at present, is evident from 2 K. vii. 3; Luke xvii. 12. It has been conjectured that a habitation was provided for them outside Jerusalem, on the hill Gareb (Bezetha), which is mentioned only in Jer. xxxi. 39.

without the camp] Cp. marg. reff. A leper polluted everything in the house which he

¹ Num. 5. 2.
& 12. 14.
² Kin. 7. 3.
& 16. 5.
² Chr. 26. 21.
Luko 17. 13.

¹ ch. 14. 44.

² 4.
Mark 1. 40,
44.
Luko 5. 12,
14.
& 17. 14.

47 ¹without the camp *shall* his habitation be. ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, 48 or a linen garment; *whether it be* in the warp, or woof; of linen, or of woollen; *whether in* a skin, or in any ¹thing made of skin; 49 and if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any ²thing of skin; *it is* a plague of leprosy, and shall be shewed unto the 50 priest: and the priest shall look upon the plague, and shut up *it* 51 *that hath* the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* ¹a fretting leprosy; *it is* 52 unclean. He shall therefore burn that garment, *whether warp or woof, in woollen or in linen, or anything of skin, wherein the plague is:* for *it is* a fretting leprosy; *it shall be burnt in the* 53 fire. ¶ And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or 54 in anything of skin; then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up 55 seven days more: and the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; *it is* unclean; thou shalt burn it in the fire; *it is* fret inward, ³*whether it be* bare 56 within or without. And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, 57 or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; *it is* a spreading plague: thou shalt burn that wherein the plague *is* 58 with fire. And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and 59 shall be clean. This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. 14. AND the LORD spake unto Moses, saying, This shall be 2 the law of the leper in the day of his cleansing: He ¹shall be

¹ Heb. *work of*.
² Heb. *vessel, or, instru-*
ment.

³ Heb. *whether it be bald*
in the head thereof, or in
the forehead thereof.

entered. A separate space used to be provided for lepers in the Synagogues.

47. *The garment*] Rather, *The clothing*, referring to the ordinary dress of the Israelites in the wilderness; viz., a linen tunic with a fringe (Num. xv. 38) and a woollen cloak or blanket thrown on in colder weather.

47-49. Rather, *And the clothing in which there is a stroke of Leprosy, whether the stroke is in clothing of wool or in clothing of linen; or in yarn for warp or in yarn for woof, either for linen clothing or for woollen clothing; or in a skin of leather or in any article made of leather.*

51. *a fretting leprosy*] i.e. a malignant or corroding Leprosy. What was the nature of the Leprosy in clothing, which produced greenish or reddish spots, cannot be pre-

cisely determined. It was most likely destructive mildew, perhaps of more than one kind.

56. *somewhat dark*] Rather, *somewhat faint*. Cp. v. 6.

57, 58, 59. *either* in these verses, should be *or*. See *vv.* 47, 49.

It should be noticed that no religious or symbolical rite is prescribed for Leprosy in clothing. The priest had only to decide whether the process of decay was at work in the article presented to him and to pronounce accordingly. Compare the Leprosy in houses, xiv. 33-53.

XIV. 1. The Leper was excluded not only from the Sanctuary but from the camp. The ceremony of restoration which he had to undergo was therefore twofold. The first part, performed outside the camp,

- 3 brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, ¹if the plague of
4 leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two ¹birds alive and clean,
5 and ²cedar wood, and ³scarlet, and ⁴hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over
6 running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird ⁵that was killed over
7 the running water: and he shall ⁶sprinkle upon him that is to be cleansed from the leprosy ⁷seven times, and shall pronounce him clean, and shall let the living bird loose ⁸into the open field.
8 ¶ And he that is to be cleansed ⁹shall wash his clothes, and shave off all his hair, ¹⁰and wash himself in water, that he may be clean: and after that he shall come into the camp, and
9 ¹¹shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in
10 water, and he shall be clean. ¶ And on the eighth day ¹²he shall take two he lambs without blemish, and one ewe lamb ¹³of the

^b Num. 19. 6.

^c Heb. 9. 19.

^d Ps. 51. 7.

^e Heb. 9. 13.

^f 2 Kin. 5.

10, 14.

^g ch. 13. 6.

^h ch. 11. 25.

ⁱ Num. 12.

15.

^k Matt. 8. 4.

Mark 1. 44.

Luke 5. 14.

¹ Or, *sparrows*.

² Heb. *upon the face of the field*.

³ Heb. *the daughter of her year*.

entitled him to come within and to mix with his brethren, 3-9. The second part, performed in the Court of the Tabernacle and separated from the first by an interval of seven days, restored him to all the privileges of the Covenant with Jehovah, 10-32.

4. These birds were provided by the priest for the man. They were not, like the offerings for the Altar, brought by the man himself (cp. v. 4 with v. 10), they were not presented nor brought near the Sanctuary, nor was any portion of them offered on the Altar.

cedar wood, and scarlet, and hyssop] These three substances were used as the common materials in rites of purification (cp. Ex. xii. 22; Num. xix. 8; Ps. li. 7; Heb. ix. 19): the *cedar*, or juniper, the resin or turpentine of which was a preservative against decay, and employed in medicines for Elephantiasis and other skin diseases: the *scarlet*, a "tongue," or band, of twice-dyed scarlet wool, with which the living bird, the hyssop, and the cedar wood were tied together when they were dipped into the blood and water: the colour expressing the roiness associated with health and vital energy: and the *hyssop* (see Ex. xii. 22), probably the Caper plant, whose cleansing virtues as a medicine, and use in the treatment of ulcers and diseases of the skin allied to Leprosy, were known to the ancients. It has been conjectured that the scarlet band was used to tie the hyssop upon the cedar, so as to make a sort of brush, such as would be convenient for sprinkling.

5. *running water*] Literally, living water, i.e. water fresh from the spring (Gen. xxvi. 19; Num. xix. 17).

7. *seven times*] The seal of the Covenant, expressed in the number seven (cp. v. 9), was renewed in sprinkling him who, during his Leprosy, had lived as an outcast. The details of a restoration to health and freedom appear to be well expressed in the whole ceremony. Each of the birds represented the Leper. They were to be of a clean kind, because they stood for one of the chosen race. The death-like state of the Leper during his exclusion from the camp was expressed by killing one of the birds. The living bird was identified with the slain one by being dipped in his blood mixed with the spring water that figured the process of purification, while the cured Leper was identified with the rite by having the same water and blood sprinkled over him. The bird then liberated was a sign that the Leper left behind him all the symbols of the death disease and of the remedies associated with it, and was free to enjoy health and social freedom with his kind. Cp. Col. ii. 12.

9. The best of all types of the healing of the Spirit, was the healing of the Leper. In his formal cleansing, consecration, and atonement by sacrifice (see notes on xiv. 9-20), the ministers of the Sanctuary bore public witness that he was restored to the blessing of communion with his brethren and with Jehovah. Hence when the Son of God proved His divine mission by healing the lepers (Matt. xi. 5), He did not excuse them from going to the priest to "offer for the cleansing those things which Moses commanded" (Mark i. 44; Luke v. 14) "for a testimony to the people" (Matt. viii. 4).

10, 11. Two young rams from one to three years old (not lambs), a ewe lamb in

- first year without blemish, and three tenth deals of fine flour *for*
- ¹ ch. 2. 1. 11 'a meat offering, mingled with oil, and one log of oil. And the
Num. 15. priest that maketh *him* clean shall present the man that is to be
4, 9. made clean, and those things, before the LORD, *at* the door of the
- ^m ch. 5. 2, 12 tabernacle of the congregation: and the priest shall take one he
18. lamb, and ^m offer him for a trespass offering, and the log of oil,
& ⁿ 6, 7. 13 and ⁿ wave them *for* a wave offering before the LORD: and he
ⁿ Ex. 29. 24. shall slay the lamb ^o in the place where he shall kill the sin
^o Ex. 29. 11. offering and the burnt offering, in the holy place: for ^p as the
ch. 1. 5, 11. sin offering *is* the priest's, *so is* the trespass offering: ^q it *is* most
& 4. 4, 24. 14 holy: and the priest shall take *some* of the blood of the trespass
^p ch. 7. 7. offering, and the priest shall put *it* ^r upon the tip of the right ear
^q ch. 2. 3. of him that is to be cleansed, and upon the thumb of his right
& 7. 6. 15 hand, and upon the great toe of his right foot: and the priest
^r Ex. 29. 20. shall take *some* of the log of oil, and pour *it* into the palm of his
ch. 8. 23. 16 own left hand: and the priest shall dip his right finger in the
oil that *is* in his left hand, and shall sprinkle of the oil with his
17 finger seven times before the LORD: and of the rest of the oil
that *is* in his hand shall the priest put upon the tip of the right
ear of him that is to be cleansed, and upon the thumb of his
right hand, and upon the great toe of his right foot, upon the
18 blood of the trespass offering: and the remnant of the oil that
is in the priest's hand he shall pour upon the head of him that
is to be cleansed: ^s and the priest shall make an atonement
^s ch. 4. 26. 19 for him before the LORD. And the priest shall offer ^t the sin
^t ch. 5. 1, 6. offering, and make an atonement for him that is to be cleansed
& 12. 7. from his uncleanness; and afterward he shall kill the burnt
20 offering: and the priest shall offer the burnt offering and the
meat offering upon the altar: and the priest shall make an
^u ch. 5. 7. 21 atonement for him, and he shall be clean. ¶ And ^u if he be
& 12. 8. poor, and ^v cannot get so much; then he shall take one lamb *for*
a trespass offering: ^v to be waved, to make an atonement for him,
and one tenth deal of fine flour mingled with oil for a meat
^w ch. 12. 6. 22 offering, and a log of oil: ^w and two turtledoves, or two young
& 15. 14, 15. pigeons, such as he is able to get; and the one shall be a sin
^x ver. 10, 11. 23 offering, and the other a burnt offering. ^x And he shall bring

¹ Heb. *his hand reach not*.² Heb. *for a waving*.

her first year (see xii. 6), three tenth parts of an ephah (something over ten pints and a half) of fine flour mingled with oil, and a log (about half a pint; see xix. 35) of oil. The priest presented both the man and his offerings to Jehovah at the entrance of the Tent of meeting. See i. 3.

12. This Trespass-offering, with its blood and the oil, must be regarded as the main feature in the ceremony: no alteration being permitted even in the case of the poor (vv. 21-23). There appears to be no other case in which an entire victim was waved (see vii. 30) before Jehovah. The Levites are spoken of as "a wave offering," Num. viii. 11-15 (see margin). The man in this case, represented by his Trespass-offering, was dedicated as a Wave-offering in like manner.

13. *it is most holy*] See vi. 25 note.

14. In the same way, and with the same

significance as in viii. 23. It is said that a portion of the blood was caught by the priest in the palm of his hand as it ran from the victim.

16. The sevenfold sprinkling of the oil before the Sanctuary, in addition to the waving of it, seems to have been intended to consecrate it to represent the spiritual gift consequent upon the Covenant, the sealing of which had been figured by the sacramental blood of the offering.

17, 18. *him that is to be cleansed*] Of him that has been cleansed. The significance of the act is similar to that in viii. 11, 15.

19, 20. The cleansed Leper was now in a position to avail himself of the accustomed law of sacrifice as one completely restored. The ewe lamb was now offered in his behalf as a Sin-offering, one of the young rams as a Burnt-offering, and the fine flour mingled with oil as a Meat-offering.

- them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.
- 24 ^a And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering ^{a ver. 12.}
- 25 before the LORD: and he shall kill the lamb of the trespass offering, ^a and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and
- 26 upon the great toe of his right foot: and the priest shall pour of
- 27 the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger *some* of the oil that *is* in his left
- 28 hand seven times before the LORD: and the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the
- 29 blood of the trespass offering: and the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be
- 30 cleansed, to make an atonement for him before the LORD. And he shall offer the one of ^a the turtledoves, or of the young ^{a ver. 22. ch. 15. 15.}
- 31 pigeons, such as he can get; *even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him
- 32 that is to be cleansed before the LORD. This is the law of *him* in whom *is* the plague of leprosy, whose hand is not able to get
- 33 ^b that which pertaineth to his cleansing. ¶ And the LORD spake ^{b ver. 10.}
- 34 unto Moses and unto Aaron, saying, ^c When ye be come into the land of Canaan, which I give to you for a possession, and I put the ^{c Gen. 17. 8. Num. 32. 22. Deut. 7. 1. & 32. 40.}
- 35 plague of leprosy in a house of the land of your possession; and he that owneth the house shall come and tell the priest, saying,
- 36 It seemeth to me *there is* as it were ^d a plague in the house: then the priest shall command that they ^{d Ps. 91. 10. Prov. 3. 33. Zech. 5. 4.} empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see
- 37 the house: and he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish
- 38 or reddish, which in sight *are* lower than the wall; then the priest shall go out of the house to the door of the house, and
- 39 shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be
- 40 spread in the walls of the house; then the priest shall command that they take away the stones in which the plague *is*, and they
- 41 shall cast them into an unclean place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into
- 42 an unclean place: and they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and

33-53. This section is separated from that on Leprosy in clothing (xiii. 47-59) with which it would seem to be naturally connected, and is placed last of all the laws concerning Leprosy, probably on account of its being wholly prospective. While the Israelites were in the Wilderness, the materials of their dwellings were of nearly the same nature as those of their clothing, and would be liable to the same sort of decay.

They were therefore included under the same law.

I put the plague] Jehovah here speaks as the Lord of all created things, determining their decay and destruction as well as their production. Cf. Isai. xlv. 6, 7; Jonah iv. 7; Matt. xxi. 20.

37. hollow strakes, &c.] Rather, **depressed spots of dark green or dark red, appearing beneath (the surface of) the wall.**

* ch. 13. 51.
Zech. 5. 4.

f ver. 4.

g ver. 20.

h ch. 13. 30.
i ch. 13. 47.
k ver. 34.
l ch. 13. 2.
m Deut. 24.
n

o Ezek. 44. 23.
p ch. 22. 4.
q Num. 5. 2.
r Sam. 3. 20.
s Matt. 9. 20.
t Mark 5. 25.
u Luke 8. 43.

v ch. 11. 25.
w & 17. 15.

43 shall plaister the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered ; 44 then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* 'a fretting leprosy in the house : it 45 *is* unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house ; and he shall carry *them* forth out of the city into an unclean place. 46 Moreover he that goeth into the house all the while that it is 47 shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes ; and he that cateth in the house 48 shall wash his clothes. And if the priest 'shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered : then the priest shall 49 pronounce the house clean, because the plague is healed. And f *he* shall take to cleanse the house two birds, and cedar wood, 50 and scarlet, and hyssop : and he shall kill the one of the birds in 51 an earthen vessel over running water : and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running 52 water, and sprinkle the house seven times : and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the 53 hyssop, and with the scarlet : but he shall let go the living bird out of the city into the open fields, and g *make an atonement for* 54 the house : and it shall be clean. ¶ This *is* the law for all manner 55 of plague of leprosy, and h *scall*, and for the 'leprosy of a garment, 56 k *and of a house, and l for a rising, and for a scab, and for a bright* 57 spot : to m *teach* n *when it is unclean, and when it is clean : this is the law of leprosy.*

CHAP. 15. AND THE LORD spake unto Moses and to Aaron, saying, 2 Speak unto the children of Israel, and say unto them, " When any man hath a 3 *running issue* out of his flesh, *because of his* 3 *issue he is unclean.* And this shall be his uncleanness in his issue : whether his flesh run with his issue, or his flesh be stopped 4 from his issue, it *is* his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean : and every 4 *thing, whereon he* 5 *sitteth, shall be unclean.* And whosoever toucheth his bed shall wash his clothes, b *and bathe himself in water, and be unclean* 6 *until the even.* And he that sitteth on *any thing* whereon he sat that hath the issue shall wash his clothes, and bathe *himself in* 7 *water, and be unclean until the even.* And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe 8 *himself in water, and be unclean until the even.* And if he that hath the issue spit upon him that is clean ; then he shall wash

¹ Heb. *in coming in shall come in, &c.*

² Heb. *in the day of the unclean, and in the day of the clean.*

³ Or, *running of the reins.*

⁴ Heb. *vessel.*

49. *cleanse the house*] Strictly, *purge the house from sin.* The same word is used in v. 52 ; and in v. 53 it is said, " and make an atonement for it." Such language is used figuratively when it is applied to things, not to persons. The Leprosy in houses, the Leprosy in clothing, and the terrible disease in the human body, were representative forms of decay which taught the lesson that all created things, in their own nature, are

passing away, and are only maintained for their destined uses during an appointed period, by the power of Jehovah.

XV. This chapter would seem to take its place more naturally before the twelfth, with the subject of which it is immediately connected. Cp. especially xii. 2 with xv. 19. It stands here between two chapters, with neither of which has it any close connection.

- his clothes, and bathe *himself* in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then ^che shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him ^etwo turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: and the priest shall offer them, ^fthe one for a sin offering, and the other for a burnt offering; ^gand the priest shall make an atonement for him before the LORD for his issue. ¶ And ^hif any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and ⁱbe unclean until the even. ¶ And ^kif a woman have an issue, and her issue in her flesh be blood, she shall be ^lput apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And if it be on her bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even. And ^mif any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. ¶ And if ⁿa woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. But ^oif she be cleansed of her issue, then she shall num-

^c ch. 6. 28.
& 11. 32, 33.

^d ver. 28.
ch. 14. 8.

^e ch. 14. 22.
23.

^f ch. 14. 30,
31.
^g ch. 14. 19,
31.
^h ch. 22. 4.
Deut. 23. 10.

ⁱ 1 Sam. 21. 4.

^k ch. 12. 2.

^l See ch. 20.
18.

^m Matt. 9.
20.
Mark 5. 25.
Luke 8. 43.

^o ver. 13.

¹ Heb. in her separation.

13. The mere cessation of the issue does not make him clean: he must wait seven days, &c., preparatory to his offering sacrifice.

16-18. Most of the ancient religions made a similar recognition of impurity and of the need of purification.

17. every garment] Cp. Jude, v. 23.

24. This must refer to an unexpected occurrence. Intercourse during the acknowledged period was a heavy crime, and was to be punished by "cutting off" (xviii. 19, xx. 18; Ezek. xviii. 6).

° ch. 11. 47.
Dout. 24. 8.
Ezek. 44. 23.
° Num. 5. 3.
& 10. 13, 20.
Ezek. 5. 11.
& 23. 38.
° ver. 2.
° ver. 16.
° ver. 19.
° ver. 25.
° ver. 24.

a ch. 10. 1, 2.
b Ex. 30. 10.
ch. 23. 27.
Heb. 9. 7.
° Ex. 25. 22.
1 Kin. 8. 10.
d Heb. 9. 7.
° ch. 4. 3.
/ Ex. 28. 39,
42, 43.
ch. 6. 10.
Ezek. 44.
17. 18.
° Ex. 30. 20.
ch. 8. 6, 7.
° See ch. 4.
14.
Num. 20. 11.
2 Chr. 20. 21.
Ezra 6. 17.
Ezek. 45.
22, 23.

her to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. ¶ Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. ¶ This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; and of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAP. 16. AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two

31-33. This solemn admonition is addressed to Moses and Aaron, see v. 1.

31. *my tabernacle*] Strictly, *my dwelling-place* (*mishkān*), as in viii. 10, xvii. 4, xxvii. 11. The word rendered "tabernacle" elsewhere in Leviticus, is properly *Tent*. See Ex. xxvi. 1 note.

XVI. 1-34. The Day of Atonement, or, as it is in the Hebrew, the Day of Atonements, is called by the Rabbins the Day, and by St. Luke (probably) "the Fast." See Acts xxvii. 9. Cp. with this chap. xxiii. 26-32.

1. The reference to the death of Nadab and Abihu is a notice of the occasion on which the instructions were given, well calculated to add point and emphasis to the solemn admonition to the High priest in

himself. In his "golden garments" he had, on this day, and for the previous week, to offer the regular daily sacrifices, and to perform the other sacerdotal duties of the Sanctuary, which were usually performed by a common priest.—The dress of white linen, which he now put on, appears to have been like the ordinary dress of the common priests, except in the substitution of a linen mitre for the bonnet (or cap), and of a plain linen girdle for the variegated one (Ex. xxviii. 40-43 notes). In preparing to enter the Holy of Holies, he attired himself in spotless white as a token of the holiness without which none, in a spiritual sense, can enter the divine Presence. He thus became a more distinct foreshadow of the

risen manner, was to serve as a warning to Aaron himself never to transgress in this respect.

2. *the holy place within the vail*] See Ex. xxvi. 33, 34; Heb. ix. 3.

the cloud] Cp. Ex. xvi. 10 note.

the mercy seat] See Ex. xxv. 17 note.

3. *holy place*] This name here denotes the Sanctuary, the whole sacred enclosure, the Court of the Tabernacle. The offerings were for Aaron and his sons, supplied by himself.

4. The High priest when he changed his dress on this day was required to bathe

official capacity as mediator: in his own person he had infirmity, and was required "to offer up sacrifice, first for his own sins, and then for the people's." Heb. vii. 27. See on ix. 7-14. On the same ground it was that, although as a mediator he had to enter the Most Holy place, as sinful man he needed the cloud of incense as a veil to come between him and the holiness of Jehovah. See v. 13.

5. *take of the congregation*] i.e. they were to be supplied at the public cost.

two kids of the goats] This should be, *two shaggy he-goats* (iv. 23 note), of the same colour, size, and value.

- kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which *is* for himself, and 'make an atonement for himself, and 7 for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one 9 lot for the LORD, and the other lot for the 'scapegoat. And Aaron shall bring the goat upon which the LORD's lot ²fell, and 10 offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make ¹an atonement with him, and to let him go for a scape- 11 goat into the wilderness. ¶ And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bul- 12 lock of the sin offering which *is* for himself: and he shall take ¹a censer full of burning coals of fire from off the altar before the LORD, and his hands full of ^msweet incense beaten small, and 13 bring *it* within the vail: ^mand he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the 14 ^amercy seat that *is* upon the testimony, that he die not: and ^bhe shall take of the blood of the bullock, and ^csprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

¹ Heb. *Azazel*.

² Heb. *went up*.

¹ ch. 9, 7.
² Heb. 5, 2.
& 7, 27, 28.

¹ John 2.
2.

¹ ch. 10, 1.
Num. 16.
18, 46.
Rev. 8, 5.
^m Ex. 30, 34.
ⁿ Ex. 30, 1.
Num. 16, 7.
Rev. 8, 3, 4.
^o Ex. 25, 21.
^p ch. 4, 5.
Heb. 9, 13,
25, & 10, 4.
^q ch. 4, 6.

6. *shall offer*] Rather, *shall present*, as in vv. 7, 10, &c. The word expresses the formal act of placing the victims in front of the entrance of the Tabernacle.

for himself, and for his house] i.e. for himself as the High priest and all the common priests. Cp. ix. 7-14 note.

8. The two goats formed a single Sin-offering, v. 5. To bring out the meaning of the sacrifice it was necessary that the act of a living being should be performed after death. See v. 22 note. As this could not possibly be visibly set forth with a single victim, two were employed, as in the case of the birds in the rite for the healed leper (xiv. 4-6).

for the scapegoat] Rather, *for Azazel*. The word occurs nowhere else in the Old Testament but in this chapter, and is probably derived from a root in use in Arabic, but not in Hebrew, signifying *to remove*, or *to separate*.

Azazel is the pre-Mosaic name of an evil personal being placed in opposition to Jehovah. Each goat, having been presented to Jehovah before the lots were cast, stood in a sacrificial relation to Him. The casting of lots was an appeal to the decision of Jehovah (cp. Josh. vii. 16, 17, xiv. 2; Prov. xvi. 33; Acts i. 26, &c.); it was therefore one of the goats for His service in the way of ordinary sacrifice, the other for His service in carrying off the sins to Azazel (see note on v. 22). By this expressive outward sign the sins were sent back to the author of sin himself, "the entirely separate one," who was banished from the realm of grace.

The goat itself did not lose the sacred character with which it had been endued in being presented before Jehovah. It was, as much as the slain goat, a figure of Him Who bore our griefs and carried our sorrows, on Whom the Lord laid the iniquity of us all (Is. liii. 4, 6), that we might become a sanctified Church to be presented unto Himself, not having spot or wrinkle or any such thing (Eph. v. 26, 27).

10. *on which the lot fell to be the scapegoat*] Rather, *on which the lot 'for Azazel' fell. an atonement with him*] The goat "for Azazel" was to be considered as taking his part along with the other goat in the great symbol of atonement.

for a scapegoat into the wilderness] Rather, "to Azazel, into the Wilderness."

11-25. It is important, in reference to the meaning of the Day of Atonement, to observe the order of the rites as they are described in these verses.

12. *a censer*] See Ex. xxv. 38 note. *the altar before the LORD*] i.e. the Altar of Burnt-offering on which the fire was always burning.

14. The High priest must have come out from the Most Holy place to fetch the blood, leaving the censer smoking within, and then have entered again within the vail. He sprinkled the blood seven times upon the Mercy seat, on its east side (not "eastward"), and then seven times upon the floor in front of it. If the Mercy seat may be regarded as an Altar, the holiest one of the three, on this one occasion in the year atonement was thus made for it, as for the other Altars, with sacrificial blood.

- * Heb. 2. 17. 15 ¶ Then shall he kill the goat of the sin offering, that *is* for the
 & 5. 2. people, and bring his blood *within* the vail, and do with that
 & 9. 7. 28. blood as he did with the blood of the bullock, and sprinkle it
 * ver. 2. 16 upon the mercy seat, and before the mercy seat: and he shall
 Heb. 6. 19. 'make an atonement for the holy place, because of the uncleanness
 † See Ex. 29. 36. of the children of Israel, and because of their transgressions
 Ezek. 45. 18. in all their sins: and so shall he do for the tabernacle of the
 Heb. 9. 22. congregation, that *remaineth* among them in the midst of their
 " See Ex. 17 uncleanness. " And there shall be no man in the tabernacle of
 34. 3. the congregation when he goeth in to make an atonement in the
 Luke 1. 10. holy place, until he come out, and have made an atonement for
 himself, and for his household, and for all the congregation of
 ‡ Ex. 30. 10. 18 Israel. And he shall go out unto the altar that *is* before the
 ch. 4. 7, 18. LORD, and *make* an atonement for it; and shall take of the
 blood of the bullock, and of the blood of the goat, and put *it*
 19 upon the horns of the altar round about. And he shall sprinkle
 of the blood upon it with his finger seven times, and cleanse it,
 and *hallow* it from the uncleanness of the children of Israel.
 ¶ Ezek. 43. 20. 20 ¶ And when he hath made an end of *reconciling* the holy place,
 & ver. 16. and the tabernacle of the congregation, and the altar, he shall
 Ezek. 45. 20. 21 bring the live goat: and Aaron shall lay both his hands upon
 the head of the live goat, and confess over him all the iniquities
 of the children of Israel, and all their transgressions in all their
 sins, *putting* them upon the head of the goat, and shall send
 † Isai. 53. 6. 22 *him* away by the hand of *a* fit man into the wilderness: and
 the goat shall *bear* upon him all their iniquities unto a land
 † Isai. 53. 11, 12. *not* inhabited: and he shall let go the goat in the wilderness.
 John 1. 29. Heb. 9. 28. *not* inhabited: and he shall let go the goat in the wilderness.
 1 Pet. 2. 24. ¹ Heb. *dwelleth*. ² Heb. *a man of opportunity*. ³ Heb. *of separation*.

15. Having completed the atonement in the Holy of Holies on behalf of the priests, the High priest had now to do the same thing on behalf of the people.

16. the "holy place"] Here the place within the vail, the Holy of Holies.

tabernacle of the congregation] Tent of meeting. Atonement was now to be made for the Tabernacle as a whole. The sense is very briefly expressed, but there seems to be no room to doubt that the High priest was to sprinkle the blood of each of the victims before the Altar of Incense, as he had done before the mercy seat within the vail; and also to touch with blood the horns of the Altar of Incense (Ex. xxx. 10).

that remaineth among them in the midst of their uncleanness] Cp. v. 19. The most sacred earthly things which came into contact with the nature of man needed from time to time to be cleansed and sanctified by the blood of the Sin-offerings which had been taken into the Presence of Jehovah. See Ex. xxviii. 38 note.

18. The order of the ceremony required that atonement should first be made for the Most Holy Place with the Mercy seat, then for the Holy Place with the Golden Altar, and then for the Altar in the Court. See vv. 20, 33. The horns of the Brazen altar were touched with the blood, as they were in the ordinary Sin-offerings. iv. 25, 30, 34.

of the blood of the bullock, and of the blood of the goat] Some of the blood of the two victims was mingled together in a basin.

21. confess over him] The form of confession used on this occasion in later times was:—"O Lord, Thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before Thee. I beseech Thee now absolve their transgressions, their rebellion, and their sin that they have sinned against Thee, as it is written in the law of Moses Thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean."

a fit man] Literally, a timely man, or a man at hand. Tradition says that the man was appointed for this work the year before.

22. unto a land not inhabited] Unto a place cut off, or (as in the margin) a place "of separation."

It is evident that the one signification of the ceremony of this goat was the complete removal of the sins which were confessed over him. No symbol could so plainly set forth the completeness of Jehovah's acceptance of the penitent, as a Sin-offering in which a life was given up for the Altar, and yet a living being survived to carry away all sin and uncleanness.

- 23 ¶ And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he
 24 went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he
 25 burn upon the altar. ¶ And he that let go the goat for the scapegoat shall wash his clothes, and batho his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. ¶ And this shall be a statute for ever unto you: that ^ain the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. ^bIt shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.
 32 And the priest, whom he shall anoint, and whom he shall ^cconsecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, ^deven the holy garments: and ^ehe shall make an atonement for the the holy sanctuary, and he shall make an atonement for the
- ^a Ezek. 42. 14. & 44. 10.
^b ver. 3, 5.
^c ch. 4. 10.
^d ch. 15. 5.
^e ch. 4. 12, 21. & 6. 30. Heb. 13. 11.
^f Ex. 30. 10. ch. 23. 27. Num. 29. 7. Isai. 58. 3. Dan. 10. 3. 1 Ps. 51. 2. Jer. 33. 8. Eph. 5. 26. Heb. 9. 13, 14.
^g John 1. 7.
^h ch. 23. 32.
ⁱ ch. 4. 3, 5.
^j Ex. 20. 29, Num. 20. 26, 28.
^k ver. 4.
^l ver. 6, 16, 17, 18, 24.

¹ Heb. fill his hand.

26-28. Both he who led away the goat, and he who burned the parts of the Sin-offerings had to purify themselves. They who went out of the camp during a religious solemnity incurred uncleanness; hence the need of purification.

27. shall burn in the fire] i.e., consume in the fire, not burn sacrificially. See i. 9.

29. seventh month, on the tenth day] The month Ethanim or Tisri, as being the seventh in the Sacred year, has been called the Sabbatical month. On the first day was celebrated the Feast of Trumpets (xxiii. 24), the tenth day was the Day of Atonement, and on the fourteenth day the Feast of Tabernacles commenced (xxiii. 24 note, Ex. xxiii. 16).

afflict your souls] The old term for fasting; but its meaning evidently embraces, not only abstinence from food, but that penitence and humiliation which give scope and purpose to the outward act of fasting. The Day of Atonement was the only public fast commanded by the Law of Moses. See further directions in xxiii. 27-32. On fasts observed in later times, see Zech. viii. 19, and marg. reff.

a stranger that sojourneth among you] Rather, the foreigner who dwelleth among you. See Ex. xx. 10 note. The meaning is,

one of foreign blood, who dwelt with the Israelites, had abjured false gods, and had become familiarly known to his neighbours, e.g. the Kenites (Judg. iv. 11, &c.); the Gibeonites (Josh. ix.); and a considerable portion of the "mixed multitude" (cp. Ex. xii. 38, 48). As the foreigner had the blessing and protection of the Law he was bound to obey its statutes.

33, 34. A summary of what was done on the Day of Atonement.

The Day was intended as an occasion for expressing more completely than could be done in the ordinary sacrifices the spiritual truth of atonement, with a fuller acknowledgment of the sinfulness and weakness of man and of the corruptible nature of all earthly things, even of those most solemnly consecrated and devoted to the service of God. It belonged to its observances especially to set forth, by the entrance of the High priest into the Holy of Holies, that atonement could only be effected before the throne of Jehovah Himself (cp. Matt. ix. 6; Mark ii. 7-10; Heb. iv. 16, &c.); and, by the goat sent into the Wilderness, that the sins atoned for were not only forgiven, but carried wholly away. See v. 22 note. The rites were a solemn gathering up of all other rites of atonement, so as to make them point more expressively to the

p ch. 23, 31.
 Num. 29, 7.
 q Ex. 30, 10.
 Heb. 9, 7.
 r See Deut.
 12, 5, 15, 21.
 s Deut. 12.
 t 5, 6, 13, 14.
 u Rom. 5, 13.
 v Gen. 17.
 w 14.
 x Gen. 21, 33.
 y & 22, 2.
 z & 31, 54.
 aa Deut. 12, 2.
 ab 1 Kin. 14, 23.
 ac 2 Kin. 16, 4.
 ad & 17, 10.
 ae 2 Chr. 28, 4.
 af Ezek. 20, 38.
 ag & 22, 9.
 ah J ch. 3, 2.
 ai v Ex. 29, 18.
 aj ch. 3, 5, 11.
 ak Num. 18, 17.
 al h Deut. 32, 17.
 am Ps. 106, 37.
 an 1 Cor. 10, 20.
 ao Rev. 9, 20.
 ap i Ex. 34, 15.
 aq ch. 20, 5.
 ar Deut. 31, 16.
 as Ezek. 23, 8.

tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the 34 congregation. ^pAnd this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins ^qonce a year. And he did as the LORD commanded Moses.

CHAP. 17. AND the LORD spake unto Moses, saying, ^cSpeak unto 2 Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This ^cis the thing which the LORD hath com- 3 manded, saying, What man soever ^cthere be of the house of Israel, ^cthat killeth an ox, or lamb, or goat, in the camp, or that 4 killeth ^cit out of the camp, ^cand bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be ^cim- 5 puted unto that man; he hath shed blood; and that man ^cshall 5 be cut off from among his people: to the end that the children of Israel may bring their sacrifices, ^cwhich they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and 6 offer them ^cfor peace offerings unto the LORD. And the priest ^cshall sprinkle the blood upon the altar of the LORD ^cat the door of the tabernacle of the congregation, and ^cburn the fat for a 7 sweet savour unto the LORD. And they shall no more offer their sacrifices ^cunto devils, after whom they ^chave gone a whoring. This shall be a statute for ever unto them throughout 8 their generations. ¶ And thou shalt say unto them, Whatsoever man ^cthere be of the house of Israel, or of the strangers which

revelation to come of God's gracious purpose to man in sending His Son to be delivered for our offences, and to rise again for our justification; to be our great High Priest for ever after the order of Melchisedec, and to enter for us within the veil (Rom. iv. 25; Heb. vi. 20). The Day of Atonement expanded the meaning of every Sin-offering, in the same way as the services for Good Friday and Ash Wednesday expand the meaning of our Litany days throughout the year, and Easter Day, that of our Sundays.

XVII. This chapter, in its immediate bearing on the daily life of the Israelites, stands as the first of four (xvii.-xx.) which set forth practical duties, directing the Israelites to walk, not in the way of the heathen, but according to the ordinances of Jehovah.

3-7. Every domesticated animal that was slain for food was a sort of Peace-offering (v. 5). This law could only be kept as long as the children of Israel dwelt in their camp in the Wilderness. The restriction was removed before they settled in the Holy Land, where their numbers and diffusion over the country would have rendered its strict observance impossible. See Deut. xii. 15, 16, 20-24.

4. blood shall be imputed unto that man] i.e. he has incurred guilt in shedding blood in an unlawful manner.

cut off] See Ex. xxxi. 14 note.

5. Rather, May bring their beasts for

slaughter, which they (now) slaughter in the open field, even that they may bring them before Jehovah to the entrance of the Tent of meeting unto the priests, and slaughter them as Peace-offerings to Jehovah.

7. devils] The word in the original is the "shaggy goat" of iv. 23. But it is sometimes employed, as here, to denote an object of heathen worship or a demon dwelling in the deserts (2 Chr. xi. 15; Isai. xiii. 21, xxxiv. 14). The worship of the goat, accompanied by the foulest rites, prevailed in Lower Egypt; and the Israelites may have been led into this snare while they dwelt in Egypt.

This law for the slaughtering of animals was not merely to exclude idolatry from the chosen nation. It had a more positive and permanent purpose. It bore witness to the sanctity of life; it served to remind the people of the solemnity of the grant of the lives of all inferior creatures made to Noah (Gen. ix. 2, 3); it purged and directed towards Jehovah the feelings in respect to animal food which seem to be common to man's nature; and it connected a habit of thanksgiving with the maintenance of our human life by means of daily food. 1 Tim. iv. 3-5. Having acknowledged that the animal belonged to Jehovah the devout Hebrew received back its flesh as Jehovah's gift.

8. the strangers which sojourn] The foreigners who dwell. See xvi. 29 note.

- sojourn among you, ²that offereth a burnt offering or sacrifice, and ¹bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people. ¶ ¹And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that ²eateth any manner of blood; ¹I will even set my face against that soul that eateth blood, and will cut him off from among his people. ²For the life of the flesh *is* in the blood: and I have given it to you upon the altar ²to make an atonement for your souls: for ¹it is the blood *that* maketh an atonement for the soul.
- 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you
- 13 eat blood. ¶ ¹And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, ¹which ²hunteth and catcheth any beast or fowl that may be eaten; he shall even ²pour out the blood thereof, and ¹cover it with dust.
- 14 ¹For *it is* the life of all flesh; the blood of *it is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is*
- 15 the blood thereof: whosoever eateth it shall be cut off. ¶ ²And every soul that eateth ²that which died *of itself*, or that which

¹ Heb. *that hunteth any hunting.*

² Heb. *a carcase.*

or sacrifice] *i.e.*, a slaughtered offering of any kind, generally a Peace-offering.

10-14. The prohibition to eat blood is repeated in seven places in the Pentateuch, but in this passage two distinct grounds are given for the prohibition: first, its own nature as the vital fluid; secondly, its consecration in sacrificial worship.

11. Rather, **For the soul of the flesh is in the blood; and I have ordained it for you upon the Altar, to make atonement for your souls; for the blood it is which makes atonement by means of the soul.** In the Old Testament there are three words relating to the constitution of man; (a) "life" as opposed to death (Gen. i. 20; Deut. xxx. 15); (b) the "soul" as distinguished from the body; the individual life either in man or beast, whether united to the body during life, or separated from the body after death (cp. Gen. ii. 7); (c) the "spirit" as opposed to the flesh (Rom. viii. 6), and as distinguished from the life of the flesh; the highest element in man; that which, in its true condition, holds communion with God. The soul has its abode in the blood as long as life lasts. In v. 14, the soul is identified with the blood, as it is in Genesis ix. 4; Deut. xii. 23. That the blood is rightly thus distinguished from all other constituents of the body is acknowledged by the highest authorities in physiology.

"It is the fountain of life (says Harvey), the first to live, and the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body." John Hunter inferred that it is the seat of life, because all the parts of the frame are formed and nourished from it. "And if (says he) it has

not life previous to this operation, it must then acquire it in the act of forming: for we all give our assent to the existence of life in the parts when once formed." Milne Edwards observes that, "if an animal be bled till it falls into a state of syncope, and the further loss of blood is not prevented, all muscular motion quickly ceases, respiration is suspended, the heart pauses from its action, life is no longer manifested by any outward sign, and death soon becomes inevitable; but if, in this state, the blood of another animal of the same species be injected into the veins of the one to all appearance dead, we see with amazement this inanimate body return to life, gaining accessions of vitality with each new quantity of blood that is introduced, by-and-by beginning to breathe freely, moving with ease, and finally walking as it was wont to do, and recovering completely." More or less distinct traces of the recognition of blood as the vehicle of life are found in Greek and Roman writers. The knowledge of the ancients on the subject may indeed have been based on the mere observation that an animal loses its life when it loses its blood: but it may deepen our sense of the wisdom and significance of the Law of Moses to know that the fact which it sets forth so distinctly and consistently, and in such pregnant connection, is so clearly recognized by modern scientific research.

14. Rather, **For the soul of all flesh is its blood with its soul** (*i.e.* its blood and soul together): **therefore spake I to the children of Israel, Ye shall not eat the blood of any flesh, for the soul of all flesh is its blood, &c.**

¹ ch. 1. 2. 3.
² ver. 4.
³ Gen. 9. 4.
⁴ ch. 3. 17.

Ezek. 44.
¹ ch. 20. 3.
Jer. 44. 11.
Ezek. 14. 8.
² ver. 14.
³ Matt. 26. 28.
Rom. 3. 25.
Eph. 1. 7.
Col. 1. 14.
Heb. 13. 12.
1 Pet. 1. 2.
1 John 1. 7.
Rev. 1. 5.
⁴ Heb. 9. 22.
⁵ ch. 7. 26.
⁶ Deut. 12. 24.
⁷ Ezek. 24. 7.
⁸ ver. 11. 12.

⁹ Ex. 22. 31.
ch. 22. 8.
Deut. 14. 21.

^v ch. 11. 25.
^a ch. 15. 5.
^a ch. 5. 1.
 Num. 19. 20.

was torn *with beasts*, whether it be one of your own country, or a stranger, ^vhe shall both wash his clothes, ^aand bathe *himself* in water, and be unclean until the even: then shall he be clean. 16 But if he wash *them* not, nor bathe his flesh; then ^ahe shall bear his iniquity.

^a ver. 4.
 Ex. 8. 7.
 ch. 11. 44.
 Ezek. 20. 5.
^b Ezek. 20.
 7, 8.
^c Ex. 23. 24.
 ch. 20. 23.
 Deut. 12. 4.
^d Deut. 4.
 1, 2.
^e Ezek. 20.
 11, 13, 21.
 Luke 10. 28.
 Rom. 10. 5.
 Gal. 3. 12.
^f Ex. 6. 2,
 6, 20.
 Mal. 3. 6.
^g ch. 20. 11.
^h Gen. 40. 4.
 Deut. 22. 30.
 Ezek. 22. 10.
 Amos 2. 7.
 1 Cor. 5. 1.
ⁱ ch. 20. 17.
 2 Sam. 13.
 12.
^k ch. 20. 19.

CHAP. 18. AND the LORD spake unto Moses, saying, Speak unto 2 the children of Israel, and say unto them, ^aI am the LORD your 3 God. ^bAfter the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^cafter the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in 4 their ordinances. ^dYe shall do my judgments, and keep mine 5 ordinances, to walk therein: I *am* the LORD your God. Ye 6 shall therefore keep my statutes, and my judgments: ^ewhich 6 if a man do, he shall live in them: ^fI *am* the LORD. ¶ None 7 of you shall approach to any that is ^gnear of kin to him, to 7 uncover *their* nakedness: I *am* the LORD. ^hThe nakedness of 8 thy father, or the nakedness of thy mother, shalt thou not un- 8 cover: she *is* thy mother; thou shalt not uncover her naked- 8 ness. ⁱThe nakedness of thy father's wife shalt thou not un- 9 cover: it *is* thy father's nakedness. ^jThe nakedness of thy 9 sister, the daughter of thy father, or daughter of thy mother, 10 whether she be born at home, or born abroad, *even* their naked- 10 ness thou shalt not uncover. The nakedness of thy son's daugh- 11 ter, or of thy daughter's daughter, *even* their nakedness thou 11 shalt not uncover: for their's *is* thine own nakedness. The 12 nakedness of thy father's wife's daughter, begotten of thy father, 12 she *is* thy sister, thou shalt not uncover her nakedness. ^kThou 13 shalt not uncover the nakedness of thy father's sister: she *is* thy 13 father's near kinswoman. Thou shalt not uncover the naked- 14 ness of thy mother's sister: for she *is* thy mother's near kins- 14 woman. ^lThou shalt not uncover the nakedness of thy father's 15 brother, thou shalt not approach to his wife: she *is* thine aunt. 15 ^mThou shalt not uncover the nakedness of thy daughter in law: 16 she *is* thy son's wife; thou shalt not uncover her nakedness.

ⁱ ch. 20. 20.
^m Gen. 38.
 18, 26.
 ch. 20. 12.
 Ezek. 22. 11.

¹ Heb. *remainder of his flesh*.

15. This law appears to be grounded on the fact that the body of an animal killed by a wild beast, or which has died of itself, still retains a great portion of its blood. The importance ascribed to this law in later times may be seen in 1 S. xiv. 32-35; Ezek. iv. 14, xlv. 31, and still more in the Apostolic decision regarding "things strangled," which are pointedly connected with blood (Acts xv. 20).

XVIII. 2. *I am the LORD your God*] The frequent repetition of this formula in these parts of the Law may be intended to keep the Israelites in mind of their Covenant with Jehovah in connection with the common affairs of life, in which they might be tempted to look at legal restrictions in a mere secular light.

3. See *vv.* 24 30 note.

5. If a man keeps the *statutes* (i.e. the ordinances of *v.* 4) and *judgments* of the Divine Law, he shall not be "cut off from his people" (cp. *v.* 20), he shall gain true life, the life which connects him with Jehovah through his obedience. See *marg. reff.*

and Luke x. 28; Rom. x. 5; Gal. iii. 12.

6. *near of kin*] See margin. The term was evidently used to denote those only who came within certain limits of consanguinity, together with those who by affinity were regarded in the same relationship.

to uncover their nakedness] i.e. to have intercourse. The immediate object of this law was to forbid incest.

7. *or*] It might be rendered *and*, or rather, *even*; that is, which belongs to both parents as being "one flesh" (Gen. ii. 24; cp. *vv.* 8, 14). These prohibitions are addressed to men.

8. Cp. the case of Reuben, Gen. xlix. 3, 4. See 1 Cor. v. 1.

9. *thy sister*] What was here spoken of was the distinguishing offence of the Egyptians.

12. *thy father's sister*] The instance of Amram and Jochebed (Ex. vi. 20) seems to shew that marriage with an aunt was not considered wrong by the Israelites when they were in Egypt.

16 "Thou shalt not uncover the nakedness of thy brother's wife: it
 17 is thy brother's nakedness. "Thou shalt not uncover the naked-
 ness of a woman and her daughter, neither shalt thou take her
 son's daughter, or her daughter's daughter, to uncover her naked-
 18 ness; for they are her near kinswomen: it is wickedness. Nei-
 ther shalt thou take ¹a wife to her sister, ²to vex her, to uncover
 19 her nakedness, beside the other in her life time. "Also thou
 shalt not approach unto a woman to uncover her nakedness, as
 20 long as she is put apart for her uncleanness. Moreover ³thou
 shalt not lie carnally with thy neighbour's wife, to defile thyself
 21 with her. And thou shalt not let any of thy seed ⁴pass through
 the fire to Molech, neither shalt thou ⁵profane the name of thy
 22 God: I am the LORD. "Thou shalt not lie with mankind, as
 23 with womankind: it is abomination. "Neither shalt thou lie
 with any beast to defile thyself therewith: neither shall any
 woman stand before a beast to lie down thereto; it is ⁶con-
 24 fusion. ¶ "Defile not ye yourselves in any of these things: ⁷for
 in all these the nations are defiled which I cast out before you:
 25 and ⁸the land is defiled: therefore I do ⁹visit the iniquity
 thereof upon it, and the land itself ¹⁰vomiteth out her inhabitants.
 26 / Ye shall therefore keep my statutes and my judgments, and
 shall not commit any of these abominations; neither any of your
 27 own nation, nor any stranger that sojourneth among you: (for
 all these abominations have the men of the land done, which were
 28 before you, and the land is defiled;) that ¹¹the land spue not you
 out also, when ye defile it, as it spued out the nations that were
 29 before you. For whosoever shall commit any of these abomina-
 tions, even the souls that commit them shall be cut off from
 30 among their people. Therefore shall ye keep mine ordinance,
¹²that ye commit not any one of these abominable customs,
 which were committed before you, and that ye ¹³defile not your-
 selves therein: ¹⁴I am the LORD your God.

CHAP. 19. AND the LORD spake unto Moses, saying, Speak unto all
 2 the congregation of the children of Israel, and say unto them,

* ch. 20. 21.
 * ch. 20. 14.
 * 1 Sam. 1. 6.
 * ch. 20. 18.
 Ezek. 18. 6.
 * ch. 20. 10.
 Deut. 5. 18.
 Prov. 6. 29.
 Mal. 3. 5.
 Matt. 5. 27.
 Heb. 13. 4.
 * 2 Kin. 16. 3.
 Jer. 19. 5.
 Ezek. 20. 31.
 & 23. 37.
 * ch. 19. 12.
 Ezek. 36. 20.
 Mal. 1. 12.
 * ch. 20. 13.
 Rom. 1. 27.
 1 Cor. 6. 9.
 1 Tim. 1. 10.
 * ch. 20. 15.
 Ex. 22. 19.
 * ch. 20. 12.
 * ver. 30.
 Mark 7. 21.
 1 Cor. 3. 17.
 * ch. 20. 23.
 Deut. 18. 12.
 * Num. 35.
 34.
 Jer. 2. 7.
 Ezek. 36. 17.
 * Pa. 69. 32.
 Isai. 26. 21.
 Jer. 5. 9. 29.
 Hos. 2. 13.
 * ver. 28.
 * ver. 5. 30.
 Jer. 20. 22.
 Jer. 9. 19.
 Ezek. 36. 13.
 * ch. 20. 23.
 Deut. 18. 9.
 * ver. 24.
 * ver. 2. 4.

¹ Or, one wife to another, Ex. 28. 3.

16. *thy brother's wife*] That is, if she had children. See Deut. xxv. 5. The law here expressed was broken by Antipas in his connexion with Herodias (Matt. xiv. 3, 4).

18. *to vex her*] Literally, to bind or pack together. The Jewish commentators illustrate this by the example of Leah and Rachel (Gen. xxix. 30).

21. *Molech*] See on xx. 2-5.

24-30. The land designed and consecrated for His people by Jehovah (xxv. 23) is here impersonated, and represented as vomiting forth its present inhabitants, in consequence of their indulgence in the abominations that have been mentioned. The iniquity of the Canaanites was now full. See Gen. xv. 16; cp. Isaiah xxiv. 1-6. The Israelites in this place, and throughout the chapter, are exhorted to a pure and holy life, on the ground that Jehovah, the Holy One, is their God and that they are His people. Cp. xix. 2. It is upon this high sanction that they are peremptorily forbidden to defile themselves with the pollutions of the heathen. The only punishment here

pronounced upon individual transgressors is, that they shall "bear their iniquity" and be "cut off from among their people." We must understand this latter phrase as expressing an *ipso facto* excommunication or outlawry, the divine Law pronouncing on the offender an immediate forfeiture of the privileges which belonged to him as one of the people in Covenant with Jehovah. See Ex. xxxi. 14 note. The course which the Law here takes seems to be first to appeal to the conscience of the individual man on the ground of his relation to Jehovah, and then (ch. xx.) to enact such penalties as the order of the state required, and as represented the collective conscience of the nation put into operation.

XIX. 2. *Ye shall be holy, &c.*] These words express the keynote to the whole book of Leviticus, being addressed to the whole nation. There does not appear to be any systematic arrangement in the laws which follow. They were intended as guards to the sanctity of the elect people, enforcing common duties by immediate ap-

a ch. 11. 44.
 1 Pet. 1. 16.
 b Ex. 20. 12.
 c Ex. 20. 8.
 d Ex. 20. 4.
 e 1 John 5. 21.
 f Ex. 34. 17.
 g Deut. 27. 15.
 h ch. 7. 16.
 i ch. 23. 22.
 j Ruth 2. 15.
 k Ex. 20. 15.
 l ch. 6. 2.
 m Eph. 4. 25.
 n Ex. 20. 7.
 o Matt. 5. 33.
 p Jas. 5. 12.
 q ch. 18. 21.
 r Mark 10.
 s 1 Thes. 4. 6.
 t Deut. 24. 14, 15.
 u James 5. 4.
 v Rom. 14. 13.
 w Eccles. 5. 7.
 x 1 Pet. 2. 17.
 y Ex. 23. 2, 3.
 z Deut. 1. 17.
 aa Prov. 24. 23.
 ab James 2. 9.
 ac Ex. 23. 1.
 ad Ps. 15. 3.
 ae Prov. 11. 13.
 af Ezek. 22. 9.
 ag Ex. 23. 1.
 ah 1 Kin. 21. 13.
 ai Luke 2. 9.
 aj 1 John 17. 3.
 ak Gal. 6. 1.
 al 2 Tim. 4. 2.
 am Prov. 20. 22.
 an Rom. 12. 17.
 ao Eph. 4. 31.
 ap Jam. 5. 9.
 aq Matt. 5. 43.
 ar Rom. 13. 9.
 as Gal. 5. 14.

3 ^aYe shall be holy: for I the LORD your God *am* holy. ^bYe shall fear every man his mother, and his father, and ^ckeep my sabbaths: I *am* the LORD your God. ^dTurn ye not unto idols, ^enor make to yourselves molten gods: I *am* the LORD your God.
 5 And ^fif ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people. ¶ And ^gwhen ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grapo of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God. ^hYe shall not steal, neither deal falsely, ⁱneither lie one to another. And ye shall not ^jswear by my name falsely, ^kneither shalt thou profane the name of thy God: I *am* the LORD. ^lThou shalt not defraud thy neighbour, neither rob him: ^mthe wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, ⁿnor put a stumblingblock before the blind, but shalt ^ofear thy God: I *am* the LORD. ^pYe shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: ^qbut in righteousness shalt thou judge thy neighbour. ^rThou shalt not go up and down as a talebearer among thy people: neither shalt thou ^sstand against the blood of thy neighbour: I *am* the LORD. ^tThou shalt not hate thy brother in thine heart: ^uthou shalt in any wise rebuke thy neighbour, ^vand not suffer sin upon him. ^wThou shalt not avenge, nor bear any grudge against the children of thy people, ^xbut thou shalt love thy neighbour as thyself: I *am* the LORD. Ye shall keep my

1 Or, that thou bear not sin for him: See Rom. 1. 32. 1 Cor. 5. 2. 1 Tim. 5. 22. 2 John 11.

peal to the highest authority. Cp. xviii. 24-30 note.

3. Cp. Ex. xx. 8, 12, xxxi. 13, 14. The two laws repeated here are the only laws in the Decalogue which assume a positive shape, all the others being introduced by the formula, "Thou shalt not."—These express two great central points, the first belonging to natural law and the second to positive law, in the maintenance of the well-being of the social body of which Jehovah was the acknowledged king.

5. Rather, *ye shall offer it that you may be accepted.*

9, 10. See Deut. xxiv. 19-21. "Grape" signifies fallen fruit of any kind; and "vineyard" a fruit garden of any kind. Cp. Deut. xxiii. 24.

The poor is the poor Israelite—the stranger is properly the foreigner, who could possess no land of his own in the land of Israel.

11-13. v. 11 forbids injuries perpetrated by craft; v. 13, those perpetrated by violence or power, the conversion of might

into right. In v. 13 "defraud" should rather be, *oppress.*

14. The meaning appears to be, *Thou shalt not utter curses to the deaf because he cannot hear thee, neither shalt thou put a stumbling-block in the way of the blind because he cannot see thee* (cp. Deut. xxvii. 18), *but thou shalt remember that though the weak and poor cannot resist, nor the deaf hear, nor the blind see, God is strong, and sees and hears all that thou doest.* Cp. Job xxix. 15.

16. *stand against the blood of thy neighbour*] Either, to put his life in danger by standing up as his accuser (cp. Matt. xxvi. 60); or, to stand by idly when thy neighbour's life is in danger.—Whichever interpretation we adopt, the clause prohibits that which might interfere with the course of justice.

17. *not suffer sin upon him*] Rather, *not bear sin on his account*; that is, either by bearing secret ill-will (Ephes. iv. 26), or by encouraging him to sin in withholding due rebuke (Rom. i. 32).

- statutes. ¶ Thou shalt not let thy cattle gender with a diverse kind: ^athou shalt not sow thy field with mingled seed: ^aneither shall a garment mingled of linen and woollen come upon thee. ^aDeut. 22. 9, 10.
- 20 And whosoever lieth carnally with a woman, that is a bond-maid, ¹²betrothed to an husband, and not at all redeemed, nor freedom given her; ³she shall be scourged; they shall not be put to death, because she was not free. And ^bhe shall bring his trespass offering unto the LORD, unto the door of the tabernacle ^bch. 5. 15.
- 22 of the congregation, even a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.
- 23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto ^ayou: it shall not be eaten of. But in the fourth year all the fruit thereof shall be ⁵holy ^ato praise the LORD *withal*. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God. ¶ ^aYe shall not eat *any thing* with the blood: ^aneither shall ye use enchantment, nor observe times. ⁷Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not ⁹make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD. ^aDo not

¹ Or, *abused by any*.² Heb. *reproached by*, or *for man*.³ Or, *they*.⁴ Heb. *there shall be a scourging*.⁵ Heb. *holiness of praises to the LORD*.^a Deut. 12. 17, 18.^b Prov. 3. 9.^c ch. 17. 10.^d Deut. 12. 23.^e Deut. 18. 10, 11, 14.^f 1 Sam. 15. 23.^g 2 Kin. 17. 17.^h 2 Chr. 33. 6.ⁱ Mal. 3. 5.^j ch. 21. 5.^k Isai. 15. 2.^l Jer. 9. 26.^m ch. 21. 5.ⁿ Deut. 14. 1.^o Jer. 16. 6.^p Jer. 48. 37.^q Deut. 23. 17.

19. *linen and woollen*] The original word is found only here and in Deut. xxii. 11, where it is rendered "of divers sorts." It may denote such tissues as linsey woolsey.

20. *betrothed to an husband*] Rather, who has been betrothed to a man. The reference appears to be to a bondwoman who has been betrothed to a fellow-servant by her master. Death was the punishment for unfaithfulness in a betrothed woman in other cases. Cp. Deut. xxii. 23, 24.

she shall be scourged] Or, **They shall be chastised** (see margin). The Trespass-offering was especially due from the man as having not only sinned with the woman, but inflicted an injury on the rights of the master.

23. *fruit...uncircumcised*] i.e. unfit for presentation to Jehovah. In regard to its spiritual lesson, this law may be compared with the dedication of the first-born of beasts to Jehovah (Ex. xii. 12, xxxiv. 19). Its meaning in a moral point of view was plain, and tended to illustrate the spirit of the whole Law.

26-28. Certain heathen customs, several of them connected with magic, are here grouped together. The prohibition to eat anything *with the blood* may indeed refer to the eating of meat which had not been properly bled in slaughtering (vii. 26, xvii. 10, &c.): but it is not improbable that there may be a special reference to some sort of magical or idolatrous rites. Cp. Ezek. xxxiii. 25.

26. *observe times*] It is not clear whether the original word refers to the fancied distinction between lucky and unlucky days, to some mode of drawing omens from the clouds, or to the exercise of "the evil eye."

27. *round the corners of your heads*] This may allude to such a custom as that of the Arabs described by Herodotus. They used to shew honour to their deity Orotal by cutting the hair away from the temples in a circular form. Cp. marg. ref.

mar the corners of thy beard] It has been conjectured that this also relates to a custom which existed amongst the Arabs, but we are not informed that it had any idolatrous or magical association. As the same, or very similar customs, are mentioned in xxi. 5, and in Deut. xiv. 1, as well as here, it would appear that they may have been signs of mourning.

28. *cuttings in your flesh for the dead*] Cp. marg. ref. Amongst the excitable races of the East this custom appears to have been very common.

print any marks] Tattooing was probably practised in ancient Egypt, as it is now by the lower classes of the modern Egyptians, and was connected with superstitious notions. Any voluntary disfigurement of the person was in itself an outrage upon God's workmanship, and might well form the subject of a law.

¹ ver. 3.
 ch. 20. 2.
² Eccles. 8. 1.
³ Ex. 22. 18.
 ch. 20. 6.
 Deut. 18. 10.
 1 Chr. 10. 13.
 Isai. 8. 19.
 Acts 16. 16.
⁴ Prov. 20.
 29.
 1 Tim. 5. 1.
⁵ ver. 14.
⁶ Ex. 22. 21.
⁷ Ex. 12. 48.
⁸ Deut. 10.
 19.
⁹ ver. 15.
¹⁰ Deut. 26.
 13, 15.
 Prov. 11. 1.
¹¹ ch. 18. 4.
 Deut. 4. 5.
 & 5. 1.
 & 6. 25.
¹² ch. 18. 2.
¹³ Deut. 12.
 31.
 2 Kin. 17. 17.
 2 Chr. 33. 6.
 Jer. 7. 31.
 Ezek. 20. 28,
 31.
¹⁴ ch. 17. 10.

¹ prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
 30 'Ye shall keep my sabbaths, and ²reverence my sanctuary: I am
 31 the LORD. 'Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your
 32 God. 'Thou shalt rise up before the hoary head, and honour the face of the old man, and ³fear thy God: I am the LORD.
 33 And 'if a stranger sojourn with thee in your land, ye shall not
 34 vex him. ⁴But the stranger that dwelleth with you shall be unto you as one born among you, and ⁵thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the
 35 LORD your God. 'Ye shall do no unrighteousness in judgment, 36 in meteyard, in weight, or in measure. ⁶Just balances, just ⁷weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.
 37 'Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAP. 20. AND the LORD spake unto Moses, saying, "Again, thou
 2 shalt say to the children of Israel, ¹Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to
 3 death: the people of the land shall stone him with stones. And
 4 I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech,

¹ Heb. *profane*.

² Or, *oppress*.

³ Heb. *stones*.

31. The devotion of faith, which would manifest itself in obedience to the commandment to keep God's Sabbaths and to reverence His Sanctuary (v. 30), is the true preservative against the superstition which is forbidden in this verse. The people whose God was Jehovah were not to indulge those wayward feelings of their human nature which are gratified in magical arts and pretensions. Cp. Isa. viii. 19.

familiar spirits] Literally, *bottles*. This application of the word is supposed to have been suggested by the tricks of ventriloquists, within whose bodies (as vessels or bottles) it was fancied that spirits used to speak. In other cases the word is used for the familiar spirit which a man pretended to employ in order to consult, or to raise, the spirits of the dead. See 1 S. xxviii. 7, 8. *wizard*] A word equivalent to a *knowing man*, or, a *cunning man*.

32. The outward respect due to old age is here immediately connected with the fear of God. Cp. marg. ref.

33, 34. *the stranger*] The foreigner. See xvi. 29 note; Ex. xxiii. 9.

35, 36. The ephah is here taken as the standard of dry measure, and the hin (see Ex. xxix. 40 note) as the standard of liquid measure. Of the two very different estimates of the capacities of these measures, the more probable is that the ephah did not hold quite four gallons and a half, and the hin not quite six pints. [The log was a twelfth part of the hin (xiv. 10).]

36. *I am the LORD your God, &c.*] A full

stop should precede these words. They introduce the formal conclusion to the whole string of precepts in this chapter, which are all enforced upon the ground of the election of the nation by Jehovah Who had delivered them from the bondage of Egypt.

XX. The crimes which are condemned in chapters xviii., xix. on purely spiritual ground, have here special punishments allotted to them as offences against the well-being of the nation.

2-5. Molech, literally, *the King*, called also Moloch, Milcom, and Malcham, was known in later times as "the abomination of the Ammonites" (1 Kings xi. 5). He appears to have been the fire-god of the eastern nations; related to, and sometimes made identical with, Baal, the sun-god. The nature of the rite and of the impious custom called passing children through the fire to Molech is very doubtful. The practices appear to have been essentially connected with magical arts, probably also with unlawful lusts, and with some particular form of profane swearing. The rite in the time of Moses belonged to the region rather of magic than of definite idolatrous worship, and may have been practised as a lustral charm, or fire-baptism, for the children of incest and adultery.

2. *stone him with stones*] The commonest form of capital punishment. It was probably preferred as being the one in which the execution was the act of the whole congregation.

3. *defile my sanctuary*] i.e. pollute the people as identified with their Sanctuary.

- 4 to ^ddefile my sanctuary, and ^eto profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and ^fkill him not: 5 then ^gI will set my face against that man, and ^hagainst his family, and will cut him off, and all that ⁱgo a whoring after him, to commit whoredom with Molech, from among their people. 6 And ^kthe soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his 7 people. ¶ ^lSanctify yourselves therefore, and be ye holy: for I 8 am the LORD your God. ^mAnd ye shall keep my statutes, and 9 do them: ⁿI am the LORD which sanctify you. ^oFor every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; ^phis blood shall 10 be upon him. And ^qthe man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be 11 put to death. ^rAnd the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely 12 be put to death; their blood shall be upon them. ^sAnd if a man lie with his daughter in law, both of them shall surely be put to death: ^tthey have wrought confusion; their blood shall be upon 13 them. ^uIf a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. 14 ^vAnd if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be 15 no wickedness among you. ^wAnd if a man lie with a beast, he 16 shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be 17 put to death; their blood shall be upon them. ^xAnd if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear 18 his iniquity. ^yAnd if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath ^zdiscovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. 19 ^aAnd thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^bfor he uncovereth his near 20 kin: they shall bear their iniquity. ^cAnd if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: 21 they shall bear their sin; they shall die childless. ^dAnd if a man shall take his brother's wife, it is ^ean unclean thing: he hath uncovered his brother's nakedness; they shall be childless. 22 ¶ Ye shall therefore keep all my ^fstatutes, and all my judg-

¹ Heb. made naked.

² Heb. a separation.

14. The burning under the sentence of the Law took place after the death of the criminal by stoning, or strangling. Josh. vii. 25.

17. cut off, &c.] See Ex. xxxi. 14 note. The more full expression here used probably refers to some special form of public excommunication, accompanied, it may be, by expulsion from the camp.

20. they shall die childless] Either the offspring should not be regarded as lawfully theirs, nor be entitled to any hereditary privileges, or they should have no blessing in their children.

22-26. The ground is here again stated on which all these laws of holiness should be obeyed. See xviii. 24-30 note.

^d Ezek. 5. 11.

^e ch. 18. 21.

^f Deut. 17.

^g ch. 17. 10.

^h Ex. 20. 5.

ⁱ ch. 17. 7.

^j ch. 19. 31.

^k ch. 11. 44.

^l 19. 2.

^m ch. 19. 37.

ⁿ Ex. 31. 13.

^o ch. 21. 8.

^p Ezek. 37. 28.

^q Ex. 21. 17.

^r Matt. 15. 4.

^s ver. 11.

^t 2 Sam. 1. 16.

^u ch. 18. 20.

^v Deut. 22. 22.

^w John 8. 4.

^x ch. 18. 8.

^y Deut. 27. 23.

^z ch. 18. 15.

^a ch. 18. 23.

^b ch. 18. 22.

^c See Gen. 19.

^d Judg. 19. 22.

^e ch. 18. 17.

^f Deut. 27. 23.

^g ch. 18. 23.

^h Deut. 27. 21.

ⁱ ch. 18. 9.

^j Deut. 27. 22.

^k See Gen. 20.

^l 12.

^m ch. 18. 19.

ⁿ ch. 18. 12.

^o ch. 18. 6.

^p ch. 18. 14.

^q ch. 18. 16.

^r ch. 18. 26.

^s ch. 18. 37.

- ments, and do them: that the land, whither I bring you to dwell therein, ^aspue you not out. ^bAnd ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ^ctherefore I abhorred them.
- 24 But ^dI have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ^ewhich have separated you from *other* people. ¶ ^fYe shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ^gand ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ^hcreepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: ⁱfor I the LORD *am* holy, and:
- 27 severed you from *other* people, that ye should be mine. ¶ ^jA man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: ^ktheir blood *shall* be upon them.
- CHAP. 21.** AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^lThere shall none be defiled for the dead among his people: but for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. But ^mhe shall not defile himself, *being* a chief man among his people, to profane himself.
- 5 ⁿThey shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and ^onot profane the name of their God: for the offerings of the LORD made by fire, and ^pthe bread of their God, they do offer: therefore they shall be holy. ¶ ^qThey shall not take a wife *that is* a whore, or profane; neither shall they take a woman ^rput away from her husband: for he *is* holy unto his God. Thou shalt sanctify

¹ Or, *moveth*.² Or, *being an husband**among his people, he shall not defile himself for his*

wife, &c. See Ezek. 24. 16, 17.

24. Cp. marg. reff.

25, 26. The distinction between clean and unclean for the whole people, and not for any mere section of it, was one great typical mark of "the kingdom of priests, the holy nation." See xi. 42 note.

25. *any manner of living thing that creepeth*] Rather, *any creeping thing*; that is, any vermin. See xi. 20-23. The reference in this verse is to dead animals, not to the creatures when alive.

XXI. 4. The sense seems to be that, owing to his position in the nation, the priest is not to defile himself in any cases except those named in vv. 2-3. The LXX. appear to have followed a different reading of the text which would mean, *he shall not defile himself for a moment*. The explanation in the margin of our version is hardly in keeping with the prohibition to Ezekiel on a special occasion. See Ezek. xxiv. 16.

5. These prohibitions given to the people at large (cp. marg. reff.) had a special fitness for the Hebrew priests. They

were the instruments of the divine will for averting death, all their sacrifices were a type of the death of Christ, which swallowed up death in victory (1 Cor. xv. 54-57), and it would therefore have been unsuitable that they should have the same freedom as other people to become mourners.

6. The word here and in v. 8 rendered *bread*, is the same as is rendered *food* in iii. 11, 16, &c., and *meat* in xxii. 11. The reader of the English Bible should keep in view that *bread*, *meat*, and *food*, were nearly equivalent terms when our translation was made, and represent no distinctions that exist in the Hebrew.

7. *profane*] A woman who has been seduced, or one of illegitimate birth.—A somewhat stricter rule for the priests' marriages was revealed to the prophet in later times, Ezek. xlv. 22.

8. The people of Israel are now addressed. They are commanded to regard the priests, who perform for them the service of the Altar, as holy in respect of their office.

- him therefore; for he offereth the bread of thy God: he shall be holy unto thee: ^afor I the LORD, which sanctify you, *am* holy.
- 9 ^aAnd the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. ¶ ^aAnd *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and ^bthat is consecrated to put on the garments, ^cshall not uncover his head, ^dnor rend his clothes; neither shall he ^ego in to any dead body, ^fnor defile himself for his father, or for his mother; ^gneither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^hthe crown of the anointing oil of his God *is* upon him: I *am* the LORD. And ⁱhe shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for ¶ I the LORD do sanctify him. ¶ And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ^japproach to offer the ^kbread of his God. For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^lsuperfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or ^ma dwarf, or that hath a blemish in his eye, or ⁿbe scurvy, or scabbed, or ^ohath his stones broken: no man that hath a blemish of the seed of Aaron the priest shall come nigh to ^poffer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
- 22 He shall eat the bread of his God, *both* of the ^qmost holy, and of ^rthe ^sholy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that ^the profane not my sanctuaries: for I the LORD do sanctify them. And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. 22. AND the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, that they ^aseparate themselves from the holy things of the children of Israel, and that they ^bprofane not my holy name in *those things* which they ^challow unto me: I

¹ Or, food, ch. 3. 11.

² Or, too slender.

9. *burnt with fire*] See xx. 14 note.
10. It was the distinguishing mark of the anointing of the High priest, that the holy oil was poured on his head like a crown (cp. viii. 12).

uncover his head] Rather, let his hair be dishevelled. See on x. 6.

12. *go out of the sanctuary*] i.e. not for the purpose to which reference is here made. The words do not mean, as some have imagined, that his abode was confined to the Sanctuary.

15. *profane his seed*] i.e. by a marriage which was not in keeping with the holiness of his office.

18-24. He was not treated as an outcast, but enjoyed his privileges as a son of Aaron, except in regard to active duties.

20. *a dwarf*] One who is small and wasted, either short, as in the text, or slender, as in the margin. It is hardly

likely that dwarfishness would be overlooked in this enumeration. So most critical authorities.

scurvy or scabbed] These words most probably include all affected with any skin disease.

22. See ii. 3, vi. 25 note.

23. *sanctuaries*] The Places peculiarly Holy, including the Most Holy Place, the Holy Place, and the Altar.

This law is of course to be regarded as one development of the great principle that all which is devoted to the service of God should be as perfect as possible of its kind.

XXII. 2. "Speak...that they *so abstain from touching* the holy things (i.e. the sacrificial food of all kinds) of the children of Israel *which they consecrate unto me*, that they profane not my holy name." This law related to the daily life and the ordinary food of the priests.

^a ch. 20. 7.

^b Gen. 38. 24.

^c Ex. 29. 29. ch. 16. 32.

^d Num. 35. 25. ^e Ex. 28. 2.

^f ch. 10. 32. ^g ch. 10. 6.

^h Num. 19. 14.

ⁱ ch. 10. 7. ^j Ex. 28. 36.

^k ch. 8. 9, 12. ^l ver. 7.

^m Ezek. 41. 22.

ⁿ ver. 8.

^o ch. 10. 3. ^p Num. 16. 5.

^q Ps. 65. 4.

^r ch. 22. 23.

^s Deut. 23. 1.

^t ver. 6.

^u ch. 2. 3, 10. ^v & 6. 17, 20.

^w Num. 18. 9. ^x ch. 22. 10.

^y 11, 12. ^z Num. 18. 19.

^{aa} ver. 12.

^{ab} Num. 6. 3.

^{ac} ch. 18. 21.

^{ad} Ex. 28. 38. ^{ae} Num. 18. 32.

^{af} Deut. 15. 19.

- 3 *am* the LORD. Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, ^dhaving his uncleanness upon him, that soul shall be cut off from my presence:
- 4 *I am* the LORD. What man soever of the seed of Aaron is a leper, or hath ^aa ¹running issue; he shall not eat of the holy things, ^funtil he be clean. And ^gwhoso toucheth any thing *that* is unclean *by* the dead, or ^ha man whose seed goeth from him; 5 or ⁱwhosoever toucheth any creeping thing, whereby he may be made unclean, or ^ka man of whom he may take uncleanness, 6 whatsoever uncleanness he hath; the soul which hath touched any such shall be unclean until even, and shall not eat of the 7 holy things, unless he ^lwash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the 8 holy things; because ^mit is his food. "That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself 9 therewith: *I am* the LORD. They shall therefore keep mine ordinance, ⁿlest they bear sin for it, and die therefore, if they 10 profane it: *I the LORD* do sanctify them. ¶ ^oThere shall no stranger eat of the holy thing: a sojourner of the priest, or an 11 hired servant, shall not eat *of* the holy thing. But if the priest buy *any* soul ^pwith his money, he shall eat of it, and he that is 12 born in his house: ^qthey shall eat of his meat. If the priest's daughter also be *married* unto ^aa stranger, she may not eat of 13 an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is ^rreturned unto her father's house, ^sas in her youth, she shall eat of her father's 14 meat: but there shall no stranger eat thereof. "And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give it unto the priest with the holy 15 thing. And ^tthey shall not profane the holy things of the 16 children of Israel, which they offer unto the LORD; or ^usuffer them ^vto bear the iniquity of trespass, when they eat their holy 17 things: for *I the LORD* do sanctify them. ¶ ^wAnd the LORD 18 spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^xWhatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the LORD for a burnt 19 offering; ^y*ye shall offer* at your own will a male without blemish,

¹ Heb. running of the reins.

² Heb. with the purchase of his money.

³ Heb. a man a stranger.

⁴ Or, *lade themselves with the iniquity of trespass in their eating.*

3. cut off from my presence] i.e. excluded from the Sanctuary. See xx. 17.

4. See xv. 13-16.

5. creeping things] i.e. dead vermin. Cp. xi. 29.

6. the soul] Rather, the person. Compare the use of the word *body* in the Prayer Book version of Ps. liii. 1, and in the compounds *somebody*, *nobody*.

8. The pollution in the priests would be an aggravated one, inasmuch as they would have to forego their sacred functions. Cp. Ezek. iv. 14, xlv. 31. The general prohibition occurs in xi. 39, xvii. 15; Ex. xxii. 31.

10. stranger] One of another family. See Ex. xxix. 33 note.

11. This shows how completely a purchased bondsman was incorporated into the household. See Ex. xxi. 2, 20, 21 notes.

12. a stranger] One of another family.

14. unwittingly] Inadvertently, or "through ignorance." Cp. iv. 2 note.

15, 16. These verses are rather difficult. Their meaning appears to be:—*The holy things of the children of Israel which are heaved before Jehovah* (see vii. 30) *shall not be profaned; and they shall incur a sin of trespass who eat of their holy things* (so as to profane them).

19. *Ye shall offer at your own will a male*] Rather, *That it may be accepted* (so v. 29) *for you it shall be a male.* See

20 of the beeves, of the sheep, or of the goats. ^a But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable
21 for you. And ^bwhosoever offereth a sacrifice of peace offerings unto the LORD ^cto accomplish *his* vow, or a freewill offering in beeves, or ^dsheep, it shall be perfect to be accepted; there shall
22 be no ^eblemish therein. ^fBlind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make ^gan offering by fire of them upon the altar unto
23 the LORD. Either a bullock or a ^hlamb that hath anything ⁱsuperfluous or lacking in his parts, that mayest thou offer ^jfor a free-will offering; but for a vow it shall not be accepted. Ye shall
24 not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make ^kany offering ^lthereof in
25 your land. Neither ^mfrom a stranger's hand shall ye offer ⁿthe bread of your God of any of these; because their ^ocorruption ^pis in them, and blemishes ^qbe in them: they shall not be
26 accepted for you. ¶ And the LORD spake unto Moses, saying,
27 ^rWhen a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by
28 fire unto the LORD. And ^swhether it be cow or ^tewe, ye shall not
29 kill it ^uand her young both in one day. And when ye will
30 offer a sacrifice of thanksgiving unto the LORD, offer it at your
31 own will. On the same day it shall be eaten up; ye shall leave
32 none of it until the morrow: I ^vam the LORD. ¶ Therefore shall ye keep my commandments, and do them: I ^wam the LORD.
32 Neither shall ye profane my holy name; but ^xI will be hallowed among the children of Israel: I ^yam the LORD which
33 hallow you, ^zthat brought you out of the land of Egypt, to be your God: I ^{aa}am the LORD.

CHAP. 23. AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning* ^athe feasts of the LORD, which ye shall ^bproclaim ^cto be holy convocations,

¹ Or, goats.

² Or, kid.

³ Or, she goat.

^a Deut. 17. 1.
^b Mal. 1. 8.
^c Eph. 5. 27.
^d Heb. 9. 14.
^e 1 Pet. 1. 19.
^f ch. 3. 1, 6.
^g ch. 7. 16.
^h Num. 15. 3, 8.
ⁱ Deut. 23. 21, 23.
^j Ps. 61. 8.
^k & 65. 1.
^l Eccles. 5. 4, 5.
^m ver. 20.
ⁿ Mal. 1. 8.
^o ch. 1. 9, 13.
^p & 3. 3, 5.
^q ch. 21. 18.
^r Num. 15. 15, 16.
^s ch. 21. 6, 17.
^t Mal. 1. 14.
^u Ex. 22. 30.
^v Deut. 22. 6.
^w ch. 7. 12.
^x Ps. 107. 22.
^y & 116. 17.
^z Amos 4. 5.
^{aa} ch. 7. 15.
^{ab} ch. 19. 87.
^{ac} Num. 15. 40.
^{ad} Deut. 4. 40.
^{ae} ch. 18. 21.
^{af} ch. 10. 3.
^{ag} Matt. 5. 9.
^{ah} Luke 11. 2.
^{ai} ch. 20. 8.
^{aj} Ex. 6. 7.
^{ak} Num. 15. 41.
^{al} ver. 4. 37.
^{am} Ex. 32. 5.
^{an} 2 Kin. 10. 20.
^{ao} Ps. 61. 3.

i. 3. It is the same phrase as in vv. 20, 21, 27.

22, 23. Cp. xxi. 19; Deut. xv. 21.

24. The literal meaning of the passage in italics is, and this shall ye not do in your land. It appears to have been understood by the Jews as a prohibition of the mutilation of animals.

25. *a stranger's hand*] The word here rendered *stranger*, is not the same as that in vv. 10, 18: it means literally, *the son of the unknown*, and probably refers to one dwelling in another land who desired to show respect to the God of Israel. See 1 Kings viii. 41.

27. No victim was to be offered in sacrifice until it was a week old. The meaning of this law appears to be that the animal should realise a distinct existence in becoming less dependent on its mother, and able to provide for its own wants.

28. A law intended to remind the Israelites of the sacredness of the relation between the parent and its offspring. Cp. Ex. xxiii. 19 note.

XXIII. 1. The specified times for public worship according to the Law were; (1) The daily Morning and Evening sacrifices, sometimes called "the continual Burnt-offering." (2) The weekly Sabbath. (3) The day of the New Moon. (4) The "set feasts" (Num. xxix. 39) or appointed times of annual observance, of which there were five, the Passover, the Day of Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. For each of these occasions special sacrifices were appointed (Num. xxviii., xxix.).

2. *the feasts*] Literally, the appointed times. So in vv. 4, 37, &c. This section (1-38) sets forth for practical guidance the relation in which the appointed times of the LORD, weekly as well as annual, stood to the ordinary occupations of the people.

holy convocations] Days of sabbatical rest for the whole people; they owed their name to gatherings for religious edification, which, in later times, were probably held in every town and village in the Holy Land. There were in the course of the year, be-

• Ex. 20. 9.
ch. 19. 3.
Deut. 5. 13.
Luke 13. 14.
• ver. 2, 37.
Ex. 23. 14.
• Num. 9. 2.
Deut. 16.
1-8.
Josh. 5. 10.

/ Ex. 12. 16.
Num. 28. 18,
25.

• Ex. 23. 16.
• 34. 22, 26.
Num. 15. 2.
• 28. 36.
Deut. 16. 9.
Josh. 3. 15.
• Rom. 11.
16.
1 Cor. 15. 20.
James 1. 18.
Rev. 14. 4.
• Ex. 29. 24.
• ch. 2. 14,
15, 16.

3 *even these are my feasts.* 'Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your 4 dwellings. 'These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. 'In the fourteenth day of the first month at *even* *is* the LORD's passover. 6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. 'In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work 9, 10 *therein*. ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, 'When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ¹sheaf of ²the firstfruits of your 11 harvest unto the priest: and he shall 'wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath 12 the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for 13 a burnt offering unto the LORD. 'And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering

¹ Or, *handful*.

² Heb. *omer*.

sides the weekly Sabbaths, seven days of Holy Convocation (Ex. xii. 16; Num. xxviii. 18, 25, 26, xxix. 1, 12, 35), with a distinction between them as regards strictness of observance (cp. *vv.* 3, 28 with *v.* 7).

3. The seventh day had been consecrated as the Sabbath of Jehovah, figuring His own rest; it was the acknowledged sign of the Covenant between God and His people. See Ex. xx. 1-11 notes. As such it properly held its place at the head of the days of Holy Convocation.

4. The recurrence of the Sabbatical number in the five annual days of Holy Convocation should be noticed.

5-8. In these verses, the Passover, or Paschal Supper, and the feast of Unleavened Bread, are plainly spoken of as distinct feasts. See Ex. xii. 6, 15, 17; Num. xxviii. 16, 17.

5. See Exod. xii. 6. According to the Hebrew mode of reckoning, the 15th day of the month began on the evening of the 14th. The day of Holy Convocation with which the feast of Unleavened bread commenced (*v.* 7) was the 15th, and that with which it terminated was the 21st. Cp. Num. xxviii. 16, 17.

6. *feast*] The three festivals (often called the Great Festivals), Passover, Pentecost and Tabernacles, to which the name *chag*, i.e. a *feast* or *rejoicing*, properly belongs (*vv.* 6, 34, 39, 41), were distinguished by the attendance of the male Israelites at the national Sanctuary (cp. Ex. xxiii. 17, xxxiv. 23; Deut. xvi. 16). In later times they were called by the rabbins "pilgrimage feasts." It is worthy of note that the Hebrew word is identical with the Arabic *haj*, the name

of the pilgrimage to Mecca, from which comes the well-known word for a pilgrim, *haji*.

7. *no servile work*] Literally, no work of labour, no work that belongs to one's worldly calling, such as labour in agriculture or handicraft. The preparation of food was permitted (Ex. xii. 16), a licence not granted on the weekly Sabbath, or on the Day of Atonement (*vv.* 28, 30; Ex. xx. 10, xxxv. 3).

8. The sacrifices here meant are named in Num. xxviii. 19-24.

9-22. These verses contain a distinct command regarding the religious services immediately connected with the grain harvest, given by anticipation against the time when the people were to possess the Promised Land.

10. *sheaf*] The original word, *omer*, means either a sheaf (Deut. xxiv. 19; Ruth ii. 7), or a measure (Ex. xvi. 16). Our version is probably right in this place. The offering which was waved (*vii.* 30) was most likely a small sheaf of barley, the grain which is first ripe. The first fruits of the wheat harvest were offered seven weeks later in the loaves of Pentecost. See *vv.* 15-17. The two offerings thus figure the very commencement and the completion of the grain harvest; cp. Ruth i. 22, ii. 23.

11. *on the morrow after the sabbath*] It is most probable that these words denote the 16th of Abib, the day after the first day of Holy Convocation (see *vv.* 5-8 note), and that this was called the Sabbath of the Passover, or, the Sabbath of Unleavened bread.

13. *two tenth deals*] Two omers, or tenth parts of an ephah, about a gallon and three

made by fire unto the LORD for a sweet savour: and the drink
 14 offering thereof *shall be* of wine, the fourth part of an hin. And
 ye shall eat neither bread, nor parched corn, nor green ears,
 until the selfsame day that ye have brought an offering unto
 your God: *it shall be* a statute for ever throughout your genera-
 15 tions in all your dwellings. And ye shall count unto you
 from the morrow after the sabbath, from the day that ye
 brought the sheaf of the wave offering; seven sabbaths shall be
 16 complete: even unto the morrow after the seventh sabbath shall
 ye number ^afifty days; and ye shall offer ^aa new meat offering
 17 unto the LORD. Ye shall bring out of your habitations two
 wave loaves of two tenth deals: they shall be of fine flour; they
 shall be baked with leaven: *they are* ^athe firstfruits unto the
 18 LORD. And ye shall offer with the bread seven lambs without
 blemish of the first year, and one young bullock, and two rams:
 they shall be *for* a burnt offering unto the LORD, with their
 meat offering, and their drink offerings, *even* an offering made
 19 by fire, of sweet savour unto the LORD. Then ye shall sacrifice
^aone kid of the goats for a sin offering, and two lambs of the
 20 first year for a sacrifice of ^apeace offerings. And the priest shall
 wave them with the bread of the firstfruits *for* a wave offering
 before the LORD, with the two lambs: ^athey shall be holy to the
 21 LORD for the priest. And ye shall proclaim on the selfsame
 day, *that it may be* an holy convocation unto you: ye shall do
 no servile work therein: *it shall be* a statute for ever in all your

¹ Ex. 34. 22.
 ch. 25. 8.
 Deut. 16. 9.

^a Acts 2. 1.
^a Num. 28.
 26.

^a Ex. 22. 20.
 Num. 15.
 17-21.
 Deut. 26. 1.

^a ch. 4. 23,
 28.
 Num. 28. 30.
^a ch. 3. 1.
^a Num. 18.
 12.

quarters. See xix. 36 note. The double quantity (contrast Ex. xxix. 40; Num. xv. 4, xxviii. 19-21), implying greater liberality, was appropriate in a harvest feast.

drink offering] This and *vr. 18, 37* are the only places in the book of Leviticus in which Drink-offerings are mentioned. See Ex. xxix. 40 note.

14. *bread...parched corn...green ears*] These are the three forms in which grain was commonly eaten. The old name *Abib* signified "the month of green ears." See Josh. v. 11.

15. *the morrow after the sabbath*] See *v. 11* note.

seven sabbaths] More properly, **seven weeks** (cp. Deut. xvi. 9). The word Sabbath, in the language of the New Testament as well as the Old, is used for *week* (xxv. 8; Matt. xxviii. 1; Luke xviii. 12, &c.).

16. The morrow after the seventh week was the fiftieth day after the conclusion of a week of weeks. The day is called in the Old Testament, "the feast of harvest" (Ex. xxiii. 16), "the feast of weeks," "the feast of the first fruits of wheat harvest" (Ex. xxxiv. 22; Deut. xvi. 10), and "the day of the first fruits" (Num. xxviii. 26). The word "Pentecost" used in the heading of this chapter in English Bibles is found only in the Apocrypha and the New Testament, Tobit ii. 1; 2 Macc. xii. 32; Acts ii. 1, xx. 16; 1 Cor. xvi. 8.

17. *habitations*] Not strictly houses, but places of abode in a general sense. It seems here to denote the land in which the Israelites were to dwell so as to express that

the flour was to be of home growth. The two loaves were to be merely waved before Jehovah and then to become the property of the priests. No bread containing leaven could be offered on the Altar (ii. 11 note). The object of this offering seems to have been to present to the Lord the best produce of the earth in the actual condition in which it is most useful for the support of human life. It thus represented in the fittest manner the thanksgiving which was proper for the season. The loaves appear to be distinctively called "the first fruits for Jehovah," and references to them are found in Rom. xi. 16; 1 Cor. xv. 20, 23; James i. 18; Rev. xiv. 4, &c. As these loaves offered before Jehovah sanctified the harvest of the year, so has "Christ the first fruits" sanctified the Church, which, in its union with Him as the First fruits, becomes also the sanctifier of the world. See the services for Whitsuntide.

18. More properly, **seven sheep of a year old** (to be distinguished from the lamb in *v. 12*), and a **young bull** which might be from one to three years old. Cp. Num. xxviii. 26, 27.

19. Properly, a **shaggy he-goat** (iv. 23) and **two sheep of a year old**.

20. When living creatures were *waved* (vii. 30) before Jehovah, it is said that they were led to and fro before the Tabernacle according to an established form.

21. *the selfsame day*] The Feast of Weeks was distinguished from the two other great annual Feasts by its consisting, according to

- * ch. 19. 9. 22 dwellings throughout your generations. And *when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, 'neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God. ¶ And 23 the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the *seventh month, in the first day of the month, shall ye have a sabbath, *a memorial of blowing of 25 trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. ¶ And the LORD spake unto Moses, saying, *Also on 26 the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, *he shall be cut off from among his 30 people. And whatsoever soul it be that doeth any work in that same day, *the same soul will I destroy from among his people. 31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye 33 celebrate your sabbath. ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, ^bThe fifteenth day of this seventh month shall be the feast of tabernacles for 35 seven days unto the LORD. On the first day shall be an holy
- * Deut. 24. 19.
 * Num. 29. 1.
 * ch. 25. 9.
 v ch. 16. 30.
 Num. 29. 7.
 * Gen. 17. 14.
 * ch. 20. 3, 5, 6.
 b Ex. 23. 16.
 Num. 29. 12.
 Deut. 16. 13.
 Ezra 3. 4.
 Neh. 8. 14.
 Zech. 14. 16.
 John 7. 2.

¹ Heb. rest.

the Law, of only a single day. But in later times it is said that during the following six days the Israelites used to bring their offerings to the Temple, and to give the week something of a festal character in the suspension of mourning for the dead.

23. The repetition of the Law (see marg. ref.) is appropriately connected with the thanksgiving for the completed grain harvest.

24. *a sabbath*] Here and in v. 39 a word which should rather be rendered a *sabbatical rest*.

blowing of trumpets] Here and in Num. xxix. 1, literally *shouting*. There is no mention of trumpets in the Hebrew text of the Law in connection with the day. There is however no reason to doubt the tradition that the day was distinguished by a general blowing of trumpets throughout the land, and that the kind of trumpet generally used for the purpose was the curved horn of an animal or a cornet of metal, such as was used at Sinai (Ex. xix. 16), and on the Day of Jubilee (xxv. 9). It must have differed in this respect from the ordinary festival of the New moon when the long straight trumpet of the temple alone was blown (Num. x. 2; Ex. xxv. 23, see cut).

seventh month] Called by the Jews in later times Tisri, but in the Old Testament Etha-

nim, 1 K. viii. 2. According to the uniform voice of tradition "the first day" of this month was the first day of the Civil year in use before the Exodus, and was observed as the festival of the New year. Some have viewed it as a commemoration of the Creation of the world (Job xxxviii. 7): others, as the anniversary of the giving of the Law.

27. *Also*] Surely. On the peculiar rites of the Day, the tenth of Tisri, that is from the evening of the ninth day of the month to that of the tenth (v. 32), see ch. xvi.

34. *seven days*] Like the Passover, the feast of Tabernacles commenced at the Full moon, on the fifteenth of the month, and lasted for seven days. The week of the feast was followed by an eighth day, forming strictly no part of it (v. 36, Num. xxix. 35; Neh. viii. 18), which was a day of Holy Convocation, and appears to have been generally distinguished by the word translated "solemn assembly" (Deut. xvi. 8; 2 Kings x. 20; Is. i. 13; Joel i. 14, ii. 15). From its derivation the word in the original appears strictly to denote a *closing festival*, and this rendering would apply with the most perfect fitness to the day after the week of the Feast of Tabernacles, as the conclusion of the series of yearly festivals.

- 36 convocation: ye shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: "on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a ¹solemn assembly; and ye shall do no servile work *therein*. "These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: "beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.
- 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the ²boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; "and ye shall rejoice before the LORD your God seven days. "And ye shall keep it a feast unto the LORD seven days in the year. *It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.* "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the feasts of the LORD.
- CHAP. 24.** AND the LORD spake unto Moses, saying, "Command the children of Israel, that they bring unto thee pure oil olive

^c Num. 29. 35.
^d Neh. 8. 18.
^e John 7. 37.
^f Deut. 16. 8.
^g 2 Chr. 7. 9.
^h Neh. 8. 18.
ⁱ Joel 1. 14.
^j & 2. 15.
^k ver. 2, 4.
^l Num. 29. 39.

^m Ex. 23. 16.
ⁿ Deut. 16. 13.
^o Neh. 8. 15.

^p Deut. 16. 14, 15.
^q Num. 29. 12.
^r Neh. 8. 18.
^s Neh. 8. 14, 15, 16.
^t Deut. 31. 13.
^u Ps. 78. 5, 6.
^v ver. 2.

^w Ex. 27. 20, 21.

¹ Heb. day of restraint.

² Heb. fruit.

36. *an offering made by fire*] See v. 8. The succession of sacrifices prescribed in Num. xxix. 12-38, which forms such a marked feature in the Feast of Tabernacles, tends to show the distinctness of the "solemn assembly" from the festival week.

37, 38. The meaning appears to be; *these are the yearly appointed times on which ye shall hold holy convocations and offer to Jehovah sacrifices, in addition to the Sabbath offerings* (Num. xxviii. 9, 10) *and to all your voluntary offerings*. Cp. Num. xxix. 39.

39. Also Surely. The mode in which the Feast of Tabernacles is here reintroduced, after the mention of it in vv. 34-36, may suggest that this passage originally formed a distinct document.

the fruit of the land] i.e. the produce, including the grain, the olives, the vintage and the fruits of all kinds. The time of year so indicated would answer in the Holy Land to the beginning of October. See Ex. xxiii. 16 note.

40. *the boughs of goodly trees*] Or, the fruit (see margin) of the citron trees. It is said that every Israelite at the Feast of Tabernacles carried in one hand a bundle of branches and in the other a citron. The branches seem to have comprised the boughs of palm-trees, "thick trees" and willows here named. See note to v. 42; Neh. viii. 15, 16.

42. *booths*] According to Jewish tradition, what were used at the Feast of Tabernacles were strictly *tabernacula*, structures of boards, with a covering of boughs.

The "booth" in which the Israelite kept the Feast, and the "tent" which was his ordinary abode in the wilderness, had this in common—they were temporary places of sojourn, they belonged to camp-life. The seven days of abode in the booths of the festival was thus a fair symbol of the forty years of abode in tents in the Wilderness. The Feast might well become the appointed memorial of this period of their history for the ages to come.

all that are Israelites born] The omission of the foreigners in this command is remarkable. Perhaps the intention was that on this joyous occasion they were to be hospitably entertained as guests. Cp. Deut. xvi. 14.

44. *feasts*] Appointed times. See v. 2 note.

XXIV. 1-9. The oil for the lamps of the Tabernacle and the meal for the Shewbread were to be offerings from the Congregation, like the meal for the Pentecostal loaves, (xxiii. 17). It appears that the responsibility of keeping up the lights rested on the High-priest, but the actual service might be performed, on ordinary occasions, by the common priests. Cp. marg. ref.

- beaten for the light, ¹to cause the lamps to burn continually.
- 3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a statute for ever in*
- ^b Ex. 31. 8. 4 your generations. He shall order the lamps upon ^bthe pure
& 39. 37. 5 candlestick before the LORD continually. ¶ And thou shalt take
^c Ex. 25. 30. fine flour, and bake twelve ^ccakes thereof: two tenth deals shall
^d 1 Kin. 7. 46. 6 be in one cake. And thou shalt set them in two rows, six
2 Chr. 4. 19. 7 on a row, ^dupon the pure table before the LORD. And thou
Heb. 9. 2. shalt put pure frankincense upon *each* row, that it may be on
^e Num. 4. 7. the bread for a memorial, *even* an offering made by fire unto the
2 Chr. 2. 4. 8 LORD. ^eEvery sabbath he shall set it in order before the LORD
continually, *being taken from the children of Israel by an ever-*
- ^f Mark 2. 26. 9 lasting covenant. And ^fit shall be Aaron's and his sons'; ^gand
Luke 6. 4. they shall eat it in the holy place: for it *is* most holy unto him
^g Ex. 29. 33. of the offerings of the LORD made by fire by a perpetual statute.
ch. 8. 31. 10 ¶ And the son of an Israelitish woman, whose father *was* an
& 21. 22. Egyptian, went out among the children of Israel: and this son
of the Israelitish woman and a man of Israel strove together in
- ^h ver. 16. 11 the camp; and the Israelitish woman's son ^hblasphemed the
ⁱ Job 1. 5. name of the LORD, and ⁱcursed. And they ^jbrought him unto
^j Isai. 8. 21. Moses: (and his mother's name *was* Shelomith, the daughter of
^k Ex. 18. 22. 12 Dibri, of the tribe of Dan:) and they ^kput him in ward, ^{2m}that
^l Num. 15. 34. 13 the mind of the LORD might be shewed them. And the LORD
^m Ex. 18. 15. 14 spake unto Moses, saying, Bring forth him that hath cursed
Num. 27. 5. without the camp; and let all that heard *him* ^llay their hands
ⁿ Deut. 13. 9. 15 upon his head, and let all the congregation stone him. And
^o ch. 5. 1. thou shalt speak unto the children of Israel, saying, Whosoever
^p 20. 17. 16 curseth his God ^pshall bear his sin. And he that ^qblasphemeth
Num. 9. 13. the name of the LORD, he shall surely be put to death, *and* all
^r 1 Kin. 21. 10, 13. the congregation shall certainly stone him: as well the stranger,
^s Ps. 74. 10. 1
^t Matt. 12. 31. 2
^u Mark 3. 28. 1
^v Jam. 2. 7. 2

¹ Heb. to cause to ascend.

² Heb. to expound unto them according to the mouth of the LORD.

5. Each cake or loaf of unleavened bread (ii. 11) was to contain about six pounds and a quarter (see Ex. xxix. 40 note) of fine flour. The material was the same, both in quality and in quantity, with that of each one of the wave-loaves of Pentecost (xxiii. 17). In the service of the Temple the preparation and arrangement of the cakes was committed to the Levites (1 Chr. ix. 32, xxiii. 29; 2 Chr. xiii. 11).

6. *two rows, six on a row* Rather, **two piles, six in a pile.** On the Table, see Ex. xxv. 23-30.

7. The frankincense as a memorial (like the handful of the Meat-offering, ii. 2), was most likely cast upon the Altar-fire as "an offering made by fire unto the Lord," when the bread was removed from the Table on the Sabbath-day (v. 8; 1 S. xxi. 6). The frankincense was put into small gold cups, one of which was placed upon each pile of bread. (See Ex. xxv. 23-30 note.)

8. *being taken from the children of Israel* Each cake represented the offering of a Tribe.

9. See ii. 3 note. It could have been only by a stretch of the law that Ahimelech

gave a portion of the Shewbread to David and his men, on the ground [that they were free from ceremonial defilement. 1 Sam. xxi. 4-6; Matt. xii. 4.

The Shewbread was a true Meat-offering (see Ex. xxv. 20). The peculiar form in which it was offered, especially in its being brought into the Tabernacle and in its consisting of twelve loaves, distinguish it as an offering made on behalf of the nation.

12. The offender may already have been pronounced guilty by the rulers (see Ex. xviii. 21, 22), and the case was referred to Moses in order that the punishment might be awarded by the divine decree. No law had as yet been enacted against blasphemy except by implication. See Ex. xxi. 17, xxii. 28.

14. *lay their hands upon his head* As a protest against the impiety of the criminal, symbolically laying the guilt upon his head. Cp. the washing of hands, Deut. xxi. 6; Matt. xxvii. 24.

let all the congregation stone him See xx. 2 note.

16. *stranger* i.e. foreigner. See xvi. 29 note.

as he that is born in the land, when he blasphemeth the name
 17 of the LORD, shall be put to death. ¶ And he that killeth
 18 any man shall surely be put to death. And he that killeth a
 19 beast shall make it good; ²beast for beast. And if a man cause
 a blemish in his neighbour; as ³he hath done, so shall it be done
 20 to him; breach for breach, eye for eye, tooth for tooth: as he
 hath caused a blemish in a man, so shall it be done to him again.
 21 And he that killeth a beast, he shall restore it: and he that
 22 killeth a man, he shall be put to death. Ye shall have ⁴one
 manner of law, as well for the stranger, as for one of your own
 23 country: for I am the LORD your God. ¶ And Moses spake
 to the children of Israel, ⁵that they should bring forth him that
 had cursed out of the camp, and stone him with stones. And
 the children of Israel did as the LORD commanded Moses.

CHAP. 25. AND the LORD spake unto Moses in mount Sinai, saying,
 2 Speak unto the children of Israel, and say unto them, When ye
 come unto the land which I give you, then shall the land ³keep
 3 a sabbath unto the LORD. Six years thou shalt sow thy field,
 and six years thou shalt prune thy vineyard, and gather in the
 4 fruit thereof; but in the seventh year shall be a sabbath of rest
 unto the land, a sabbath for the LORD: thou shalt neither sow
 5 thy field, nor prune thy vineyard. ⁶That which groweth of its
 own accord of thy harvest thou shalt not reap, neither gather
 the grapes ⁷of thy vine undressed: for it is a year of rest unto
 6 the land. And the sabbath of the land shall be meat for you;
 for thee, and for thy servant, and for thy maid, and for thy hired
 7 servant, and for thy stranger that sojourneth with thee, and for
 thy cattle, and for the beast that are in thy land, shall all the
 8 increase thereof be meat. ¶ And thou shalt number seven sab-

¹ Ex. 21. 12.
 Num. 35. 31.
 Deut. 19. 11,
 12.
² ver. 21.
³ Ex. 21. 24.
 Deut. 19. 21.
 Matt. 5. 38.
 & 7. 2.
⁴ ver. 18.
 Ex. 21. 33.
⁵ ver. 17.
⁶ Ex. 12. 40.
 ch. 19. 34.
 Num. 15. 16.
⁷ ver. 14.

^a Ex. 23. 10.
 See ch. 26.
 34, 35.
 2 Chr. 36. 21.

^b 2 Kin. 19.
 20.

¹ Heb. *smileth the life of a man.*

² Heb. *life for life.*
³ Heb. *rest.*

⁴ Heb of thy separation.

XXV. The Sabbatical year and the year of Jubilee belong to that great Sabbatical system which runs through the religious observances of the Law, but rest upon moral rather than upon formally religious ground. It is not therefore without reason that they are here set apart from the set times which fell strictly within the sphere of religious observances.

3. *vineyard*] Rather, **fruit-garden**. The Hebrew word is a general one for a plantation of fruit-trees.

4. *a sabbath of rest*] See xxiii. 3 note. The express prohibition of sowing and reaping, and of pruning and gathering, affords a presumption in favour of the Sabbatical year beginning, like the year of Jubilee (v. 9), in the first month of the Civil year (xxiii. 24), the seventh of the Sacred year, when the land was cleared of the crops of the preceding year.

The great material advantage of the institution must have been the increased fertility of the soil from its lying fallow one year out of seven, at a time when neither the rotation of crops nor the art of manuring were understood. It must also have kept up a salutary habit of economy in the storing of corn. Cp. Gen. xli. 48-56. Its

great spiritual lesson was that there was no such thing as absolute ownership in the land vested in any man, that the soil was the property of Jehovah, that it was to be held in trust for Him, and not to be abused by overworking, but to be made the most of for the good of every creature which dwelt upon it.

5. *vine undressed*] That is, *unpruned*; lit. *Nazarite vine*, the figure being taken from the unshorn locks of the Nazarite. (Num. vi. 5.)

6. *the sabbath of the land shall be meat for you*] That is, the produce of the untilled land (its "increase," v. 7) shall be food for the whole of you in common, rich and poor without distinction (Ex. xxiii. 11).

8-13. The Land was to be divided by lot among the families of the Israelites when the possession of it was obtained. Num. xxvi. 52-56, xxxiii. 54, &c. At the end of every seventh sabbatical cycle of years, in the year of Jubilee, each field or estate that might have been alienated was to be restored to the family to which it had been originally allotted.

8. *seven sabbaths of years*] **seven weeks of years.**

- baths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet ¹ of the jubile to sound on the tenth day of the seventh month, ² in the day of atonement
- 10 shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and ³ proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ⁴ ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it
- 12 of thy vine undressed. For it ⁵ is the jubile; it shall be holy unto you: ⁶ ye shall eat the increase thereof out of the field.
- 13 ⁷ In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ⁸ ye shall not oppress one another: ⁹ according to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of
- 16 years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell
- 17 unto thee. ¶ ¹⁰ Ye shall not therefore oppress one another; ¹¹ but thou shalt fear thy God: for I am the LORD your God. ¹² Wherefore ye shall do my statutes, and keep my judgments, and do
- 19 them; ¹³ and ye shall dwell in the land in safety. And the land shall yield her fruit, and ¹⁴ ye shall eat your fill, and dwell therein in safety. ¶ And if ye shall say, ¹⁵ What shall we eat the seventh year? Behold, ¹⁶ we shall not sow, nor gather in our
- 21 increase: then I will ¹⁷ command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. ¹⁸ And ye shall sow the eighth year, and eat yet of ¹⁹ old fruit until the ninth year; until her fruits come in ye shall eat of the old store.
- 23 ¶ The land shall not be sold ²⁰ for ever: for ²¹ the land is mine; ²²
- ¹ ch. 23. 24.
² Isai. 61. 2.
³ & 63. 4.
⁴ Jer. 34. 8.
⁵ Luke 4. 19.
⁶ ver. 13.
⁷ Num. 36. 4.
⁸ ver. 5.

⁹ ver. 6, 7.
¹⁰ ver. 10.
¹¹ ch. 27. 24.
¹² Num. 36. 4.
¹³ ver. 17.
¹⁴ ch. 19. 13.
¹⁵ Mic. 2. 2.
¹⁶ 1 Cor. 6. 8.
¹⁷ ch. 27. 18, 23.
¹⁸ ver. 14.
¹⁹ ver. 43.
²⁰ ch. 19. 14.
²¹ ch. 19. 37.
²² Ps. 4. 8.
²³ Prov. 1. 33.
²⁴ Jer. 23. 6.
²⁵ ch. 28. 5.
²⁶ Ez. 34. 25.
²⁷ Matt. 6. 25, 31.
²⁸ ver. 4, 5.
²⁹ See Ez. 16. 29.
³⁰ Deut. 28. 8.
³¹ 2 Kin. 19. 29.
³² Josh. 5. 11, 12.
³³ Deut. 32. 43.
³⁴ Chr. 7. 20.
³⁵ Ps. 85. 1.
³⁶ Joel 2. 18.

¹ Heb. loud of sound.

² Or, to be quite cut off.

³ Heb. for cutting off.

9. cause the trumpet of the jubile to sound] Rather, cause the sound of the cornet to go through (the land). The word *jubile* does not occur in this verse in the Hebrew. The trumpet is the *shopphâr*, i.e. the cornet (rendered "shawm" in the Prayer-Book version of Ps. xcvi. 7), either the horn of some animal or a tube of metal shaped like one. As the sound of the cornet (see v. 10 note) was the signal of the descent of Jehovah when He came down upon Sinai to take Israel into Covenant with Himself (Ex. xix. 13, 16, 19, xx. 18), so the same sound announced, at the close of the great Day of Atonement, after the Evening sacrifice, the year which restored each Israelite to the freedom and the blessings of the Covenant.

10. the fiftieth year] The Jubilee probably coincided with each seventh Sabbatical year, and was called the fiftieth, as being the last of a series of which the first was the preceding Jubilee.

a jubile] Commonly spelt jubilee. The ori-

ginal word first occurs in Ex. xix. 13, where it is rendered "trumpet," marg. "cornet." It most probably denotes the sound of the cornet, not the cornet itself, and is derived from a root, signifying to flow abundantly, which by a familiar metaphor might be applied to sound.

14. sell ought] i.e., any piece of ground. oppress one another] Rather, overreach one another. (Cp. 1 Sam. xii. 3, 4).

15, 16. the number of years of the fruits] i.e. according to the number of harvests. The average value of a yearly crop might of course be estimated, and the Sabbatical years were to be deducted from the series.

18, 19. in safety] i.e., secure from famine, (xxvi. 5; Deut. xii. 10).

23, 24. These verses express the principle on which the law of Jubilee, as it regards the land, was based. The land belonged to Jehovah, and it was He Who allotted it amongst the families of Israel for their use. No estate could therefore be alienated in

24 for ye are ^vstrangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.
 25 ^vIf thy brother be waxen poor, and hath sold away *some* of his possession, and if ^eany of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none
 26 to redeem it, and ^vhimself be able to redeem it; then ^vlet him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.
 28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: ^eand in the jubile it shall go out, and he shall
 29 return unto his possession. ¶ And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after
 30 it is sold; *within* a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the
 31 jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: ^vthey
 32 may be redeemed, and they shall go out in the jubile. ¶ Notwithstanding ^ethe cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.
 33 And if ^aa man purchase of the Levites, then the house that was sold, and the city of his possession, ^eshall go out in the year of jubile: for the houses of the cities of the Levites *are* their possession
 34 among the children of Israel. But ^vthe field of the suburbs of their cities may not be sold; for it *is* their perpetual
 35 possession. ¶ And if thy brother be waxen poor, and ^vfallen in decay with thee; then thou shalt ^vrelieve him: *yea, though he*
 36 *be* a stranger, or a sojourner; that he may live with thee. ^aTake thou no usury of him, or increase: but ^vfear thy God; that thy
 37 brother may live with thee. Thou shalt not give him thy money
 38 upon usury, nor lend him thy victuals for increase. ^aI am the LORD your God, which brought you forth out of the land of

^v 1 Chr. 29. 15.
 Ps. 39. 12. & 119. 19.
 1 Pet. 2. 11.
^e Ruth 2. 20. & 4. 4, 6.
^a See Ruth. 3. 2, 9, 12. Jer. 32. 7.
^b ver. 50, 51, 52.

^e ver. 13.

^a See Num. 35. 2. Josh. 21. 2, &c.
^e ver. 28.
^f See Acts 4. 36, 37.
^e Deut. 15. 7, 8.
 Ps. 37. 26.
 Prov. 14. 31. Luke 6. 35.
 Acts 11. 29. Rom. 12. 10. 1 John 3. 17.
^a Ex. 22. 25. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5.
 Prov. 28. 8. Ez. 18. 8.
^a ver. 17. Neh. 5. 8.
^f ch. 22. 32, 33.

¹ Heb. *his hand hath attained and found sufficiency*, ch. 5. 7.

^a Heb. *Redemption be- longeth unto it.*
^b Or, *one of the Levites re- deem them.*

^c Heb. *his hand faileth.*
^d Heb. *strengthen.*

perpetuity, by any human authority, from the family to whose lot it might fall.

24. *grant a redemption for the land*] i.e. grant power to recover the land to the original holder who had parted with it.

25. *If thy brother be waxen poor*] The Israelites never parted with their land except under the pressure of poverty. Cp. the answer of Naboth, 1 K. xxi. 3.

28. *it shall go out*] i.e. it shall be set free.

30. *not go out*] Because most of the houses in cities were occupied by artificers and traders whose wealth did not consist in lands.

32, 33. *Rather, And concerning the cities of the Levites, the houses in the cities of their possession, &c.* If one of the Levites redeems a house in the city, &c. The meaning appears to be, if a Levite redeemed a house, which had been sold to a person of a different tribe by another Levite,

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it was to revert in the Jubilee to the latter Levite as its original possessor. The purchaser of a Levite's house was in fact only in the condition of a tenant at will, while the fields attached to the Levitical cities could never be alienated, even for a time.

For the application of the law of Jubilee to lands dedicated to the service of the Sanctuary, see xxvii. 16-25.

35. *Rather, And if thy brother (an Israelite) becomes poor and falls into decay with thee, thou shalt assist him and let him live with thee like a resident foreigner.* He was not to be regarded as an outcast, but was to be treated with the same respect and consideration as a resident foreigner who, like him, could possess no land, but could accumulate property and live in comfort as a free man. See xvi. 29 note.

37. *lend him thy victuals for increase*] i.e. supply him with food for thy own profit.

38. Here, and in vv. 42, 55, is expressed

- Egypt, to give you the land of Canaan, *and to be your God.*
- 39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not ¹compel him to serve as a
- 40 bondservant: *but* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:
- 41 *and then* shall he depart from thee, *both* he and his children ^mwith him, and shall return unto his own family, and ⁿunto
- 42 the possession of his fathers shall he return. For they *are* ^omy servants, which I brought forth out of the land of Egypt: they
- 43 shall not be sold ^aas bondmen. ^pThou shalt not rule over him
- 44 ^qwith rigour; but ^rshalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen
- 45 and bondmaids. Moreover of ^sthe children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they
- 46 shall be your possession. And ^tye shall take them as an inheritance for your children after you, to inherit *them* for a possession; ³they shall be your bondmen for ever: but over your brethren the children of Israel, ^uye shall not rule one over another with rigour. ¶ And if a sojourner or stranger ^vwax rich by thee, and ^wthy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of
- 48 the stranger's family: after that he is sold he may be redeemed
- 49 again; one of his brethren may ^xredeem him: either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if ^yhe be able, he
- 50 may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, ^zaccording to the time of an hired servant shall
- 51 it be with him. If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the
- 52 money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his
- 53 redemption. *And* as a yearly hired servant shall he be with
- ¹ Heb. *serve thyself* with him with the service, &c. ver. 40. Ex. 1. 14. Jer. 25. 14. & 27. 7. & 30. 8.
- ² Heb. *with the sale of a bondman.*
- ³ Heb. *ye shall serve yourselves with them*, ver. 39.
- ⁴ Heb. *his hand obtain*, &c. ver. 26.

the principle which was to limit and modify the servitude of Hebrew servants.

39, 40. The law here appears harmoniously to supplement the earlier one in Ex. xxi. 1-6. It was another check applied periodically to the tyranny of the rich. Cp. Jer. xxxiv. 8-17.

43. *fear thy God*] Jehovah was the Lord and Master of His people. To treat a Hebrew as a slave was therefore to interfere with the rights of Jehovah. Cp. Rom. xiv. 4.

44-46. Property in foreign slaves is here distinctly permitted. It was a patriarchal custom (Gen. xvii. 12). Such slaves might be captives taken in war (Num. xxxi. 6 seq.; Deut. xx. 14), or those consigned to slavery for their crimes, or those purchased of foreign

slave-dealers. The price of a slave is supposed to have varied from thirty to fifty shekels. See notes to xxvii. 3, 4; Ex. xxi. 32; Zech. xi. 12, 13; Matt. xxvi. 15. It was the object of Moses, not at once to do away with slavery, but to discourage and to mitigate it. The Law would not suffer it to be forgotten that the slave was a man, and protected him in every way that was possible at the time against the injustice or cruelty of his master. See notes on Ex. xxi.

46. *your bondmen for ever*] i.e. they were not necessarily to be released in the Sabbatical year nor at the Jubilee.

47-54. *a sojourner or stranger*] Rather, a foreigner who has settled among you. See notes to Lev. xvi. 29; Ex. xx. 10.

him: *and the other* shall not rule with rigour over him in thy
54 sight. And if he be not redeemed ¹in these years, then ²he
shall go out in the year of jubile, both he, and his children with
55 him. For ³unto me the children of Israel *are* servants; they
are my servants whom I brought forth out of the land of Egypt:
I am the LORD your God.

CHAP. 26. YE shall make you ^ano idols nor graven image, neither
rear you up a ²standing image, neither shall ye set up *any*
³image of stone in your land, to bow down unto it: for I am
2 the LORD your God. ^bYe shall keep my sabbaths, and revo-
3 rence my sanctuary: I am the LORD. ¶ ^cIf ye walk in my
4 statutes, and keep my commandments, and do them; ^dthen I
will give you rain in due season, ^eand the land shall yield her
5 increase, and the trees of the field shall yield their fruit. And
^fyour threshing shall reach unto the vintage, and the vintage
shall reach unto the sowing time: and ^gye shall eat your bread
6 to the full, and ^hdwell in your land safely. And ⁱI will give
peace in the land, and ^kye shall lie down, and none shall make
you afraid: and I will ^lrid ^mevil beasts out of the land, neither
7 shall ⁿthe sword go through your land. And ye shall chase
8 your enemies, and they shall fall before you by the sword. And
^ofive of you shall chase an hundred, and an hundred of you

^b ver. 41.
^c ver. 42.
^a Ex. 20. 4, 5.
Deut. 5. 8.
Ps. 97. 7.
^b ch. 19. 30.
^c Deut. 11.
13, 14, 15.
^d Isai. 30. 23.
^e Ps. 67. 6.
Zech. 8. 12.
^f Amos 9. 13.
^g ch. 25. 10.
^h ch. 25. 18.
ⁱ Isai. 34. 25.
^j 1 Chr. 22. 9.
^k Ps. 20. 11.
Isai. 45. 7.
^l Hng. 2. 9.
^m Ps. 3. 5.
Isai. 35. 9.
Jer. 30. 10.
Ez. 34. 25.
Hos. 2. 18.
Zeph. 3. 13.
ⁿ 2 Kin. 17. 25.
Ez. 5. 17.
^o Ez. 14. 17.
Josh. 23. 10.

¹ Or, *by these means*,
² Or, *pillar*.

³ Or, *figured stone*.
⁴ Heb. *a stone of picture*.

⁵ Heb. *cause to cease*.

54. in these years] More properly, **by one of these means.** The extreme period of servitude in this case was six years, as when the master was a Hebrew (Ex. xxi. 2).

Looking at the law of the Jubilee from a simply practical point of view, its operation must have tended to remedy those evils which are always growing up in the ordinary conditions of human society. It prevented the permanent accumulation of land in the hands of a few, and periodically raised those whom fault or misfortune had sunk into poverty to a position of competency. It must also have tended to keep alive family feeling, and helped to preserve the family genealogies.

But in its more special character, as a law given by Jehovah to His peculiar people, it was a standing lesson to those who would rightly regard it, on the terms upon which the enjoyment of the Land of Promise had been conferred upon them. All the land belonged to Jehovah as its supreme Lord, every Israelite as His vassal belonged to Him. The voice of the Jubilee horns, twice in every century, proclaimed the equitable and beneficent social order appointed for the people; they sounded that acceptable year of Jehovah which was to bring comfort to all that mourned, in which the slavery of sin was to be abolished, and the true liberty of God's children was to be proclaimed (Luke ii. 25; Isai. lxi. 2; Luke iv. 19; Acts iii. 21; Rom. viii. 19-23; 1 Pet. i. 3, 4).

XXVI. 1. idols] Literally, *things of nought*. Heb. *eleelim*. There appears to have been a play on the similarity in sound of this word to *Elohim* (God). Cp. 1 Cor. viii. 4.

standing image] Either an upright statue, or a pillar, such as an obelisk or a Celtic menhir, set up for an idolatrous purpose (cp. Ex. xxxiv. 13 note). The public worship of Jehovah required, first, the exclusion of all visible symbols of deity as well as of all idolatrous objects, and next (v. 2), the keeping holy the times and the Place appointed by the Law for His formal service. The word Sabbaths must here include the whole of the set times. See xxiii. 3 note.

3-45. As "the Book of the Covenant" (Ex. xx. 22-xxiii. 33) concludes with promises and warnings (Ex. xxiii. 20-33), so does this collection of laws contained in the Book of Leviticus. But the former passage relates to the conquest of the Land of Promise, this one to the subsequent history of the nation. The longer similar passage in Deuteronomy (xxvii.-xxx.) is marked by broader and deeper promises and denunciations having immediate reference not only to outward consequences, but to the spiritual death incurred by transgressing the Divine will.

4. rain in due season] The periodical rains, on which the fertility of the Holy Land so much depends, are here spoken of. There are two wet seasons, called in Scripture the former and the latter rain (Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; Jam. v. 7). The former or Autumn rain falls in heavy showers in November and December. In March the latter or Spring rain comes on, which is precarious in quantity and duration, and rarely lasts more than two days.

5. Cp. marg. ref. ; Joel ii. 19; Job xi. 18.

8. five of you shall chase] A proverbial

* 2 Kin. 13.
 23.
 * Neh. 9. 23.
 Ps. 107. 38.
 * ch. 25. 22.
 * Josh. 22. 19.
 Rev. 21. 3.
 * ch. 20. 23.
 * 2 Cor. 6. 16.
 * Jer. 7. 23.
 Ez. 11. 20.
 * Jer. 2. 20.
 Ez. 34. 27.
 * Lam. 2. 17.
 Mal. 2. 2.
 * ver. 43.
 2 Kin. 17. 15.
 * Deut. 28.
 65.
 * Deut. 28.
 22.
 * 1 Sam. 2.
 33.
 * Jer. 5. 17.
 Mic. 6. 15.
 * ch. 17. 10.
 * Judg. 2. 14.
 Jer. 19. 7.
 * Ps. 106. 41.
 * Ps. 53. 5.
 Prov. 24. 1.
 * 1 Sam. 2. 5.
 * Isai. 25. 11.
 Ez. 7. 24.
 * Deut. 28.
 23.
 * Ps. 127. 1.
 Isai. 49. 4.
 * Hag. 1. 10.
 * 2 Kin. 17. 25.
 * 2 Chr. 15. 5.
 Lam. 1. 4.
 Zech. 7. 14.
 * Amos 4. 6.

shall put ten thousand to flight: and your enemies shall fall
 9 before you by the sword. For I will ^ohave respect unto you,
 and ^pmake you fruitful, and multiply you, and establish my
 10 covenant with you. And ye shall eat ^qold store, and bring
 11 forth the old because of the new. ^rAnd I will set my ^stabernacle
 12 among you: and my soul shall not ^tabhor you. ^uAnd I will
 walk among you, and ^vwill be your God, and ye shall be my
 13 people. ^wI am the LORD your God, which brought you forth

^xand I have broken the bands of your yoke, and made you go
 14 upright. ^y¶ But if ye will not hearken unto me, and will not do
 15 all these commandments; and if ye shall ^zdespise my statutes,
 or if your soul abhor my judgments, so that ye will not do all
 16 my commandments, ^abut that ye break my covenant: I also will
 do this unto you; I will even appoint ^bover you ^cterror, ^dcon-
 sumption, and the burning ague, that shall ^econsume the eyes,
 and cause sorrow of heart: and ^fye shall sow your seed in vain,
 17 for your enemies shall eat it. And ^gI will set my face against
 you, and ^hye shall be slain before your enemies: ⁱthey that hate
 you shall reign over you; and ^jye shall flee when none pur-
 18 sueth you. And if ye will not yet for all this hearken unto
 19 me, then I will punish you ^kseven times more for your sins. And
 I will ^lbreak the pride of your power; and I ^mwill make you
 20 heaven as iron, and your earth as brass: and your ⁿstrength
 shall be spent in vain: for ^oyour land shall not yield her in-
 crease, neither shall the trees of the land yield their fruits.
 21 And if ye walk ^pcontrary unto me, and will not hearken unto
 me; I will bring seven times more plagues upon you according
 22 to your sins. ^qI will also send wild beasts among you, which
 shall rob you of your children, and destroy your cattle, and make
 you few in number; and ^ryour ^shigh ways shall be desolate.
 23 And if ye ^twill not be reformed by me by these things, but will

¹ Heb. upon you.

² Or, at all adventures with me, and so ver. 24.

mode of expression for superiority in war-like prowess (Deut. xxxii. 30; Isai. xxx. 17).

9. *establish my covenant*] All material blessings were to be regarded in the light of seals of the "everlasting covenant." Cp. Gen. xvii. 4-8; Neh. ix. 23.

10. *bring forth the old because of the new*] Rather, clear away the old before the new; that is, in order to make room for the latter. Cp. marg. ref.

16. THE FIRST WARNING for disobedience is disease. "Terror" (lit. trembling) is rendered *trouble* in Ps. lxxviii. 33; Isai. lxx. 23. It seems here to denote that terrible affliction, an anxious temperament, the mental state ever at war with Faith and Hope. This might well be placed at the head of the visitations on a backslider who had broken the Covenant with his God. Cp. Deut. xxxii. 25; Jer. xv. 8; Prov. xxviii. 1; Job xxiv. 17; Ps. xxiii. 4.

consumption, and the burning ague] Cp. marg. ref. The first of the words in the original comes from a root signifying to waste away; the latter (better, fever), from one signifying to kindle a fire. Consumption is

common in Egypt and some parts of Asia Minor, but it is more rare in Syria. Fevers of different kinds are the commonest of all diseases in Syria and all the neighbouring countries. The opposite promise to the threat is given in Ex. xv. 26, xxiii. 25.

18. *for all this*] i.e. for all the afflictions in vv. 16, 17.

seven times] The sabbatical number is here proverbially used to remind the people of the Covenant. Cp. Gen. iv. 15, 24; Ps. cxix. 164; Prov. xxiv. 16; Luke xvii. 4.

19, 20. THE SECOND WARNING is utter sterility of the soil. Cp. Deut. xi. 17, xxviii. 18; Ezek. xxxiii. 28, xxxvi. 34, 35.

21, 22. THE THIRD WARNING is the multiplication of destructive animals, &c. Cp. Deut. xxxii. 24; Ezek. v. 17, xiv. 15; Judg. v. 6, 7; Isai. xxxiii. 8.

23-26. THE FOURTH WARNING. Jehovah now places Himself as it were in a hostile position towards His people who "will not be reformed" (rather, brought unto God: Jer. ii. 30). He will avenge the outraged cause of His Covenant, by the sword, pestilence, famine, and captivity.

24 walk contrary unto me; ^rthen will I also walk contrary unto
 25 you, and will punish you yet seven times for your sins. And ^rI
 will bring a sword upon you, that shall avenge the quarrel of
my covenant: and when ye are gathered together within your
 cities, ^rI will send the pestilence among you; and ye shall be
 26 delivered into the hand of the enemy. ^rAnd when I have
 broken the staff of your bread, ten women shall bake your
 bread in one oven, and they shall deliver *you* your bread again
 27 by weight: and ^rye shall eat, and not be satisfied. And ^rif ye
 will not for all this hearken unto me, but walk contrary unto
 28 me; then I will walk contrary unto you also ^rin fury; and I,
 29 even I, will chastise you seven times for your sins. ^rAnd ye
 shall eat the flesh of your sons, and the flesh of your daughters
 30 shall ye eat. And ^rI will destroy your high places, and cut
 down your images, and ^rcast your carcases upon the carcases of
 31 your idols, and my soul shall ^rabhor you. ^rAnd I will make
 your cities waste, and ^rbring your sanctuaries unto desolation,
 32 and I will not smell the savour of your sweet odours. ^rAnd I
 will bring the land into desolation: and your enemies which
 33 dwell therein shall be ^rastonished at it. And ^rI will scatter you
 among the heathen, and will draw out a sword after you: and
 34 your land shall be desolate, and your cities waste. ¶ ^rThen
 shall the land enjoy her sabbaths, as long as it lieth desolate,
 and ye *be* in your enemies' land; *even* then shall the land rest,
 35 and enjoy her sabbaths. As long as it lieth desolate it shall
 rest; because it did not rest in your ^rsabbaths, when ye dwelt

^r 2 Sam. 22.
 27.
 Ps. 18. 26.
 Ez. 6. 17.
 & pass.
 Num. 14.
 12.
 Jer. 14. 12.
 Amos 4. 10.
 Ps. 105. 16.
 Isai. 9. 20.
 ver. 21. 21.
 Isai. 50. 18.
 Jer. 21. 5.
 Ez. 5. 13.
 Dcut. 28.
 53.
 Isai. 27. 9.
 2 Kin. 23.
 20.
 Ps. 78. 50.
 Neh. 2. 3.
 Lam. 1. 10.
 Jer. 9. 11.
 1 Kin. 9. 8.
 Dcut. 4. 27.
 & 28. 64.
 2 Chr. 36.
 21.
 ch. 25. 2.

26. Omit "*and*."—"To break the staff of bread," was a proverbial expression for cutting off the supply of bread, the staff of life (Ps. cv. 16; Ezek. iv. 16, v. 16, xiv. 13, cp. Isai. iii. 1). The supply was to be so reduced that one oven would suffice for baking the bread made by ten women for ten families, and when made it was to be dealt out in sparing rations by weight. See 2 K. vi. 25; Jer. xiv. 18; Lam. iv. 9; Ezek. v. 12; Hos. iv. 10; Mic. vi. 14; Hagg. i. 6.

27-33. THE FIFTH WARNING. For v. 29 see 2 K. vi. 28, 29; Jer. xix. 8, 9; Lam. ii. 20, iv. 10; Ezek. v. 10: for v. 30 see 2 Chr. xxxiv. 3; Ezek. vi. 4; Jer. xiv. 19: for v. 31 see 2 K. xxv. 9; Ps. lxxiv. 6, 7: for v. 32, 33 see Deut. xxviii. 37; Ps. xlv. 11; Jer. ix. 16, xviii. 16; Ezek. v. 1-17; Jer. iv. 7; Ezek. ix. 6, xii. 15; Zech. vii. 14.

30. *high places*] There is no doubt that the word here denotes elevated spots dedicated to false worship (see Deut. xii. 2), and especially, it would seem, to that of Baal (Num. xxii. 41; Josh. xiii. 17). Such spots were however employed and approved for the worship of Jehovah, not only before the building of the Temple, but afterwards (Jud. vi. 25, 26, xiii. 16-23; 1 S. vii. 10, xvi. 5; 1 K. iii. 2, xviii. 30; 2 K. xii. 3; 1 Chr. xxi. 26, &c.). The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, appear to have been on heights, and so was the Temple.

The high places in the Holy Land may thus have been divided into those dedicated

to the worship of Jehovah, and those which had been dedicated to idols. And it would seem as if there was a constant struggle going on. The high places polluted by idol worship were of course to be wholly condemned. They were probably resorted to only to gratify a degraded superstition. See xix. 31, xx. 2-5. The others might have been innocently used for prayer and religious teaching. But the temptation appears to have been too great for the temper of the people. They offered sacrifice and burnt incense on them; and hence thorough reformers of the national religion, such as Hezekiah and Josiah, removed the high places altogether (2 K. xviii. 4, xxiii. 5).

your images] The original word is rendered in the margin of our Bible *sun images* (2 Chr. xiv. 5; Isai. xvii. 8; Ezek. vi. 4, &c.). Phœnician inscriptions prove that the word was commonly applied to images of Baal and Astarte, the god of the sun and the goddess of the moon. This exactly explains 2 Chr. xxxiv. 4 sq.

idols] The Heb. word here literally means things which could be rolled about, such as a block of wood or a lump of dirt. It was no doubt a name given in derision. Cp. Isai. xl. 20, xlv. 19; 2 K. i. 2.

31. *sanctuaries*] The Holy Places in the Tabernacle and the Temple (Ps. lxxviii. 35. Cp. Ps. lxxiv. 7).

I will not smell the savour, &c.] See i. 9.

35. More literally: *All the days of its*

- * Ez. 21. 7.
 * Job 15. 21.
 Prov. 28. 1.
 * Isai. 10. 4.
 1 Sam. 14.
 15, 16.
 * Josh. 7. 12.
 * Deut. 4. 27.
 Neh. 1. 8.
 Jer. 3. 25.
 Ez. 4. 17.
 Hos. 5. 15.
 Zech. 10. 9.
 * Num. 5. 7.
 1 Kin. 8. 33.
 Neh. 9. 2.
 Prov. 28. 13.
 Dan. 9. 3, 4.
 Luke 15. 18.
 1 John 1. 9.
 * Ez. 44. 7.
 * 1 Kin. 21.
 20.
 2 Chr. 12. 6.
 * Ex. 2. 24.
 Ps. 106. 45.
 Ez. 16. 60.
 * Ps. 136. 23.
 * ver. 34, 35.
 * ver. 15.
 * Deut. 4. 31.
 2 Kin. 13. 23.
 Rom. 11. 2.
 * Rom. 11.
 28.
 * ch. 22. 33.
 * Ps. 98. 2.
 Ez. 20. 0.
 * ch. 27. 34.
 Deut. 6. 1.
 John 1. 17.
 * ch. 25. 1.
 36 upon it. ¶ And upon them that are left *alive* of you *I will send a faintness into their hearts in the lands of their enemies; and *the sound of a 'shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when
 37 none pursueth. And *they shall fall one upon another, as it were before a sword, when none pursueth: and *ye shall have
 38 no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you
 39 up. And they that are left of you 'shall pine away in their iniquity in your enemies' lands; and also in the iniquities of
 40 their fathers shall they pine away with them. ¶ 'If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also
 41 they have walked contrary unto me; and *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their *uncircumcised hearts be 'humbled,
 42 and they then accept of the punishment of their iniquity: then will I *remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will *remember the land. ¶ 'The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they *despised my judgments, and because their soul abhorred my statutes.
 44 And yet for all that, when they be in the land of their enemies, "I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for *I am*
 45 the LORD their God. But I will ^bfor their sakes remember the covenant of their ancestors, 'whom I brought forth out of the land of Egypt ^din the sight of the heathen, that I might be their
 46 God: *I am* the LORD. ¶ 'These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel 'in mount Sinai by the hand of Moses.

¹ Heb. *driven*.

desolation shall it rest that time which it rested not in your Sabbaths while ye dwelt upon it. That is, the periods of rest of which the land had been deprived would be made up to it. Cp. 2 Chr. xxxvi. 20, 21.

38. *the land of your enemies shall eat you up* Cp. Num. xiii. 32; Ezek. xxxvi. 13.

39. *iniquity* The meaning here is, in the punishment of their iniquity, and, in the next clause, in the punishment of the iniquity (as in *vv.* 41, 43) of their fathers. In the next verse the same Heb. word is properly represented by "iniquity." Our translators have in several places put one of the English words in the text and the other in the margin (Gen. iv. 13, xix. 15; 2 K. vii. 9; Ps. lxix. 27, &c.). The language of Scripture does not make that trenchant division between *sin* and *punishment* which we are accustomed to do. Sin is its own punishment, having in itself, from its very commencement, the germ of death. "Sin, when it is finished, bringeth forth death" (Jam. i. 15; Rom. ii. 5, v. 12).

40. *trespass* The Hebrew word signifies an injury inflicted on the rights of a person, as distinguished from a sin or iniquity regarded as an outrage of the Divine law. Every wrong act is of course both a sin and a trespass against God. In this place Jehovah takes the breach of the Covenant as a personal trespass.

41. *uncircumcised hearts* The outward sign of the Covenant might be preserved, but the answering grace in the heart would be wanting (Acts vii. 51; Rom. ii. 28, 29; Jer. vi. 10, ix. 26; cp. Col. ii. 11).

accept of the punishment of their iniquity Literally, *enjoy their iniquity*. The word here and in *v.* 43 rendered "accept" in this phrase, is the same as is rendered "enjoy" in the expression "the land shall enjoy her sabbaths" (*v.* 34). The antithesis in *v.* 43 is this: *The land shall enjoy her sabbaths—and they shall enjoy the punishment of their iniquity*. The meaning is, that the land being desolate shall have the blessing of rest, and they having repented shall have the blessing of chastisement. The feelings of a devout

- CHAP. 27.** AND the LORD spake unto Moses, saying, Speak unto
 2 the children of Israel, and say unto them, "When a man shall
 make a singular vow, the persons *shall be* for the LORD by thy
 3 estimation. And thy estimation shall be of the male from
 twenty years old even unto sixty years old, even thy estimation
 shall be fifty shekels of silver, ^aafter the shekel of the sanctuary.
 4 And if it be a female, then thy estimation shall be thirty shekels,
 5 And if it be from five years old even unto twenty years old, then
 thy estimation shall be of the male twenty shekels, and for the
 6 female ten shekels. And if it be from a month old even unto
 five years old, then thy estimation shall be of the male five
 shekels of silver, and for the female thy estimation *shall be* three
 7 shekels of silver. And if it be from sixty years old and above; if
 it be a male, then thy estimation shall be fifteen shekels, and for
 8 the female ten shekels. But if he be poorer than thy estima-
 tion, then he shall present himself before the priest, and the
 priest shall value him; according to his ability that vowed shall
 9 the priest value him. And if it be a beast, whereof men bring
 an offering unto the LORD, all that *any man* giveth of such unto
 10 the LORD shall be holy. He shall not alter it, nor change it, a
 good for a bad, or a bad for a good: and if he shall at all change
 beast for beast, then it and the exchange thereof shall be holy.
 11 And if it be any unclean beast, of which they do not offer a
 sacrifice unto the LORD, then he shall present the beast before
 12 the priest: and the priest shall value it, whether it be good or
 13 bad: ^aas thou valuest it, *who art* the priest, so shall it be. ^aBut
 if he will at all redeem it, then he shall add a fifth *part* thereof
 14 unto thy estimation. ¶ And when a man shall sanctify his
 house to be holy unto the LORD, then the priest shall estimate
 it, whether it be good or bad: as the priest shall estimate it,
 15 so shall it stand. ^aAnd if he that sanctified it will redeem his
 house, then he shall add the fifth *part* of the money of thy esti-
 16 mation unto it, and it shall be his. And if a man shall sanctify

^a Num. 6. 2.
 See Judg.
 11. 30, 31, 39.
 1 Sam. 1. 11,
 28.

^b Ex. 30. 13.

^a ver. 15, 19.

^a ver. 13.

¹ Heb. according to thy estimation, O priest, &c.

captive Israelite are beautifully expressed in Tobit xiii. 1-18.

XXVII. DUES. The position which this chapter holds after the formal conclusion, xxvi. 46, suggests that it is of a supplementary character. There seems, however, no reason to doubt its Mosaic origin.

2-3. Rather, **When a man makes a special vow which concerns thy valuation of persons to Jehovah, if thy estimation shall be of the male, &c.** The expression "thy estimation" is addressed either to Moses or to the priest (v. 12): it denoted a legal valuation. The vow of a person was perhaps most frequently made in cases of illness or danger, under the impulse of religious feeling, either in the way of thankfulness for blessings received, or of supplication for something desired. A man might dedicate himself, his wife, his child, or his bondservant. This might have been an old custom; but the Law ordained that he who had taken such a vow should pay a sum of money to the Sanctuary, determined according to the age and sex of the person.

3-7. The relative values of the persons appear to be regulated according to an estimate of the probable value of their future work:—

	Male.	Female.
From a month to five years	5	3 shekels.
From five years to twenty	20	10 "
From forty years to sixty	50	30 "
Sixty years and more	15	10 "

As regards the shekel of the Sanctuary, see Ex. xxxviii. 24 note.

8. *if he be poorer than thy estimation* | **Too poor (to pay) thy valuation.** Cp. v. 7, 11.

14. *sanctify* | i.e. vow to devote. This law relates to houses in the country (xxv. 31), which were under the same general law as the land itself, with a right of redemption for the inheritor till the next Jubilee. See vv. 17-19. For houses in walled towns the right of redemption lasted for only one year, (xxv. 29).

16. *some part of a field of his possession* | Rather, **a part of the land of his inheritance.**

- unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: 'an homer of 17 barley seed *shall be valued* at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation 18 it shall stand. But if he sanctify his field after the jubile, then the priest shall 'reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall 19 be abated from thy estimation. 'And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured 20 to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. 21 But the field, ^owhen it goeth out in the jubile, shall be holy unto the LORD, as a field ^hdevoted; 'the possession thereof shall be the priest's. And if a *man* sanctify unto the LORD a field 22 which he hath bought, which *is* not of the fields of 'his possession; 'then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD. 23 "In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the 24 land *did belong*. And all thy estimations shall be according to the shekel of the sanctuary: *twenty gerahs shall be the shekel. 25 ¶ Only the ^{2o}firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it 26 *is* the LORD's. And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, ²and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold 27 according to thy estimation. ¶ ³Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath,

¹ Or, the land of an homer, &c.

² Heb. *firstborn*, &c.

the seed thereof] i.e. the quantity of seed required to sow it properly. Thus the value of about 5½ bushels (an homer) was about 6l. 9s. 2d. (50 shekels. See Ex. xxxviii. 24.)

21. devoted] See v. 28 note.

25. On the shekel and the gerah, see Ex. xxx. 13, xxxviii. 24 notes.

28. devoted thing] The primary meaning of the Heb. word (*chêrem*) is something cut off, or shut up. Its specific meaning in the Law is, that which is cut off from common use and given up in some sense to Jehovah, without the right of recal or commutation. It is applied to a field wholly appropriated to the Sanctuary (v. 21), and to whatever was doomed to destruction (1 S. xv. 21; 1 K. xx. 42). Our translators have often rendered the word by "cursed," or "a curse," which in some places may convey the right sense, but it should be remembered that the terms are not identical in their compass of meaning (Deut. vii. 26; Josh. vi. 17, 18, vii. 1; Isaï. xxxiv. 5, xliii. 28, &c. Cp. Gal. iii. 13).

of man and beast] This passage does not permit human sacrifices. Man is elsewhere clearly recognised as one of the creatures which were not to be offered in sacrifice (Ex. xiii. 13, xxxiv. 20; Num. xviii. 15).

Therefore the application of the word *chêrem* to man is made exclusively in reference to one rightly doomed to death and, in that sense alone, given up to Jehovah. The man who, in a right spirit, either carries out a sentence of just doom on an offender, or who, with a single eye to duty, slays an enemy in battle, must regard himself as God's servant rendering up a life to the claim of the Divine justice (cp. Rom. xiii. 4). It was in this way that Israel was required to destroy the Canaanites at Hormah (Num. xxi. 2, 3; cp. Deut. xiii. 12-18), and that Samuel hewed Agag in pieces before the Lord (1 S. xv. 33). In all such instances, a moral obligation rests upon him whose office it is to take the life: he has to look upon the object of his stroke as under a ban to the Lord (cp. Deut. xx. 4; Gal. iii. 13). There can therefore be neither redemption nor commutation.

It is evident that the righteousness of this law is not involved in the sin of rash or foolish vows, such as Saul's (1 S. xiv. 24) or Jephthah's (Judg. xi. 30).

And it seems hardly needful to add that sacrifice, as it is represented both in the Law and in the usage of the Patriarchs, is something very different from consecration

both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. ^rNone devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death. And ^aall the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. 'And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^upasseth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, ^zneither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. ¶ ^vThese *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

^r Num. 21. 2, 3.
^a Gen. 28. 22.
Num. 18. 21, 24.
² Chr. 31. 5, 6, 12.
Neh. 13. 12.
Mal. 3. 8.
ⁱ ver. 13.
^u See Jer. 33. 13.
Ez. 20. 37.
Mic. 7. 14.
^z ver. 10.
^v ch. 20. 40.

under a ban, though a thing to be sacrificed might come under the designation of *chërem* in its wider sense. The sacrifice was always the offering up of the innocent life of a creature chosen, approved, and without spot or blemish.

32. *whatsoever passeth under the rod*] According to rabbinical tradition, the animals

to be tithed were enclosed in a pen, and as they went out one by one at the opening, every tenth animal was touched with a rod dipped in vermillion. Cp. marg. reff.

For a more full explanation of what relates to tithes, see marg. reff. and Gen. xiv. 20; Deut. xiv. 22, 28.



N U M B E R S.

INTRODUCTION.

THE title commonly given to this Book is evidently suggested by the two numberings of the people recorded in chapters i. and xxvi.

The book narrates the history of the Israelites during their sojourn in the wilderness from the completion of the law-giving at Sinai, Lev. xxvii. 34, to their mustering in the plains of Moab for actual entry into the Land of Promise.¹

The incidents are generally given in their chronological order, except in the third part. The five chapters comprised in this part appear to deal with a long period, from which only isolated episodes are given; and of these the dates can only be conjectured.

Between the two dates "the first day of the second month of the second year after they were come out of Egypt" (i. 1), and the death of Aaron (xxxiii. 38), intervene no less than thirty-eight years and three months (cp. Deut. ii. 14), the long and dreary period of tarrying in the wilderness till the dis-

obedient generation had wasted away.²

From the death of Aaron to the date given in the opening verses of Deuteronomy (i. 1-3), occurred a space of exactly six months, in which all the events narrated in the fourth part of the Book of Numbers, from xx. 1 to the end, would seem to have occurred, with the probable exception of the defeat of the king of Arad (xxi. 1-3).

As regards the authorship and date of composition, the notes of time, the tenor of the contents, no less than the direct assertions of the text itself, lead to the conclusion that Moses is properly spoken of as the writer of the Book of Numbers. It is in substance his work; though many portions of it were probably committed to writing many years before the whole was completed; and the concluding chapters were not written until towards the close of the fortieth year after the Exodus.

¹ Its contents may be divided into four parts: (a) i.—x. 10; (b) x. 11—xiv; (c) xv.—xix.; (d) xx.—xxxvi.

² On the history of these years, see notes on xx. 1, and xxxiii. 19.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

^a Ex. 19. 1.
ch. 10. 11, 12.
^b Ex. 25. 22.

^c Ex. 30. 12.
& 38. 26.
ch. 26. 2, 63,
64.
² Sam. 24. 2.
¹ Chr. 21. 2.

CHAP. 1. AND the LORD spake unto Moses ^ain the wilderness of Sinai, ^bin the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, ^cTake ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every 3 male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall 4 number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. 5 ¶ And these *are* the names of the men that shall stand with 6 you: of *the tribe of* Reuben; Elizur the son of Shedeur. Of 7 Simcon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethaneel the son 9, 10 of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of 11 Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan 12 the son of Gideon. Of Dan; Ahiezer the son of Ammishaddai. 13, 14 Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the 15, 16 son of ^dDeuel. Of Naphtali; Ahira the son of Enan. ^eThese were the renowned of the congregation, princes of the tribes 17 of their fathers, ^fheads of thousands in Israel. ¶ And Moses and Aaron took these men which are expressed by *their* names: 18 and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by 19 their polls. As the LORD commanded Moses, so he numbered 20 them in the wilderness of Sinai. ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by

^d ch. 2. 14,
he is called
Reuel.
^e ch. 7. 2.
¹ Chr. 27. 16.
^f Ex. 18. 21,
26.

I. 1-4. A month had passed away since the setting up of the tabernacle (Ex. xl. 2, 17): and the Sinaitic legislation was now complete (cp. Lev. xxvii. 34).

A census ("sum") was commanded, to be based not upon any fresh registration of individuals, but upon that which had been

a basis for various civil and military arrangements.

5-16. The princes of the tribes, selected (v. 4) under divine direction, were for the most part the same persons as those chosen a few months previously at the counsel of Jethro (Ex. xxi. 1-3).

The offerings had been probably tendered by the people in groups, and if certificates of registration were furnished to such groups, the new census might be easily carried out by means of these documents, and got through (v. 18) in a single day. The present registration enrolled persons "after their families, by the house of their fathers;" and was superintended not by the Levites (see Ex. xxxviii. 21 and note), but by (v. 4) an assessor for each tribe to act in the business with Moses and Aaron. The purpose now in view was not religious only. The census now taken would serve as

of men like these were no doubt entitled, amongst their fellows, to the epithet "renowned," v. 16.

20-46. The enrolment, being taken principally for military purposes (cp. vv. 3, 20), would naturally be arranged by hundreds, fifties, &c. (cf. 2 K. i. 9, 11, 13). In eleven tribes the number enrolled consists of complete hundreds. The difference, in this respect, observable in the case of the tribe of Gad here (v. 25), and of the tribe of Reuben at the later census (xxvi. 7), is probably to be accounted for by the pastoral, and consequently nomadic, habits of these tribes,

the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward,
 21 all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand
 22 and five hundred. ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and
 23 upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and
 24 nine thousand and three hundred. ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
 25 those that were numbered of them, *even* of the tribe of Gad, *were*
 26 forty and five thousand six hundred and fifty. ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to
 27 war; those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.
 28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were
 29 able to go forth to war; those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and
 30 four hundred. ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and
 31 upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and
 32 seven thousand and four hundred. ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all
 33 that were able to go forth to war; those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five
 34 hundred. ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all
 35 that were able to go forth to war; those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thou-
 36 sand and two hundred. ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old
 37 and upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Benjamin, *were*
 38 thirty and five thousand and four hundred. ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able
 39 to go forth to war; those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven

which rendered it difficult to bring all their members together at once for a census. Judah already takes precedence of his brethren in point of numbers (cp. Gen. xlix. 8 note), and Ephraim of Manasseh (cp. Gen. xlviii. 19, 20).

- 40 hundred. ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward,
- 41 all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Asher, *were* forty and one ^athousand
- 42 and five hundred. ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 43 those that were numbered of them, *even* of the tribe of Naphtali,
- 44 ^c *were* fifty and three thousand and four hundred. ¶ ^e *These are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for
- 45 the house of his fathers. So *were* all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to
- 46 war in Israel; *even* all they that were numbered were ^asix hundred thousand and three thousand and five hundred and fifty.
- 47 But ^athe Levites after the tribe of their fathers were not numbered among them. For the LORD had spoken unto Moses, saying,
- 48 ^kOnly thou shalt not number the tribe of Levi, neither
- 49 take the sum of them among the children of Israel: ^lbut thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, ^mand shall encamp round about
- 51 the tabernacle. ⁿAnd when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: ^oand the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, ^pevery man by his own camp, and every man
- 52 by his own standard, throughout their hosts. ^qBut the Levites shall pitch round about the tabernacle of testimony, that there be no ^rwrath upon the congregation of the children of Israel: ^sand the Levites shall keep the charge of the tabernacle of testimony. ¶ And the children of Israel did according to all that the LORD commanded Moses, so did they.
- CHAP. 2.** AND the LORD spake unto Moses and unto Aaron, saying,
- 2 ^tEvery man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^ufar off about the tabernacle of the congregation shall they pitch.
- ^a Ex. 38. 26.
See Exod.
12. 37.
ch. 2. 32.
& 20. 61.
^b ch. 2. 33.
See ch. 3.
& 4.
& 20. 67.
1 Chr. 6.
& 21. 6.
^c ch. 2. 33.
& 20. 62.
^d Ex. 38. 21.
ch. 3. 7, 8.
& 4. 15, 25,
26, 27, 33.
^e ch. 3. 23,
29, 35, 38.
^f ch. 10. 17,
21.
^g ch. 3. 10, 38.
& 18. 22.
^h ch. 2. 2, 34.
ⁱ ver. 50.
^j Lev. 10. 6.
ch. 8. 19.
& 10. 40.
& 18. 5.
1 Sam. 6. 19.
^k ch. 3. 7, 8.
& 8. 24, 25,
26.
& 18. 3, 4, 5.
& 31. 30, 47.
1 Chr. 23. 32.
2 Chr. 13. 11.
^l ch. 1. 52.
^m Josh. 3. 4.

¹ Heb. *over against*.

47-54. When a census of the tribe of Levi takes place (iii. 15, xxvi. 62), *all* the males are counted from a month old and upward, and not, as in the other tribes, those only who were of age for service in the field.

48. *had spoken*] Render *spake*. The formal appointment is only now made, in reward for their zeal (Ex. xxxii. 26-29), though reference to their future office appears previously in Lev. xxv. 32 sqq., and they had already acted as assistants to the priests (cp. Ex. xxxviii. 21).

II. 2. *standard...ensign*] The "standard" marked the division, or camp (cf. vv. 9, 16, 24, 31); the "ensign" the family. There

would thus be four "standards" only, one for each "camp" of three tribes. The "standard" was probably a solid figure or emblem mounted on a pole, such as the Egyptians used. Tradition appropriates the four cherubic forms (Ezek. i. 5-12; Rev. iv. 7 sqq.), the lion, man, ox, and eagle, to the camps of Judah, Reuben, Ephraim, and Dan respectively; and this, as to the first, has a certain support from Gen. xlix. 9 (cp. Rev. v. 5), and as to the third, from Deut. xxxiii. 17.

far off] See margin, *over against*; i.e. facing the tabernacle on every side. The distance was perhaps 2000 cubits or rather more than $\frac{1}{4}$ mile: cp. Josh. iii. 4.

- 3 ¶ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ^aThese shall first set forth. ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ¹Reuel. And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. 17 ^eAnd they shall set forth in the second rank. ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim

^a ch. 10. 14.
Ruth 4. 20.
1 Chr. 2. 10.
Matt. 1. 4.
Luke 3. 32,
33.

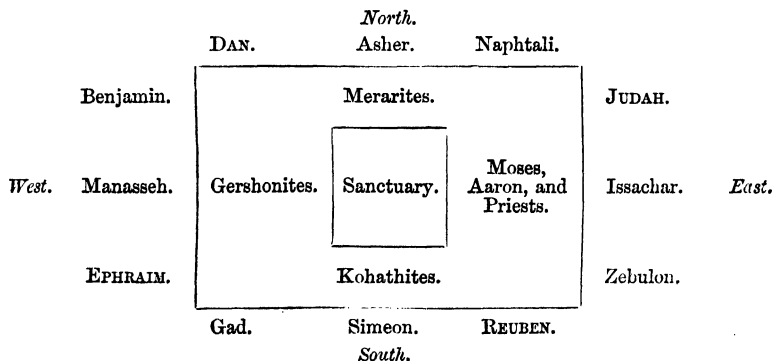
^a ch. 10. 14.

^e ch. 10. 18.
^f ch. 10. 17,
21.

¹ Deuel, ch. 1. 14. & 7. 42, 47, & 10. 20.

14. *Reuel*] Doubtless an error of transcription for Deuel (i. 14).

3-32. The following plan shows the general arrangement of the camp, which would vary in different places according to local exigencies. The area of the camp might be about three square miles.



- 19 *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. ^aAnd they shall go forward in the third rank.
- 25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^bThey shall go hindmost with their standards. ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: ^call those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. But ^dthe Levites were not numbered among the children of Israel: ^eas the LORD commanded Moses. And the children of Israel did according to all that the LORD commanded Moses: ^fso they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.
- CHAP. 3.** THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron; Nadab the ^gfirstborn, and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron, ^hthe priests which were anointed, ⁱwhom he consecrated to minister in the priest's office. ^jAnd Nadab and Abihu
- ^a Ex. 38. 20.
ch. 1. 46.
& 11. 21.
^b ch. 1. 47.
^c ch. 24. 2,
5, 6.
^d Ex. 28. 41.
Lev. 8.
^e Lev. 10. 1.
ch. 26. 61.
^f 1 Chr. 24. 2.
^g Heb. *whose hand he filled*.

32-34. Such was the ideal form of the encampment in the wilderness: a form reproduced in the square court with which the Temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezekiel (xlvi. 20), and by St. John (Rev. xxi. 16; cp. Rev. xx. 9). Thus the camp of God's earthly people was divinely ordered so as to set forth the completeness of His Church; and to illustrate by its whole arrangement, which was determined by the Tabernacle in the centre, both the dependence of all on God, and the access which all enjoyed to God.

III. 1. The "generations" (see Gen. ii.

4) now given, though entitled those of Aaron and Moses (Aaron standing first as the elder brother), are those of Aaron only. The personal dignity of Moses, though it gave him rank as at the head of his tribe, was not hereditary. He had, and desired to have (xiv. 12; Ex. xxxii. 10), no successor in his office but the distant Prophet like unto himself (Deut. xviii. 18). Aaron was the ancestor of a regular succession of priests.

3. *whom he consecrated*] i.e. whom Moses consecrated, or literally as marg., whose "hand he filled," by conferring their office upon them (Lev. viii. 1 seq.).

died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. ¶ And the LORD spake unto Moses, saying, "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11, 12 ¶ And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD. ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers. ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. ¶ And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites,

¹ Heb. mouth.

7. keep his charge] i.e. so assist him that the obligations incumbent on him and on the congregation may be fulfilled.

13. The concluding words are better expressed thus: "Mine shall they be, Mine, the Lord's." On the subject of the firstborn see notes on *vr.* 43-51.

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26. the cords...the service thereof] i.e. of the Tabernacle, not of the hangings of the Court; for these, with their cords and other fittings, belonged to the charge of the Merarites (*vr.* 36, 37). The Tabernacle was under the care of the Gershonites.

27-32. Of the Levites, the Kohathites,

X

- and the family of the Uzzielites: these *are* the families of the
 28 Kohathites. In the number of all the males, from a month
 old and upward, *were* eight thousand and six hundred, keeping
^d ch. 1. 53. 29 the charge of the sanctuary. ^aThe families of the sons of Kohath
 30 shall pitch on the side of the tabernacle southward. And the
 chief of the house of the father of the families of the Kohathites
^e ch. 4. 15. 31 shall be Elizaphan the son of Uzziel. And ^ctheir charge shall
^f Ex. 25. 10. be ^bthe ark, and ^dthe table, and ^ethe candlestick, and ^fthe
^g Ex. 25. 23. altars, and the vessels of the sanctuary wherewith they minister,
^h Ex. 25. 31. 32 and ^gthe hanging, and all the service thereof. And Eleazar the
ⁱ Ex. 27. 1. son of Aaron the priest shall be chief over the chief of the Le-
^k 30. 1. vites, and have the oversight of them that keep the charge of the
^l Ex. 26. 32. 33 sanctuary. ¶ Of Merari was the family of the Mahlites, and the
 34 family of the Mushites: these *are* the families of Merari. And
 those that were numbered of them, according to the number of
 all the males, from a month old and upward, *were* six thousand
 35 and two hundred. And the chief of the house of the father of
 the families of Merari was Zuriel the son of Abihail: ^mthese shall
ⁿ ch. 1. 53. 36 pitch on the side of the tabernacle northward. And ^munder
 the custody and charge of the sons of Merari shall be the boards
 of the tabernacle, and the bars thereof, and the pillars thereof,
 and the sockets thereof, and all the vessels thereof, and all that
 37 serveth thereto, and the pillars of the court round about, and
^o ch. 1. 53. 38 their sockets, and their pins, and their cords. ¶ ⁿBut those that
 encamp before the tabernacle toward the east, *even* before the
 tabernacle of the congregation eastward, shall be Moses, and
 Aaron and his sons, ^okeeping the charge of the sanctuary ^pfor
^q ver. 7, 8. the charge of the children of Israel; and ^qthe stranger that
^r ver. 10. 39 cometh nigh shall be put to death. ^rAll that were numbered of
^s See ch. 26. the Levites, which Moses and Aaron numbered at the command-
 62. ment of the LORD, throughout their families, all the males from
 40 a month old and upward, *were* twenty and two thousand. ¶ And
^t ver. 15. the LORD said unto Moses, ^tNumber all the firstborn of the
^u ver. 12. 45. 41 males of the children of Israel from a month old and upward,
 and take the number of their names. ^uAnd thou shalt take the
 Levites for me (I *am* the LORD) instead of all the firstborn
 among the children of Israel; and the cattle of the Levites
 instead of all the firstlings among the cattle of the children of
 42 Israel. And Moses numbered, as the LORD commanded him, all
 43 the firstborn among the children of Israel. And all the firstborn
 males by the number of names, from a month old and upward,

¹ Heb. *the office of the charge.*

the kinsmen of Moses and Aaron, and the most numerous, have the most important charge confided to them, viz. that of the Ark, the Altars, and the more especially sacred furniture generally.

39. *twenty and two thousand*] A number on which the commutation with the First-born of the Twelve tribes depends (*vv.* 43-46). The actual total of the male Levites is 22,300 (*cp. vv.* 22, 28, 34): and the extra 300 are considered by some to represent those who, being first-born themselves in the tribe of Levi, could not be available to redeem the first-born in other tribes. Others consider the difference due to an error in the Hebrew text.

The tribe of Levi is shown by this census to have been by far the smallest of the tribes.

43. This result, when compared with the number of male adults (603, 550, *cp. ii.* 32), is small, the usual proportion of first-born sons to a total male population being about one in four: and the explanation offered is that the law of *Ex.* xiii. 1, 2, prescribed a dedication of those only who should be first-born *thenceforward*.

On the other hand, the number is very large to be born amongst two millions of persons in a single year; and it must be admitted, that some unusual causes must have been concerned. Such, not to mention the

of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen. ¶ And the LORD spake unto Moses, saying, "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: and Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. 4. AND the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, from thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things: and when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the

¹ Or, pour out withal.

Divine Blessing, may be found in the sudden development of national energies which would immediately ensue on the Exodus. Before that event, the miserable estate of the people, and especially the inhuman order for the destruction of their first-born, would check very seriously the ratio of marriages and births; and this ratio would naturally, when the check was removed, exhibit a sudden and striking increase.

44-51. This redemption money (see marg. refl.) would perhaps be exacted from the parents of the youngest children of the 22,273 (v. 43). The cattle of the Levites was doubtless taken in the gross as an equivalent for the first-born cattle of the other tribes, which of course, no less than the first-born of men, belonged to the Lord; and in future would have to be redeemed (xviii. 15; Deut. xv. 19).

IV. 4. *about the most holy things*] Omit

"about." The sense is, "this is the charge of the sons of Kohath, the most holy things:" i.e. the Ark of the Covenant, the Table of Shewbread, the Candlestick, and the Golden Altar, together with the furniture pertaining thereto. It appears, from a comparison of v. 16, 28, and 33, that the ministry of the Kohathites was superintended by Eleazar, the elder of the two surviving sons of Aaron; and that of the two other families by Ithamar.

6. *wholly of blue*] Cp. Ex. xxv. 4 note. The third and external covering of the Ark only was to be of this colour. The Table of Shewbread had (v. 8) an outer wrapping of scarlet; the Altar (v. 13) one of purple.

put in the staves] Probably, "put the staves in order." These were never taken out of the golden rings by which the Ark was to be borne (see Ex. xxv. 14, 15), but would need adjustment.

^a Ex. 25. 31.
^f Ex. 26. 37,
 38.

^a Ex. 30. 1, 3.

ⁱ ch. 7. 9.
 & 10. 21.
 Deut. 31. 9.
 2 Sam. 6. 13.
 1 Chr. 15. 2,
 15.

^m 2 Sam. 6.
 6, 7.
 1 Chr. 13. 9,
 10.

ⁿ ch. 3. 31.
^o Ex. 25. 6.
 Lev. 24. 2.
^p Ex. 30. 34.
^q Ex. 29. 40.
^r Ex. 30. 23.
^s ver. 4.

^t See Ex. 19.
 21.
 1 Sam. 6. 19.

^u ver. 3.

^v ch. 3. 25,
 26.

^a candlestick of the light, ⁴and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put ^tit upon 10 a bar. And upon ^athe golden altar they shall spread ^aa cloth of blue, and cover it with a covering of badgers' skins, and shall 12 put to the staves thereof: and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put ^{them} in a cloth of blue, and cover them with a covering 13 of badgers' skins, and shall put ^{them} on a bar: and they shall take away the ashes from the altar, and spread a purple cloth 14 thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ¹basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, 15 and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, ¹the sons of Kohath shall come to bear it: ^mbut they shall not touch *any* holy thing, lest they die. ⁿThese *things* are the burden of the 16 sons of Kohath in the tabernacle of the congregation. ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* ^othe oil for the light, and the ^psweet incense, and ^qthe daily meat offering, and the ^ranointing oil, and the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in 17 the vessels thereof. ¶ And the LORD spake unto Moses and 18 unto Aaron, saying, Cut ye not off the tribe of the families of 19 the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto ^athe most holy things: Aaron and his sons shall go in, and appoint 20 them every one to his service and to his burden: ¹but they shall not go in to see when the holy things are covered, lest they 21, 22 die. ¶ And the LORD spake unto Moses, saying, Take also the sum of the sons of Gershon, throughout the houses of their 23 fathers, by their families; ^ufrom thirty years old and upward until fifty years old shalt thou number them; all that enter in ²to perform the service, to do the work in the tabernacle of the 24 congregation. This *is* the service of the families of the Ger- 25 shonites, to serve, and for ³burdens: and ^vthey shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle 26 of the congregation, and the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: 27 so shall they serve. At the ⁴appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their

¹ Or, bowls.

² Heb. to war the warfare.

³ Or, carriage.

⁴ Heb. mouth.

20. to see when the holy things are covered] Render: to see the holy things for an instant. The expression means literally "as a gulp," i.e. for the instant it takes to swallow.

23. enter in to perform the service] Lit. as

in marg. "to war the warfare," or, as the same phrase in part is rendered, v. 3, "enter into the host to do the work." The language is military. The service of God is a sacred warfare (viii. 24, 25 marg. reading).

- burdens, and in all their service: and ye shall appoint unto
 28 them in charge all their burdens. This *is* the service of the
 families of the sons of Gershon in the tabernacle of the congre-
 gation: and their charge *shall be* under the hand of Ithamar
 29 the son of Aaron the priest. ¶ As for the sons of Merari, thou
 shalt number them after their families, by the house of their
 30 fathers; ^v from thirty years old and upward even unto fifty years ^v ver. 3.
 old shalt thou number them, every one that entereth into the
 service, to do the work of the tabernacle of the congregation.
 31 And ^{*} this *is* the charge of their burden, according to all their ^{*} ch. 3. 36,
 service in the tabernacle of the congregation; ^{37.} the boards of
 the tabernacle, and the bars thereof, and the pillars thereof, and
 32 sockets thereof, and the pillars of the court round about, and
 their sockets and their pins, and their cords, with all their
 instruments, and with all their service: and by name ye shall
 33 reckon the instruments of the charge of their burden. This *is*
 the service of the families of the sons of Merari, according to all
 their service, in the tabernacle of the congregation, under the
 34 hand of Ithamar the son of Aaron the priest. ¶ And Moses and ^c ver. 2.
 Aaron and the chief of the congregation numbered the sons of
 the Kohathites after their families, and after the house of their
 35 fathers, from thirty years old and upward even unto fifty years
 old, every one that entereth into the service, for the work in the
 36 tabernacle of the congregation: and those that were numbered
 of them by their families were two thousand seven hundred and
 37 fifty. These *were* they that were numbered of the families of the
 Kohathites, all that might do service in the tabernacle of the con-
 gregation, which Moses and Aaron did number according to the
 38 commandment of the LORD by the hand of Moses. ¶ And those
 that were numbered of the sons of Gershon, throughout their
 39 families, and by the house of their fathers, from thirty years
 old and upward even unto fifty years old, every one that entereth
 into the service, for the work in the tabernacle of the congre-
 40 gation, even those that were numbered of them, throughout their
 families, by the house of their fathers, were two thousand and
 41 six hundred and thirty. ^d These *are* they that were numbered ^d ver. 22.
 of the families of the sons of Gershon, of all that might do ser-
 vice in the tabernacle of the congregation, whom Moses and
 Aaron did number according to the commandment of the LORD.
 42 ¶ And those that were numbered of the families of the sons of
 Merari, throughout their families, by the house of their fathers,
 43 from thirty years old and upward even unto fifty years old,
 every one that entereth into the service, for the work in the taber-
 44 nacle of the congregation, even those that were numbered of
 them after their families, were three thousand and two hundred.
 45 These *be* those that were numbered of the families of the sons of
 Merari, whom Moses and Aaron numbered ^e according to the ^e ver. 20.

¹ Heb. warfare.

23, 33. The Gershonites and Merarites are superintended by Ithamar, Aaron's younger son, who had already had the oversight of the Tabernacle in its construction (Ex. xxxviii. 21). Thus readily do the permanent offices of the leaders of the Israelite community spring out of the duties which, under the emergencies of the first year of the Exodus, they had been led, from time

to time, to undertake.

32. *by name ye shall reckon the instruments*] Or, assign them to their bearers singly, and "by name." These "instruments" comprised the heavier parts of the Tabernacle; and the order seems intended to prevent individual Merarites choosing their own burden, and so throwing more than the proper share on others.

- 46 word of the LORD by the hand of Moses. ¶ All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, ^ffrom thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, even those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, ^gevery one according to his service, and according to his burden: thus were they numbered of him, ^has the LORD commanded Moses.
- CHAP. 5. AND the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every ^aleper, and every one that hath an ^bissue, and whosoever is defiled by the ^cdead: both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, ^din the midst whereof I dwell. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel. ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, ^eWhen a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; ^fthen they shall confess their sin which they have done: and he shall recompense his trespass ^gwith the principal thereof, and add unto it the fifth ^{part} thereof, and give it unto *him* against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside ^hthe ram of the atonement, whereby an atonement shall be made for him. And every ⁱoffering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^khis. ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, and a man ^llie with her carnally, and it be hid from the eyes of her husband, and be kept**
- ^f ver. 3, 23, 30.
^g ver. 15, 24, 31.
^h ver. 1. 21.
^a Lev. 13. 3, 46.
^b ch. 12. 14.
^c Lev. 15. 2.
^d Lev. 21. 1.
^e ch. 9. 6, 10.
^f 10. 11, 13.
^g 31. 19.
^h Lev. 26. 11, 12.
ⁱ Cor. 6. 18.
^j Lev. 6. 2, 3.
^k Lev. 5. 5.
^l 26. 40.
^m Josh. 7. 19.
ⁿ Lev. 6. 5.
^o Lev. 6. 6, 7.
^p 7. 7.
^q Ex. 29. 28.
^r Lev. 6. 17, 18, 26.
^s 7. 6, 7, 9, 10, 14.
^t ch. 18. 8, 9, 19.
^u Deut. 18. 3, 4.
^v Ez. 44. 20, 30.
^w Lev. 10. 13.
^x Lev. 18. 20.

¹ Or, *heave offering*.

V. The general purpose of the directions given in this and the next chapter is to attest and to vindicate, by modes in harmony with the spirit of the theocratical law, the sanctity of the people of God. Thus the congregation of Israel was made to typify the Church of God, within which, in its perfection, nothing that offends can be allowed to remain (cp. St. Matt. viii. 22; Rev. xxi. 27).

1-4. Cp. marg. reff. The precepts of Lev. xiii. and xv. are now first fully carried out. They could hardly have been so earlier, during the hurry and confusion which must have attended the march out of Egypt, and the encampments which next followed.

5-10. The Law of restitution: a passage supplementary to Lev. v. 5, &c., vi. 5, &c.

7. *recompense his trespass* i.e. make restitution to the person whom he has injured.

8. *whereby an atonement shall be made for*

him] Lit. "which shall clear him of guilt as to it," i.e. as to the trespass.

10. *And every man's hallowed things shall be his* i.e. the priest's. The heave offerings (v. 9) and dedicatory offerings (e.g. first-fruits) were to be the perquisite of the officiating priests.

11-31. The trial of jealousy. As the crime of adultery is peculiarly defiling and destructive of the very foundations of social order, the whole subject is dealt with at a length proportionate to its importance. The process prescribed has lately been strikingly illustrated from an Egyptian "Romance," which refers to the time of Rameses the Great, and may therefore well serve to illustrate the manners and customs of the Mosaic times. This mode of trial, like several other ordinances, was adopted by Moses from existing and probably very ancient and widely spread institutions.

close, and she be defiled, and *there be* no witness against her,
 14 neither she be taken *with the manner*; and the spirit of jealousy
 come upon him, and he be jealous of his wife, and she be defiled:
 or if the spirit of jealousy come upon him, and he be jealous of
 15 his wife, and she be not defiled: then shall the man bring his
 wife *unto* the priest, and he shall bring her offering for her, the
 tenth *part* of an ephah of barley meal; he shall pour no oil upon
 it, nor put frankincense thereon; for it *is* an offering of jealousy,
 an offering of memorial, *"bringing iniquity to remembrance.*
 16 And the priest shall bring her near, and set her before the
 17 LORD: and the priest shall take holy water in an earthen vessel;
 and of the dust that is in the floor of the tabernacle the priest
 18 shall take, and put *it* into the water: and the priest shall set
 the woman before the LORD, and uncover the woman's head, and
 put the offering of memorial in her hands, which *is* the jealousy
 offering: and the priest shall have in his hand the bitter water
 19 that causeth the curse: and the priest shall charge her by an
 oath, and say unto the woman, If no man have lain with thee,
 and if thou hast not gone aside to uncleanness *"with another*
 instead of thy husband, be thou free from this bitter water that
 20 causeth the curse: but if thou hast gone aside *to another* instead
 of thy husband, and if thou be defiled, and some man have lain
 21 with thee beside thine husband: then the priest shall *"charge*
 the woman with an oath of cursing, and the priest shall say unto
 the woman, "The LORD make thee a curse and an oath among
 thy people, when the LORD doth make thy thigh to *"rot*, and thy
 22 belly to swell; and this water that causeth the curse *"shall* go
 into thy bowels to make *thy* belly to swell, and *thy* thigh to
 23 rot: "And the woman shall say, Amen, amen. And the priest
 shall write these curses in a book, and he shall blot *them* out
 24 with the bitter water: and he shall cause the woman to drink
 the bitter water that causeth the curse: and the water that
 causeth the curse shall enter into her, and *become* bitter.
 25 Then the priest shall take the jealousy offering out of the
 woman's hand, and shall *"wave* the offering before the LORD, and
 26 offer it upon the altar: "and the priest shall take an handful of
 the offering, *even* the memorial thereof, and burn *it* upon the
 altar, and afterward shall cause the woman to drink the water.
 27 And when he hath made her to drink the water, then it shall come

^m 1 Kin. 17.
 18.
 Ez. 29. 13.

ⁿ Josh. 6. 23.
 1 Sam. 14. 21.
 Neh. 10. 29.
 Jer. 29. 22.

^p Ps. 109. 18.

^q Deut. 27.
 15.

^r Lev. 8. 27.
 • Lev. 2. 2, 9.

¹ Or, being in the power of
 thy husband, Rom. 7. 2.

² Heb. under thy husband.

15. The offering was to be of the cheapest and coarsest kind, barley (cp. 2 K. vii. 1, 16, 18), representing the abased condition of the suspected woman. It was, like the sin-offering (Lev. v. 11), to be made without oil and frankincense, the symbols of grace and acceptableness. The woman herself stood with head uncovered (v. 18), in token of her shame.

17. *the dust that is in the floor of the tabernacle*] To set forth the fact that the water was indued with extraordinary power by Him Who dwelt in the Tabernacle. Dust is an emblem of a state of condemnation (Gen. iii. 14; Micah vii. 17).

19. *gone aside, &c.*] Literally, "gone astray from" **thy husband by uncleanness**; cp. Hos. iv. 12.

23. *Blot them out with the bitter water*] In order to transfer the curses to the water. The action was symbolical. Travellers speak of the natives of Africa as still habitually seeking to obtain the full force of a written charm by drinking the water into which they have washed it.

24. *shall cause the woman to drink*] Thus was symbolised both her full acceptance of the hypothetical curse (cp. Ezek. iii. 1-3; Jer. xv. 16; Rev. x. 9), and its actual operation upon her if she should be guilty (cp. Ps. cix. 18).

26. *the memorial thereof*] See marg. ref. "Memorial" here is not the same as "memorial" in v. 15.

27. Of itself, the drink was not noxious; and could only produce the effects here de-

* Deut. 28.

37.

Ps. 83. 9, 11.

Jer. 24. 9.

& 29. 18, 22.

& 42. 18.

Zech. 8. 13.

* ver. 19.

* Lev. 20. 17,
19, 20.

* Lev. 27. 2.

Judg. 13. 5.

Acts 21. 23.

Rom. 1. 1.

* Amos 2.

12.

Luke 1. 15.

* Judg. 13. 5.

& 16. 17.

1 Sam. 1. 11.

* 21. 11.

ch. 19. 11, 16.

* Lev. 21. 1,

2, 11.

ch. 9. 6.

to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become bitter*, and her belly shall swell, and her thigh shall rot: and the woman 'shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. ¶ This is the law of jealousies, when a wife goeth aside *to another* "instead of her husband, and is defiled; or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman "shall bear her iniquity.

CHAP. 6. AND the LORD spake unto Moses, saying, Speak unto the 2 children of Israel, and say unto them, When either man or woman shall ^{1a}separate *themselves* to vow a vow of a Nazarite, to 3 separate *themselves* unto the LORD: ^bhe shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of 4 grapes, nor eat moist grapes, or dried. All the days of his ²separation shall he eat nothing that is made of the ³vine tree, 5 from the kernels even to the husk. All the days of the vow of his separation there shall no 'razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his 6 head grow. All the days that he separateth *himself* unto the 7 LORD ^dhe shall come at no dead body. 'He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the 'consecration of his

¹ Or, *make themselves Nazarites.*

² Or, *Nazariteship.*

³ Heb. *vine of the wine.*

⁴ Heb. *separation.*

scribed by a special interposition of God. We do not read of any instance in which this ordeal was resorted to: a fact which may be explained either (with the Jews) as a proof of its efficacy, since the guilty could not be brought to face its terrors at all, and avoided them by confession; or more probably by the license of divorce tolerated by the law of Moses. Since a husband could put away his wife at pleasure, a jealous man would naturally prefer to take this course with a suspected wife rather than to call public attention to his own shame by having recourse to the trial of jealousy.

The trial by Red water, which bears a general resemblance to that here prescribed by Moses, is still in use amongst the tribes of Western Africa.

VI. 1-21. The law of the Nazarite is appropriately added to other enactments which concern the sanctity of the holy nation. That sanctity found its highest expression in the Nazarite vow, which was the voluntary adoption for a time of obligations to high and strict modes of self-dedication resembling, and indeed in some particulars exceeding, those under which the priests were placed. The present enactments do not institute a new kind of observance, but only regulate one already familiar to the Israelites (*v.* 2).

2. a Nazarite] Strictly, *Nazirite*. This term signifies "separated," *i.e.*, as the words following show, "unto God." It became a technical term at an early date; cp. Judg. xiii. 5, 7, xvi. 17.

3. liquor of grapes] *i.e.* a drink made of grape-skins macerated in water.

4. from the kernels even to the husk] A sour drink was made from the stones of unripe grapes; and cakes were also made of the husks (Hos. iii. 1). This interdict figures that separation from the general society of men to which the Nazarite for the time was consecrated.

5. Amongst the Jews the abundance of the hair was considered to betoken physical strength and perfection (cp. 2 S. xiv. 25, 26), and baldness was regarded as a grave blemish (cp. Lev. xxi. 20 note, xiii. 40 seq.; 2 K. ii. 23; Isai. iii. 24). Thus the free growth of the hair on the head of the Nazarite represented the dedication of the man with all his strength and powers to the service of God.

7. the consecration of his God] *i.e.* the unshorn locks: cp. Lev. xxv. 5 note, where the vine, left during the Sabbatical year untouched by the hand of man, either for pruning or for vintage, is called simply a "Nazarite."

The third rule of the Nazarite interdicted

- 8 God ^{is} upon his head. All the days of his separation he ^{is} holy
 9 unto the LORD. And if any man die very suddenly by him, and
 he hath defiled the head of his consecration; then he shall
 10 ¹shave his head in the day of his cleansing, on the seventh day ^{f Acts 18. 18.}
 shall he shave it. And ²on the eighth day he shall bring two ^{& 21. 24.}
 turtles, or two young pigeons, to the priest, to the door of the ^{3 Lev. 5. 7.}
 11 tabernacle of the congregation: and the priest shall offer the one ^{& 14. 22.}
 for a sin offering, and the other for a burnt offering, and make
 an atonement for him, for that he sinned by the dead, and shall
 12 hallow his head that same day. And he shall consecrate unto
 the LORD the days of his separation, and shall bring a lamb of
 the first year ⁴for a trespass offering: but the days that were ^{h Lev. 5. 6.}
 13 before shall ¹be lost, because his separation was defiled. ¶ And
 this ^{is} the law of the Nazarite, ⁵when the days of his separation
 are fulfilled: he shall be brought unto the door of the tabernacle ^{i Acts 21. 26.}
 14 of the congregation: and he shall offer his offering unto the
 LORD, one he lamb of the first year without blemish for a burnt
 offering, and one ewe lamb of the first year without blemish ⁶for
 a sin offering, and one ram without blemish ⁷for peace offerings, ^{k Lev. 4. 2,}
 15 and a basket of unleavened bread, ⁸cakes of fine flour mingled ^{27, 32.}
 with oil, and wafers of unleavened bread ⁹anointed with oil, and ^{l Lev. 3. 6.}
 16 their meat offering, and their ^odrink offering. And the priest ^{m Lev. 2. 4.}
 shall bring ^{them} before the LORD, and shall offer his sin offering, ^{n Ex. 29. 2.}
 17 and his burnt offering: and he shall offer the ram ^{for} a sacrifice
 of peace offerings unto the LORD, with the basket of unleavened
 bread: the priest shall offer also his meat offering, and his drink
 18 offering. ^pAnd the Nazarite shall shave the head of his sepa-
 ration at the door of the tabernacle of the congregation, and shall
 take the hair of the head of his separation, and put ^{it} in the fire ^{q ch. 15. 5,}
 19 which ^{is} under the sacrifice of the peace offerings. And the ^{7, 10.}
 priest shall take the ¹⁰sodden shoulder of the ram, and one unleavened
 cake out of the basket, and one unleavened wafer,
 and ^rshall put ^{them} upon the hands of the Nazarite, after ^{p Acts 21. 24.}
 20 ^{hair} of his separation is shaven: and the priest shall wave ^{q 1 Sam. 2. 15.}
 them ^{r Ex. 29. 23, 24.}

him from contracting any ceremonial defilement even under circumstances which excused such defilement in others: cp. Lev. xxi. 1-3.

9-12. Prescriptions to meet the case of a sudden death taking place "by him" (i.e. in his presence). The days of the dedication of the Nazarite had to be recommenced.

13. *when the days of his separation are fulfilled*] Perpetual Nazariteship was probably unknown in the days of Moses; but the examples of Samson, Samuel, and John the Baptist, show that it was in later times undertaken for life. Again, Moses does not expressly require that limits should be assigned to the vow; but a rule was afterwards imposed that no Nazarite vow should be taken for less than thirty days. To permit the vow to be taken for very short periods would diminish its solemnity and estimation.

14, 15. The sin-offering (cp. marg. ref.), though named second, was in practice offered first, being intended to expiate in-

voluntary sins committed during the period of separation. The burnt-offering (Lev. i. 10 sqq.) denoted the self-surrender on which alone all acceptableness in the Nazarite before God must rest; the peace-offerings (Lev. iii. 12 sqq.) expressed thankfulness to God by whose grace the vow had been fulfilled. The offerings, both ordinary and additional, required on the completion of the Nazarite vow involved considerable expense, and it was regarded as a pious work to provide the poor with the means of making them (cp. Acts xxi. 23 sqq.; 1 Macc. iii. 49).

18. *shave the head*] As the Nazarite had during his vow worn his hair unshorn in honour of God, so when the time was complete it was natural that the hair, the symbol of his vow, should be cut off, and offered to God at the sanctuary. The burning of the hair "in the fire under the sacrifice of the peace offering," represented the eucharistic communion with God obtained by those who realised the ideal which the Nazarite set forth (cp. marg. ref.).

* Ex. 29, 27,
23.

¹ Lev. 9. 22.
1 Chr. 23. 13.
" Ps. 121. 7.
John 17. 11.
" Ps. 81. 16.
Dan. 9. 17.
" Gen. 48. 29.
" Ps. 4. 6.
" John 14.
27.

2 Thes. 3. 16.
" Deut. 28.
10.

2 Chr. 7. 14.
Isai. 43. 7.
Dan. 9. 18.
^b Ps. 115. 12.
" Ex. 40. 18.
Lev. 8. 10, 11.
^b ch. 1. 4.

- for a wave offering before the LORD: *this is holy for the priest, with the wave breast and heave shoulder: and after that the
- 21 Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which
- 22 he vowed, so he must do after the law of his separation. ¶ And
- 23 the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise 'ye shall bless the children of Israel, saying unto them,
- 24 The LORD bless thee, and *keep thee:
- 25 The LORD *make his face shine upon thee, and *be gracious unto thee:
- 26 "The LORD lift up his countenance upon thee, and *give thee peace.
- 27 "And they shall put my name upon the children of Israel; and I will bless them.

CHAP. 7. AND it came to pass on the day that Moses had fully ^aset up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; that ^bthe princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered,

¹ Heb. who stood.

20. the priest shall wave them] i.e. by placing his hands under those of the Nazarite: cp. Lev. vii. 30.

21. beside that that his hand shall get] The Nazarite, in addition to the offerings prescribed above, was to present free-will offerings according to his possessions or means.

22-27. The priestly blessing (cp. Eccles. xxxvi. 17) is appointed as a solemn form to be used by the priests exclusively, and in this function their office as it were culminates (cp. Lev. ix. 22 note). God Himself provides a formula, through which from time to time, as His people by obedience place themselves in true and right relationship to Him, the authorised mediators may pronounce and communicate His special blessing to them. It was a Jewish tradition that this blessing was given at the close of the daily sacrifice.

The structure of the blessing is remarkable. It is rhythmical, consists of three distinct parts, and mounts by gradual stages to that peace which forms the last and most consummate gift which God can give His people.

From a Christian point of view, and comparing the counterpart benediction of 2 Cor. xiii. 14, it is impossible not to see shadowed forth the doctrine of the Holy Trinity (cp. Isai. vi. 3; Matt. xxviii. 19). And the three several sets of terms correspond fittingly to the office of the Three Persons in Their gracious work for the redemption of man.

24. The LORD bless thee, and keep thee] The second clause here, as in the other three verses, defines more closely the general tenor of the preceding one. The singular

number, which is observed throughout, indicates that the blessing is conferred on Israel collectively.

25. make his face shine] This is an enhancement of the preceding benediction. "The face of God" imports not merely God's good will in general, but His active and special regard. With the "face" or "eye of the Lord" accordingly is connected alike the judicial visitation of the wicked (Ps. xxxiv. 16), and His mercies to the righteous (Ps. iv. 6).

26. lift up his countenance upon thee] i.e. specially direct His thought and care towards thee: cp. 2 K. ix. 32, and similar phrases in Gen. xliii. 29, xlv. 21. Through such loving providence alone could the peace of God in which the blessing closes be given.

27. put my name upon the children of Israel] i.e. pronounce My Sacred Name over them in blessing them. God will give effect to the benediction pronounced by the priests.

VII. 1. on the day that] i.e. "at the time that," cp. Gen. ii. 4. The presentation of the gifts in fact occupied twelve days, as the sequel shows.

The enactments set forth in the chapters from Lev. x. to Num. vi. inclusive, were doubtless promulgated at various times between the consecration of the Tabernacle and the departure from Sinai, but are for convenience set out connectedly. The contents of the present chapter are accordingly placed after them. The order pursued throughout is justly noted as one which would naturally suggest itself to a narrator who was contemporary with the events.

3 offered: and they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before 4, 5 the tabernacle. And the LORD spake unto Moses, saying, Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, 6 to every man according to his service. And Moses took the 7 wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen ^che gave unto the sons of Gershon, ^d according to their service: ^eand four wagons and eight oxen ^ehe gave unto the sons of Merari, according unto their service, 9 ^eunder the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because ^fthe service of the sanctuary belonging unto them ^gwas that they should bear 10 upon their shoulders. ¶ And the princes offered for ^hdedicating of the altar in the day that it was anointed, even the 11 princes offered their offering before the altar. And the LORD said unto Moses, They shall offer their offering, each prince on 12 his day, for the dedicating of the altar. ¶ And he that offered his offering the first day was ⁱNahshon the son of Amminadab, 13 of the tribe of Judah: and his offering was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after ^kthe shekel of the sanctuary; both of them were full of fine flour mingled with oil for a ^lmeat offering: 14, 15 one spoon of ten *shekels* of gold, full of ^mincense: ⁿone young bullock, one ram, one lamb of the first year, for a burnt 16, 17 offering: one kid of the goats for a ^osin offering: and for ^pa sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the 18 son of Amminadab. ¶ On the second day Nethaneel the son of 19 Zuar, prince of Issachar, did offer: he offered for his offering one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a 20, 21 meat offering: one spoon of gold of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt 22, 23 offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel 24 the son of Zuar. ¶ On the third day Eliab the son of Helon, 25 prince of the children of Zebulun, did offer: his offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with 26 oil, for a meat offering: one golden spoon of ten *shekels*, full of 27 incense: one young bullock, one ram, one lamb of the first 28 year, for a burnt offering: one kid of the goats for a sin offering:

^c ch. 4. 25.^d ch. 4. 31.^e ch. 4. 28, 33.^f ch. 4. 15.^g ch. 4. 6, 8, 10, 12, 14.^h Sam. 6. 13.ⁱ See Deut. 20. 5.^j Kin. 8. 63.^k Chr. 7. 5.^l Ezra 6. 16.^m Nch. 12. 27.ⁿ Ps. 30. title.^o ch. 2. 3.^p Ex. 30. 13.^q Lev. 2. 1.^r Ex. 30. 34.^s Lev. 1. 2.^t Lev. 4. 23.^u Lev. 3. 1.

3. covered wagons] Some prefer to render "litter (Isai. lvi. 20) wagons:" i.e. litters which were not on wheels, but borne by two oxen, one in front and one behind. Such conveyances would probably be more convenient than wheeled wagons in the rough country to be traversed.

7-9. To the Gershonites, who had to transport the hangings and coverings of the Tabernacle, two wagons are assigned: to the Merarites, who had the charge of the

solid parts of the Tabernacle, four wagons. The furniture and vessels the Kohathites were to carry on their own shoulders. Cp. iii. 25, 26, 31, 36, 37.

12-23. The several princes make their offerings in the order assigned to the tribes (ch. ii). It was doubtless the tribes themselves which presented these gifts through their chiefs. The twelve offerings are strictly alike, and were offered on twelve separate days.

29 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Eliab
30 the son of Helon. ¶ On the fourth day Elizur the son of Shedeur,
31 prince of the children of Reuben, *did offer* : his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a
32 meat offering : one golden spoon of ten *shekels*, full of incense :
33 one young bullock, one ram, one lamb of the first year, for
34 a burnt offering : one kid of the goats for a sin offering :
35 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of
36 Elizur the son of Shedeur. ¶ On the fifth day Shelumiel the son
37 of Zurishaddai, prince of the children of Simeon, *did offer* : his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of fine flour
38 mingled with oil for a meat offering : one golden spoon of ten
39 *shekels*, full of incense : one young bullock, one ram, one lamb of
40 the first year, for a burnt offering : one kid of the goats for a sin
41 offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the
42 offering of Shelumiel the son of Zurishaddai. ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad,
43 *offered* : his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of fine flour
44 mingled with oil for a meat offering : one golden spoon of ten
45 *shekels*, full of incense : one young bullock, one ram, one lamb
46 of the first year, for a burnt offering : one kid of the goats for a
47 sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the
48 offering of Eliasaph the son of Deuel. ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim,
49 *offered* : his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of
50 fine flour mingled with oil for a meat offering : one golden spoon
51 of ten *shekels*, full of incense : one young bullock, one ram, one
52 lamb of the first year, for a burnt offering : one kid of the goats
53 for a sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was*
54 the offering of Elishama the son of Ammihud. On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children
55 of Manasseh : his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of
56 fine flour mingled with oil for a meat offering : one golden spoon
57 of ten *shekels*, full of incense : one young bullock, one ram, one
58 lamb of the first year, for a burnt offering : one kid of the goats
59 for a sin offering : and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this
60 *was* the offering of Gamaliel the son of Pedahzur. ¶ On the ninth day Abidan the son of Gideoni, prince of the children of
61 Benjamin, *offered* : his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ;

both of them full of fine flour mingled with oil for a meat offering: 62, 63 one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: 64, 65 one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of 66 Gideon. ¶ On the tenth day Ahiezer the son of Ammishaddai, 67 prince of the children of Dan, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat 68, 69 offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt 70, 71 offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer 72 the son of Ammishaddai. ¶ On the eleventh day Pagiel the son 73 of Ocran, prince of the children of Asher, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled 74 with oil for a meat offering: one golden spoon of ten *shekels*, full 75 of incense: one young bullock, one ram, one lamb of the first 76 year, for a burnt offering: one kid of the goats for a sin offer- 77 ing: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering 78 of Pagiel the son of Ocran. ¶ On the twelfth day Ahira the son 79 of Enan, prince of the children of Naphtali, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with 80 oil for a meat offering: one golden spoon of ten *shekels*, full of 81 incense: one young bullock, one ram, one lamb of the first year, 82 for a burnt offering: one kid of the goats for a sin offering: 83 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of 84 Ahira the son of Enan. ¶ This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: 85 each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand 86 and four hundred *shekels*, after the shekel of the sanctuary: the golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the 87 spoons *was* an hundred and twenty *shekels*. All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids 88 of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was 89 anointed. ¶ And when Moses was gone into the tabernacle of a ver. 1.

84-88. The aggregate worth, by weight, of the whole of the offerings was about 438*l*. But the real worth of such a sum, when measured by the prices of clothing and food at that time, must have been vastly greater.

89. *with him*] i.e. as marg. "with God," not (as some) with himself.
he heard the voice of one speaking] Rather, *he heard the voice speaking, or conversing*. The effect was as though Moses was

* ch. 12. 8.
Ex. 33. 9. 11.
* Ex. 25. 22.

the congregation *to speak with ¹him, then he heard ^athe voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAP. 8. AND the LORD spake unto Moses, saying, Speak unto

^a Ex. 25. 37.
& 40. 25.

² Aaron, and say unto him, When thou ^alightest ~~the~~ lamps, the seven lamps shall give light over against the candlestick.

^b Ex. 25. 31.

³ And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. ^bAnd this work of the candlestick *was* of beaten gold, unto the shaft thereof,

^c Ex. 25. 18.

unto the flowers thereof, *was* ^cbeaten work: ^daccording unto the pattern which the LORD had shewed Moses, so he made the

^d Ex. 25. 40.

^{5, 6} candlestick. ¶ And the LORD spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse ⁷them. And thus shalt thou do unto them, to cleanse them:

^e ch. 19. 9,
17. 18.

Sprinkle ^ewater of purifying upon them, and ^{2/}let them shave all their flesh, and let them wash their clothes, and *so* make

^f Lev. 14. 8,
9.

⁸ themselves clean. Then let them take a young bullock with ^hhis meat offering, *even* fine flour mingled with oil, and another

ⁱ Lev. 2. 1.

⁹ young bullock shalt thou take for a sin offering. ^AAnd thou shalt bring the Levites before the tabernacle of the congregation:

^j See Ex. 29.
4.

⁴and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the

^k Lev. 8. 3.

LORD: and the children of Israel ^hshall put their hands upon the Levites: and Aaron shall ³offer the Levites before the LORD

^k Lev. 1. 4.

for an ⁴offering of the children of Israel, that ⁶they may execute the service of the LORD. ¹And the Levites shall lay their hands

^l Ex. 29. 10.

¹ That is, God.

³ Heb. wave.

⁵ Heb. they may be to execute, &c.

² Heb. let them cause a razor to pass over, &c.

⁴ Heb. wave offering.

audibly addressed by another person: how this effect was produced we are not told.

Thus was the promise of Ex. xxv. 20-22 fulfilled; and that as an immediate response on the part of God to the cheerful readiness with which the tribes had made their offerings, and supplied everything needful for the Holy Place and its service. All being now complete as God had appointed, and the camp purified from defilements, God meets Moses the mediator of the people, not as before on the peak of Sinai far away, but in the midst of them, in the dwelling-place which He henceforth vouchsafed to tenant.

VIII. 1-4. The actual lighting of the lamps (cp. marg. reff.) was to be done to set forth symbolically the peculiar Presence which God had now (vii. 89) actually established amongst His people.

5-22. The Levites could only undertake their duties (iii., iv.) after the formal exchange of the Levites for the first-born (iii. 44-51).

The distinction between the "consecration" of the priests (Lev. viii.) and the less solemn "purification" (v. 21) of the Levites is marked. These rites of purification are similar to those incumbent on the priests of Egypt.

⁷. *water of purifying*] Lit. "sin water: "

i.e. water to cleanse from sin; no doubt taken from the laver of the Sanctuary, which was used by the priests for purification before they went into the Tabernacle to minister (cp. v. 17; Ex. xxx. 18 seq.).

The "sprinkling" of so large a body of men could have been only general, but tokens of individual purification are specified (cp. also Lev. xiv. 8).

8. The two bullocks were "to make an atonement for the Levites," and therefore are presented in their name. These offerings are similar to those prescribed in Lev. viii. 14 sqq. at the consecration of the priests, except that the burnt-offering was on that occasion a ram. The larger victim corresponds to the larger number of the Levites.

10. *the children of Israel*] *i.e.* through the heads of their tribes, who (vii. 2) no doubt acted for their tribesmen. This act, the distinguishing feature of the ceremony, represented the transfer to the Levites of the sacred duties originally incumbent on the whole people.

11. *Offer...offering*] Cp. the margin Aaron pointed to the Levites, and then waved his hands, indicating (cp. Lev. vii. 30 note) that the offering was dedicated to God, and, again, by grant from Him, withdrawn for the use of the priests.

upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD,
 13 to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an
 14 offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be
 15 ^mmine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse
 16 them, and ^ooffer them *for* an offering. For they *are* wholly given unto me from among the children of Israel; ^oinstead of such as open every womb, *even instead of* the firstborn of all the children
 17 of Israel, have I taken them unto me. ^pFor all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified
 18 them for myself. And I have taken the Levites for all the first-
 19 born of the children of Israel. And ^qI have given the Levites *as* ¹a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: ^rthat there be no plague among the children of Israel, when the children of Israel come nigh unto the sanc-
 20 tuary. ¶ And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the
 21 children of Israel unto them. ^sAnd the Levites were purified, and they washed their clothes; ^tand Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for
 22 them to cleanse them. ^uAnd after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^vas the LORD had commanded Moses
 23 concerning the Levites, so did they unto them. ¶ And the
 24 LORD spake unto Moses, saying, This *is it* that *belongeth* unto the Levites: ^wfrom twenty and five years old and upward they shall go in ²to wait upon the service of the tabernacle of the
 25 congregation: and from the age of fifty years they shall ³cease waiting upon the service *thereof*, and shall serve no more: but shall minister with their brethren in the tabernacle of the congregation, ⁴to keep the charge, and shall do no service. Thus shalt
 26 thou do unto the Levites touching their charge.

CHAP. 9. AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come

^m ch. 3. 45.
& 16. 9.

ⁿ ver. 11. 13.
^o ch. 3. 12,
45.

^p Ex. 13. 2,
12, 13, 15.
^q ch. 3. 13.
Luke 2. 23.

^r ch. 3. 9.

^r ch. 1. 53.
& 16. 46.
& 18. 5.
2 Chr. 28. 16.

^s ver. 7.
^t ver. 11, 12.

^u ver. 15.

^v ver. 5.

^w See ch. 4. 3.

^x ch. 1. 53.

¹ Heb. given.

² Heb. to war the warfare of, *sc.* 1 Tim. 1. 18.

³ Heb. return from the warfare of the service.

19. *make an atonement for the children of Israel*] i.e. by performing those services which were due from the children of Israel; the omission of which by the children of Israel would, but for the interposition of the Levites, have called down "wrath" from God, or (i. 53) *plague*. The institution of the Levites was an extension of that mediatorial system which the people themselves, terrified at the direct manifestations to them of the Divine Presence, desired; see Deut. v. 25. Further, it is suggested to us here as an act of mercy on the part of God; yet even the priests and Levites themselves were not always sufficiently

heedful and reverent. Cp. xvii. 10; Lev. x. 1 seq.; 2 Sam. vi. 6 seq.

21. *were purified*] Rather, **purified themselves**; as directed in v. 7.

24. *twenty and five years old and upward*] The permanent limit as distinguished from the temporary (iv. 3, 23, 30), though David found it necessary to extend the period of the Levites' service by causing it to commence at 20 years of age (1 Chron. xxiii. 24-28). This rule continued in force from the time of David downwards (cp. on 2 Chron. xxxi. 17; Ezra iii. 8).

IX. 1-5. Passover at Sinai. This, as being kept in the first month, was prior in

^a Ex. 12. 1.
Lev. 23. 5.
ch. 28. 16.
Deut. 16. 1, 2.

^b Josh. 5. 10.

^c ch. 5. 2.
& 19. 11, 16.
See John 13.
28.

^d Ex. 18. 15,
19, 26.
ch. 27. 2.
^e ch. 27. 5.

^f 2 Chr. 30.
2, 15.

^g Ex. 12. 8.

^h Ex. 12. 10.

ⁱ Ex. 12. 46.

John 19. 36.

^k Ex. 12. 43.

^l Gen. 17. 14.

Ex. 12. 15.

^m ver. 7.

ⁿ ch. 6. 31.

^o Ex. 12. 49.

^p Ex. 40. 34.

Neh. 9. 12, 19.

Ps. 78. 14.

2 out of the land of Egypt, saying, Let the children of Israel also
3 keep ^athe passover at his appointed season. In the fourteenth
day of this month, ¹at even, ye shall keep it in his appointed
season: according to all the rites of it, and according to all the
4 ceremonies thereof, shall ye keep it. And Moses spake unto the
5 children of Israel, that they should keep the passover. And
^bthey kept the passover on the fourteenth day of the first month
at even in the wilderness of Sinai: according to all that the
6 LORD commanded Moses, so did the children of Israel. ¶ And
there were certain men, who were ^cdefiled by the dead body of a
man, that they could not keep the passover on that day: ^dand
7 they came before Moses and before Aaron on that day: and
those men said unto him, We ^eare defiled by the dead body of a
man: wherefore are we kept back, that we may not offer an
offering of the LORD in his appointed season among the children
8 of Israel? And Moses said unto them, Stand still, and ^fI will
9 hear what the LORD will command concerning you. And the
10 LORD spake unto Moses, saying, Speak unto the children of
Israel, saying, If any man of you or of your posterity shall be
unclean by reason of a dead body, or ^gbe in a journey afar off,
11 yet he shall keep the passover unto the LORD. ^hThe fourteenth
day of the second month at even they shall keep it, and ⁱeat it
12 with unleavened bread and bitter *herbs*. ^jThey shall leave none
of it unto the morning, ^knor break any bone of it: ^laccording to
13 all the ordinances of the passover they shall keep it. But the
man that ^mis clean, and is not in a journey, and forbeareth to
keep the passover, even the same soul ⁿshall be cut off from
among his people: because he ^obrought not the offering of the
14 LORD in his appointed season, that man shall ^pbear his sin. And
if a stranger shall sojourn among you, and will keep the passover
unto the LORD; according to the ordinance of the passover, and
according to the manner thereof, so shall he do: ^qye shall have
one ordinance, both for the stranger, and for him that was born
15 in the land. ¶ And ^ron the day that the tabernacle was reared
up the cloud covered the tabernacle, *namely*, the tent of the testi-

¹ Heb. *between the two evenings*, Ex. 12. 6.

time to the numbering of ch. i. 1 seq., and to the other events narrated in this book. It is, however, recorded here as introductory to the ordinance of vv. 6-14 in this chapter respecting the supplementary Passover; the observance of which was one of the last occurrences during the halt at Sinai.

5. In some details, the present Passover differed both from that kept at the Exodus itself and from all subsequent Passovers. For example, the direction of Ex. xii. 22 could not be carried out in the letter whilst the people were dwelling in tents; and may be regarded as superseded by Lev. xvii. 3-6 (cp. Deut. xvi. 5 seq.).

In other points, such as how many lambs would be wanted, how the blood of the Paschal victims could be sprinkled upon the altar in the time specified, &c., the administrators of the Law of Moses would here, as elsewhere, have, from the nature of the case, power to order what might be requisite to carry the law into effect.

6. *certain men*] Probably Mishael and Elizaphan, who buried their cousins, Nadab and Abihu, within a week of this Passover (Lev. x. 4, 5).

11. The later Jews speak of this as the "little Passover." Coming, as it did, a month after the proper Passover, it afforded ample time for a man to purify himself from legal defilement, as also to return from any but a very distant journey. Cp. Hezekiah's act (2 Chron. xxx. 1-3).

12. *according to all the ordinances*] i.e. those relating to the Passover-lamb, not those concerning the feast; for the Little Passover lasted, according to the Jews, only one day; nor was it held to be needful that at it leaven should be put away out of the houses.

15. *the cloud, &c.*] The phenomenon first appeared at the Exodus itself, Ex. xiii. 21, 22. The cloud did not cover the whole structure, but the "tent of the testimony," i.e. the enclosure which contained the "Ark of the testimony" (Ex. xxv. 16, 22), and the

mony: and ^aat even there was upon the tabernacle as it were
 16 the appearance of fire, until the morning. So it was alway: the
 cloud covered it *by day*, and the appearance of fire by night.
 17 And when the cloud ^rwas taken up from the tabernacle, then
 after that the children of Israel journeyed: and in the place
 where the cloud abode, there the children of Israel pitched their
 18 tents. At the commandment of the LORD the children of Israel
 journeyed, and at the commandment of the LORD they pitched:
^sas long as the cloud abode upon the tabernacle they rested in
 19 their tents. And when the cloud ^ttarried long upon the taber-
 nacle many days, then the children of Israel ^ukept the charge of
 20 the LORD, and journeyed not. And *so* it was, when the cloud
 was a few days upon the tabernacle; according to the command-
 ment of the LORD they abode in their tents, and according to
 21 the commandment of the LORD they journeyed. And *so* it was,
 when the cloud ^vabode from even unto the morning, and *that* the
 cloud was taken up in the morning, then they journeyed:
 whether it *was* by day or by night that the cloud was taken up,
 22 they journeyed. Or *whether it were* two days, or a month, or a
 year, that the cloud tarried upon the tabernacle, remaining
 thereon, the children of Israel ^wabode in their tents, and jour-
 23 neyed not: but when it was taken up, they journeyed. At the
 commandment of the LORD they rested in the tents, and at the
 commandment of the LORD they journeyed: they ^xkept the
 charge of the LORD, at the commandment of the LORD by the
 hand of Moses.

CHAP. 10. AND the LORD spake unto Moses, saying, Make thee
 2 two trumpets of silver; of a whole piece shalt thou make them:
 that thou mayest use them for the ^acalling of the assembly, and
 3 for the journeying of the camps. And when ^bthey shall blow
 with them, all the assembly shall assemble themselves to thee at
 4 the door of the tabernacle of the congregation. And if they
 blow *but* with one *trumpet*, then the princes, *which are* ^cheads
 of the thousands of Israel, shall gather themselves unto thee.
 5 When ye blow an alarm, then ^dthe camps that lie on the east
 6 parts shall go forward. When ye blow an alarm the second
 time, then the camps that lie ^eon the south side shall take their
 7 journey: they shall blow an alarm for their journeys. But when
 the congregation is to be gathered together, ^fye shall blow, but
 8 ye shall not ^gsound an alarm. ^hAnd the sons of Aaron, the
 priests, shall blow with the trumpets; and they shall be to you

^a Ex. 13. 21.
[&] 40. 38.

^r Ex. 40. 36.
 ch. 10. 11, 33,
 34.
^s Ps. 80. 1.

^t 1 Cor. 10. 1.

^u ch. 1. 63.
[&] 3. 8.

^v Ex. 40. 36,
 37.

^w ver. 19.

^a Isai. 1. 13.
^b Jer. 4. 5.
 Joel 2. 15.

^c Ex. 18. 21.
 ch. 1. 16.
[&] 7. 2.
^d ch. 2. 3

^e ch. 2. 10.

^f ver. 3.

^g Joel 2. 1.
^h ch. 31. 6.
 Josh. 6. 4.
 1 Chr. 15. 24.

¹ Heb. *prolonged*.

² Heb. *was*.

Holy Place. The phenomenon is now again described in connexion with the journeyings which are to be narrated in the sequel of the book.

22. *a year*] Lit. "days," idiomatically a year (Lev. xxv. 29), an expression equivalent to "a full period," though not necessarily the period of a year.

X. 2. The trumpet was a straight instrument, differing in this respect from the curved horn or cornet; and is represented, among the other spoils of the temple, on the Arch of Titus. See Ex. xxv. 23 cut. From Egyptian monuments it appears that the Jewish trumpet was copied from that used in the armies of the Pharaohs. The

cornet was at first a simple ram's horn (Josh. vi. 4), and the metal instrument of later times preserved the original shape.

5, 6. *blow an alarm*] i.e. a long continuous peal. Cp. v. 7, *ye shall blow, but not sound an alarm*: i.e. blow in short, sharp notes, not in a continuous peal. A third and a fourth alarm were probably blown as signals.

8. *the sons of Aaron*] As the trumpets were emblematic of the voice of God, the priests only were to use them. At this time there were only two "sons of Aaron;" but in later times, when the number of priests was greater, more trumpets were used; we read of seven in the times of Joshua and

¹ ch. 31. 6.
 Josh. 6. 5.
 2 Chr. 13. 14.
² Judg. 2. 18.
 & 4. 3.
 1 Sam. 10.
 18.
 Ps. 106. 42.
³ Gen. 8. 1.
 Ps. 106. 4.
⁴ ch. 20. 1.
 Lev. 23. 24.
 1 Chr. 15. 24.
 2 Chr. 5. 12.
 Ezra 3. 10.
 Neh. 12. 35.
 Ps. 81. 3.
⁵ ver. 9.
⁶ ch. 9. 17.
⁷ Ex. 40. 36.
 ch. 2. 9, 16.
⁸ Ex. 19. 1.
 ch. 1. 1.
 & 9. 5.
⁹ Gen. 21. 21.
 ch. 12. 16.
 Deut. 1. 1.
¹⁰ ver. 5, 6.
 ch. 2. 34.
¹¹ ch. 2. 3, 9.
¹² ch. 1. 7.
¹³ ch. 1. 51.
¹⁴ ch. 4. 24, 31.
 & 7. 6.
¹⁵ ch. 2. 10, 16.

¹⁶ ch. 4. 15.
¹⁷ 7. 9.
¹⁸ ch. 2. 18, 24.

¹⁹ ch. 2. 25, 31.
 Josh. 6. 9.

9 for an ordinance for ever throughout your generations. And ¹if ye go to war in your land against the enemy that ²oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ³remembered before the LORD your God, and ye shall be saved
 10 from your enemies. Also ⁴in the day of your gladness, and in your solemn days, and in the beginnings of your month, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ⁵for
 11 a memorial before your God: I am the LORD your God. ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud ⁶was taken up from off the tabernacle of the testimony. And the children of Israel took ⁷their journeys out of the wilderness of Sinai; and the cloud rested
 12 in the wilderness of Paran. And they first took their journey ⁸according to the commandment of the LORD by the hand of
 13 Moses. ¶ ⁹In the first place went the standard of the camp of the children of Judah according to their armies: and over his
 14 host was ¹⁰Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar was Nethaneel the son of
 15 Zuar. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. And the ¹¹tabernacle was taken
 16 down; and the sons of Gershon and the sons of Merari set forward, ¹²bearing the tabernacle. ¶ And ¹³the standard of the camp of Reuben set forward according to their armies: and over his
 17 host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zuri-
 18 shaddai. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. And the Kohathites set forward,
 19 bearing the ¹⁴sanctuary: and ¹⁵the other did set up the tabernacle against they came. ¶ And ¹⁶the standard of the camp of the children of Ephraim set forward according to their armies: and
 20 over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the
 21 son of Podahzur. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon. ¶ And ¹⁷the standard of the camp of the children of Dan set forward, ¹⁸which was the

¹ That is, the Gershonites and the Merarites: See ver. 17. ch. 1. 51.

David (see marg. reff.); and of a hundred and twenty in that of Solomon (2 Chr. v. 12).

9. For examples of the employment of trumpets in war cp. marg. reff. and 2 Chr. xx. 28. By employment of them was signified the dependence of God's people on His aid.

10. in the day of your gladness] Cp. xxix. 1; Lev. xxiii. 24; 2 Chr. xxix. 27; Ezra iii. 10; Neh. xii. 35, 41; Ps. lxxxi. 3.

11. At this point commences the second great division of the book, extending to the close of chapter xiv. The remaining verses of the present chapter narrate the actual break up of the camp at Sinai and the order of the march.

12. the wilderness of Paran] See Gen. xiv. 6 note. The wilderness is mentioned here by anticipation. The earliest halting-places, Kibroth-hattaavah and Hazeroth, were not

within its limits (xi. 35, xii. 16).

13. Rather, And they journeyed (or, set forth) in the order of precedence according to (i.e. established by) the commandment of the Lord, &c., and described in vv. 14-28.

14. according to their armies] Cp. i. 3. There were three tribal hosts in each camp; and each tribe had of course its subdivisions.

17. A more precise determination of the method of executing the order given in ii. 17. The appointed place of the Tabernacle, in the midst of the host, was represented during the march by the Ark, the holy vessels, &c. carried by the Kohathites. The actual structure of the Tabernacle was borne in advance by the Gershonites and Merarites, immediately behind the camp of Judah; so as to be set up ready against the arrival of the sacred utensils borne by the Kohathites. Cp. chs. ii., iv.

- rereward of all the camps throughout their hosts: and over his
 26 host *was* Ahiezer the son of Ammishaddai. And over the host of
 the tribe of the children of Asher *was* Pagiel the son of Ocran.
 27 And over the host of the tribe of the children of Naphtali *was*
 28 Ahira the son of Enan. ^dThus *were* the journeyings of the ^{d ch. 2. 34.}
 children of Israel according to their armies, when they set for-
 29 ward. ¶ And Moses said unto Hobab, the son of ^eRaguel the ^{e Ex. 2. 18.}
 Midianite, Moses' father in law, We are journeying unto the
 place of which the LORD said, ^fI will give it you: come thou ^{f Gen. 12. 7.}
 with us, and ^gwe will do thee good: for ^gthe LORD hath spoken ^{g Judg. 1. 16.}
 30 good concerning Israel. And he said unto him, I will not go; ^h& 4. 11.
 31 but I will depart to mine own land, and to my kindred. And he ^{h Gen. 32. 12.}
 said, Leave us not, I pray thee; forasmuch as thou knowest how ^{Ex. 3. 8.}
 we are to encamp in the wilderness, and thou mayest be to us ⁱ& 6. 7, 8.
 32 ⁱinstead of eyes. And it shall be, if thou go with us, yea, it
 shall be, that ^kwhat goodness the LORD shall do unto us, the ^{k Job 29. 15.}
 33 same will we do unto thee. ¶ And they departed from ^kthe ^{k Judg. 1. 16.}
 mount of the LORD three days' journey: and the ark of the ^lSee Ex. 3. 1.
 covenant of the LORD ^mwent before them in the three days' ^{m Deut. 1. 33.}
 34 journey, to search out a resting place for them. And ⁿthe ^{n Josh. 3. 3.}
 cloud of the LORD *was* upon them by day, when they went out ^oPs. 132. 8.
 35 of the camp. ¶ And it came to pass, when the ark set forward, ^{o Jer. 31. 2.}
 that Moses said, ^{o Ez. 20. 6.}
^oRise up, LORD, and let thine enemies be scattered; ^{o Ex. 13. 21.}
 And let them that hate thee flee before thee. ^{Neh. 9. 12.}
 And let them that hate thee flee before thee. ^{o Ps. 68. 1.}
 36 And when it rested, he said, ^{& 132. 8.}
 Return, O LORD, unto the ²many thousands of Israel.

¹ Heb. *Thesc.*² Heb. *ten thousand thousands.*

29. *Hobab, the son of Raguel*] Or Reuel (Exod. ii. 18). Reuel was probably not identical with Jethro: and Hobab was the brother-in-law, not the father-in-law, of Moses; the Hebrew word translated in A. V. "father-in-law," signifying simply any relation by marriage (Exod. iii. 1 note). Hobab (Judges i. 16, iv. 11) eventually accompanied the Israelites and obtained a settlement with them in the land of Canaan. Hobab and Jethro may have been brethren and sons of Reuel.

31. *thou mayest be to us instead of eyes*] A proverbial expression still in use in the East. Hobab would indicate the spots where water, fuel, and pasture might be found, or warn them of the dangers from hurricanes, and point out localities infested by robbers.

33. *three days' journey*] Probably a technical expression for such a distance as could not be traversed in a single day, and therefore not without intervals of encampment and due provision: cp. Gen. xxx. 36; Exod. iii. 18, v. 3, viii. 27, xv. 22. The technical use of the phrase "Sabbath-day's journey" for another average distance, Acts i. 12, is similar.

the ark of the covenant of the LORD went before them] From v. 21 and ii. 17 it would appear that the usual place of the Ark during the march was in the midst of the

host. It was evidently an exceptional case when, in Josh. iii. 3, 6, the Ark preceded the people into the bed of the Jordan. Hence the words "went before them" do not here imply local precedence. The phrase, or its equivalent, is used of a leader going out in command of his troops, xxvii. 17; Deut. xxxi. 3; 1 Sam. xviii. 16; 2 Chr. i. 10; and similarly the Ark may well be said to have gone at the head of the Israelites, when it was borne solemnly in the midst of them as the outward embodiment of the Presence Whose sovereign word was their law.

a resting place] Lit. "rest." It is commonly understood of each successive encampment; or, in particular, of the first encampment. Yet the term would hardly be here employed, did it not carry with it a higher meaning, pointing to the promised rest of Canaan, for which the Israelites were now in full march, and from the speedy enjoyment of which no sentence of exclusion as yet debarred them. Cp. marg. *reff.*

35, 36. Each forward movement and each rest of the Ark was made to bear a sacramental character. The one betokened the going forth of God against His enemies; the other, His gathering of His own people to Himself: the one was the pledge of victory, the other the earnest of repose.

v. 36 may be translated: "Restore" (*i.e.* to the land which their fathers sojourned in),

^a Deut. 9. 22.

^b Ps. 78. 21.

^c Lev. 10. 2.

ch. 16. 35.

² Kin. 1. 12.

Ps. 106. 18.

^d Jam. 5. 10.

^e As Ex. 12.

38.

^f Ps. 78. 18.

& 106. 14.

¹ Cor. 10. 6.

^g Ex. 10. 3.

^h ch. 21. 5.

ⁱ Ex. 16. 14.

31.

^k Gen. 2. 12.

^l Ex. 16. 31.

^m Ex. 16. 13.

14.

ⁿ Ps. 78. 21.

^o Deut. 1. 12.

^p Isai. 40. 11.

^q Isai. 40. 23.

^r Thos. 2. 7.

^s Gen. 26. 3.

& 50. 24.

Ex. 13. 5.

^t Matt. 15. 33.

Mark 8. 4.

^u Ex. 18. 18.

CHAP. 11. AND ^awhen the people ¹complained, ²it displeased the LORD: and the LORD heard ^{it}; ^band his anger was kindled; and the ^cfire of the LORD burnt among them, and consumed ^{them that} ²were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses ^dprayed unto the LORD, the fire ³was quenched. And he called the name of the place ⁴Taberah: because the fire of the LORD burnt among them. ¶ And the ^emixt multitude that ^{was} among them ⁵fell a lusting: and the children of Israel also ^fwept again, and said, ⁷Who shall ⁵give us flesh to eat? ^gWe remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now ^hour soul is dried away: ^{there is} nothing at all, beside this manna, before our eyes. And ⁱthe manna ^{was} as coriander seed, and the ^jcolour thereof as the colour of ^kbdellium. And the people went about, and gathered ^{it}, and ground ^{it} in mills, or beat ^{it} in a mortar, and baked ^{it} in pans, and made cakes of it: and ^lthe taste of it ⁹was as the taste of fresh oil. And ^mwhen the dew fell upon the camp in the night, the manna fell upon it. ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and ⁿthe anger of the LORD was kindled greatly: ¹¹Moses also was displeased. ^oAnd Moses said unto the LORD, Wherefore hast thou afflicted thy servant? And wherefore have I not found favour in thy sight, that thou layest the burden of all ¹²this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, ^pCarry them in thy bosom, as a ^qnursing father beareth the sucking child, unto ¹³the land which thou ^rswarest unto their fathers? ^sWhence should I have flesh to give unto all this people? For they weep ¹⁴unto me, saying, Give us flesh, that we may eat. ^tI am not able

¹ Or, were as it were complainere.

² Heb. it was evil in the ears of, &c.

³ Heb. sunk.

⁴ That is, A burning, Deut. 9. 22.

⁵ Heb. lusted a lust.

⁶ Heb. returned and wept.

⁷ Heb. eye of it as the eye of.

"O LORD, the ten thousands of the thousands of Israel." (Cp. Psalm lxxxv. 4, where the verb in the Hebrew is the same.)

XI. This and the following three chapters recount the successive rebellions of the Israelites after their departure from Sinai; culminating in that by which they brought upon themselves the sentence of personal exclusion from the Land of Promise.

1. See marginal rendering. They murmured against the privations of the march. *the fire of the Lord*] Probably lightning; cp. Ps. lxxviii. 21.

in the uttermost parts] Rather, *in the end*. The fire did not reach far into the camp. It was quickly quenched at the intercession of Moses.

3. *Taberah*] i.e. "burning": not the name of a station, and accordingly not found in the list given in ch. xxxiii., but the name of the spot where the fire broke out. This incident might seem (cp. v. 34) to have occurred at the station called, from another still more terrible event which shortly followed, Kibroth-hattaavah.

4-35. Occurrences at Kibroth-hattaavah.

4. *the mixt multitude*] The word in the original resembles our "riff-raff" and denotes a mob of people scraped together. It refers here to the multitude of strangers (see Ex. xii. 38) who had followed the Israelites from Egypt.

5. The natural dainties of Egypt are set forth in this passage with the fullness and relish which bespeak personal experience.

6, 7. *there is nothing at all, &c.*] Lit. "Nought at all have we except that our eyes are unto this manna;" i.e. "Nought else have we to expect beside this manna." On the manna see Ex. xvi. 15 note; on bdellium see Gen. ii. 12 note.

10. The weeping was general; every family wept (cp. Zech. xii. 12), and in a manner public and un concealed.

11-15. The complaint and remonstrance of Moses may be compared with that in 1 K. xix. 4 seq.; Jonah iv. 1-3, and contrasted with the language of Abraham (Gen. xviii. 23 seq.) The meekness of Moses (cp. xii. 3) sank under vexation into despair. His language shows us how imperfect and prone to degeneracy are the best saints on earth.

- to bear all this people alone, because *it is* too heavy for me.
- 15 And if thou deal thus with me, "kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not "see
- 16 my wretchedness. ¶ And the LORD said unto Moses, Gather unto me "seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and "officers over them; and bring them unto the tabernacle of the congregation, that
- 17 they may stand there with thee. And I will "come down and talk with thee there: and ^bI will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.
- 18 And say thou unto the people, "Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept ^cin the ears of the LORD, saying, Who shall give us flesh to eat: "for it was well with us in Egypt? Therefore the LORD will give you flesh,
- 19 and ye shall eat. Ye shall not eat one day, nor two days,
- 20 nor five days, neither ten days, nor twenty days; ^dbut even a "whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, ^e"Why came we forth out of Egypt? And Moses said, ^f"The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole
- 22 month. "Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together
- 23 for them, to suffice them? And the LORD said unto Moses, ^g"Is the LORD's hand waxed short? Thou shalt see now whether
- 24 "my word shall come to pass unto thee or not. ¶ And Moses went out, and told the people the words of the LORD, and ^h"gathered the seventy men of the elders of the people, and set
- 25 them round about the tabernacle. And the LORD "came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, ⁱthat, "when the spirit rested upon them, ^j"they prophesied,
- 26 and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other

* See 1 Kin. 19. 4.
 † Zeph. 3. 15.
 ‡ Ex. 24. 1. 9.
 § Deut. 16. 18.
 ¶ ver. 25.
 Gen. 11. 5.
 & 18. 21.
 Ex. 19. 20.
 † 1 Sam. 10. 6.
 ‡ 2 Kin. 2. 15.
 Neh. 9. 20.
 Isai. 44. 3.
 Joel 2. 28.
 † Ex. 19. 10.
 ‡ Ex. 16. 7.
 § ver. 5.
 Acts 7. 39.
 † Ps. 78. 29.
 & 106. 15.
 ‡ ch. 21. 5.
 § Gen. 12. 2.
 Ex. 12. 37.
 & 38. 26.
 ch. 1. 46.
 † See 2 Kin. 7. 2.
 Matt. 15. 33.
 Mark 8. 4.
 John 6. 7, 9.
 † Isai. 50. 2.
 & 59. 1.
 ‡ ch. 23. 19.
 Ex. 12. 25.
 & 24. 14.
 ¶ ver. 16.
 † ver. 17.
 ch. 12. 5.
 † See 2 Kin. 2. 15.
 ‡ See 1 Sam. 10. 5, 6, 10.
 & 19. 20, 21, 23.
 Joel 2. 28.
 Acts 2. 17, 18.
 1 Cor. 14. 1, &c.

¹ Heb. *month of days*.

16. *seventy men of the elders of Israel*] Seventy elders had also gone up with Moses to the Lord in the mount (Ex. xxiv. 1, 9). Seventy is accordingly the number of colleagues assigned to Moses to share his burden with him. To it, the Jews trace the origin of the Sanhedrim. Subsequent notices (xvi. 25; Josh. vii. 6, viii. 10, 33, ix. 11, xxiii. 2, xxiv. 1, 31) so connect the elders with the government of Israel as to point to the fact that the appointment now made was not a merely temporary one, though it would seem to have soon fallen into desuetude. We find no traces of it in the days of the Judges and the Kings.

elders of the people, and officers over them] In English idiom, "elders and officers of the people." Both elders and officers appear in Egypt (Ex. iii. 16, v. 6 seq.): the former had headed the nation in its efforts after freedom; the latter were the subordinate, though unwilling, agents of Egyptian

tyranny. The two classes no doubt were working together; and from those who belonged to either, perhaps from those who were both elders and officers, the council of Seventy was to be selected.

17. *I will take of the spirit which is upon thee*] Render rather *separate from the spirit*, &c.; i.e. they shall have their portion in the same divine gift which thou hast.

25. *they prophesied*] i.e. under the extraordinary impulse of the Holy Ghost they uttered forth the praises of God, or declared His Will. Cp. marg. reff.

and did not cease] Rather, **and added not**, i.e. they prophesied at this time only and not afterwards. The sign was granted on the occasion of their appointment to accredit them in their office; it was not continued, because their proper function was to be that of governing not prophesying.

26. *of them that were written*] i.e. enrolled amongst the Seventy. The expression

† See I Sam.
20. 26.
Jer. 36. 5.

† See Mark
9. 38.
Luke 9. 40.
John 3. 26.
* I Cor. 14. 5.

† Ex. 16. 13.
Ps. 78. 26,
27, 28.
& 105. 46.

† Ex. 16. 36.
Ez. 46. 11.
* Ps. 78. 30,
31.

† ch. 33. 17.

† Ex. 2. 21.

Medad; and the spirit rested upon them; and they *were* of them that were written, but [†] went not out unto the tabernacle: 27 and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the 28 camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, [†] forbid 29 them. And Moses said unto him, Enviest thou for my sake? [†] Would God that all the LORD's people were prophets, *and* that 30 the LORD would put his spirit upon them! And Moses gat him 31 into the camp, he and the elders of Israel. ¶ And there went forth a [†] wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [†] as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of 32 the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [†] homers: and they spread *them* 33 all abroad for themselves round about the camp. And while the [†] flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote 34 the people with a very great plague. And he called the name of that place [†] Kibroth-hattaavah: because there they buried 35 the people that lusted. ¶ [†] And the people journeyed from Kibroth-hattaavah unto Hazeroth; and [†] abode at Hazeroth.

CHAP. 12. AND Miriam and Aaron spake against Moses because of the [†] Ethiopian woman whom he had married: for [†] he had

¹ Heb. *as it were the way of a day.*

² That is, *The graves of lust*, Deut. 9. 22.

³ Heb. *they were in*, &c.
⁴ Or, *Cushite*.

points to a regular appointment duly recorded and permanent.

29. *Enviest thou for my sake?* (Cp. Mark ix. 38 sqq.) The other members of the Seventy had been with Moses (cp. *vv.* 16, 24, 25) when the gift of prophecy was bestowed on them. They received "of the spirit that was upon him," and exercised their office visibly through and for him. Eldad and Medad prophesying in the camp seemed to Joshua to be acting independently, and so establishing a separate centre of authority.

31. The south-east wind, which blew from the neighbouring Elanitic gulf of the Red Sea, brought the quails (Ex. xvi. 13).

two cubits high] Better, "two cubits above the face of the ground:" *i.e.* the quails, wearied with their long flight, flew about breast high, and were easily secured by the people, who spread them all abroad for themselves (*v.* 32), in order to salt and dry them. The quail habitually flies with the wind, and low.

32. *ten homers*] About 55 bushels. Cp. Lev. xxvii. 16.

33. *ere it was chewed*] Better, *ere it was consumed*. See *vv.* 19, 20. The surfeit in which the people indulged, as described in *v.* 32, disposed them to sickness. God's wrath, visiting the gluttonous through their gluttony, aggravated natural consequences into a supernatural visitation.

34, 35. [Kibroth-hattaavah has been identified by Palmer with the extensive remains, graves, &c., at Erweis El Ebeirig, and Hazeroth ("enclosures") with Ain Hadherah.]

XII. 1-15. Miriam, as a prophetess (cp. Ex. xv. 20, 21) no less than as the sister of Moses and Aaron, took the first rank amongst the women of Israel; and Aaron may be regarded as the ecclesiastical head of the whole nation. But instead of being grateful for these high dignities they challenged the special vocation of Moses and the exclusive authority which God had assigned to him. Miriam was the instigator, from the fact that her name stands conspicuously first (*v.* 1), and that the punishment (*v.* 10) fell on her alone. She probably considered herself as supplanted, and that too by a foreigner. Aaron was misled this time by the urgency of his sister, as once before (Ex. xxxii.) by that of the people.

1. *the Ethiopian* (Heb. "Cushite," cp. Gen. ii. 13, x. 6) *woman whom he had married*] It is likely that Zipporah (Ex. ii. 21) was dead, and that Miriam in consequence expected to have greater influence than ever with Moses. Her disappointment at his second marriage would consequently be very great.

The marriage of Moses with a woman descended from Ham was not prohibited, so long as she was not of the stock of Canaan (cp. Ex. xxxiv. 11-16); but it would at any

- 2 'married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? ^bHath he not spoken also by us?
- 3 And the LORD 'heard it. (Now the man Moses *was* very meek,
- 4 above all the men which *were* upon the face of the earth.) ^cAnd the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. ^dAnd the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came
- 6 forth. And he said, Hear now my words: If there be a prophet among you, ^eI the LORD will make myself known unto him ^fin a vision, and will speak unto him ^gin a dream. ^hMy servant
- 8 Moses *is* not so, ⁱwho *is* faithful in all ^jmine house. With him will I speak ^k'mouth to mouth, even ^l'apparently, and not in dark speeches; and ^m'the similitude of the LORD shall he behold: wherefore then ⁿwere ye not afraid to speak against my servant
- 9 Moses? And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, ^o'behold, Miriam *became* ^p'leprous, *white as snow*: and Aaron looked upon Miriam, and, behold, *she was* leprous.
- 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, ^q'lay not the sin upon us, wherein we have done foolishly, and
- 12 wherein we have sinned. Let her not be ^r'as one dead, of whom the flesh is half consumed when he cometh out of his mother's
- 13 womb. And Moses cried unto the LORD, saying, Heal her now,
- 14 O God, I beseech thee. And the LORD said unto Moses, ^s'If her father had but spit in her face, should she not be ashamed seven

^b Ex. 15. 20.
^c Mic. 6. 4.
^d Gen. 29. 33.
^e ch. 11. 1.
^f 2 Kin. 19. 4.
^g Isai. 37. 4.
^h Ez. 35. 12.
ⁱ Ps. 78. 9.
^j ch. 11. 25.
^k Gen. 15. 1.
^l Job 33. 15.
^m Ez. 1. 1.
ⁿ Dan. 8. 2.
^o Luke 1. 11, 22.
^p Acts 10. 11.
^q Gen. 31. 10.
^r 1 Kin. 3. 5.
^s Matt. 1. 20.
^t Ps. 105. 26.
^u Heb. 3. 2, 5.
^v 1 Tim. 3. 15.
^w Ex. 33. 11.
^x Deut. 34. 10.
^y 1 Cor. 13. 12.
^z Ex. 33. 19.
^{aa} 2 Pet. 2. 10.
^{ab} Jude 8.
^{ac} Deut. 24. 9.
^{ad} 2 Kin. 5. 27.
^{ae} 15. 5.
^{af} 2 Chr. 23. 18, 20.
^{ag} 2 Sam. 19. 19. & 24. 10.
^{ah} Prov. 30. 32.
^{ai} Ps. 88. 4.
^{aj} See Heb. 12. 9.

¹ Heb. *taken*.

time have been offensive to that intense nationality which characterized the Jews. The Christian Fathers note in the successive marriage of Moses with a Midianite and an Ethiopian a foreshadowing of the future extension to the Gentiles of God's Covenant and its promises (cp. Ps. xlv. 9 seq.; Cant. i. 4 seq.); and in the murmuring of Miriam and Aaron a type of the discontent of the Jews because of such extension: cp. St. Luke xv. 29, 30.

2. *Hath the LORD, &c.* *i.e.* Is it merely, after all, by Moses that the LORD hath spoken?

3. *the man Moses was very meek* In this and in other passages in which Moses no less unequivocally records his own faults (cp. xx. 12 seq.; Ex. iv. 24 seq.; Deut. i. 37), there is the simplicity of one who bare witness of himself, but not to himself (cp. Matt. xi. 28, 29). The words are inserted to explain how it was that Moses took no steps to vindicate himself, and why consequently the Lord so promptly intervened.

8. *mouth to mouth* *i.e.* without the intervention of any third person or thing: cp. marg. *reff.*

even apparently] Moses received the word of God direct from Him and plainly, not through the medium of dream, vision, parable, dark saying, or such like; cp. marg. *reff.*

the similitude of the LORD shall he behold]

But, "No man hath seen God at any time," says St. John (i. 18: cp. 1 Tim. vi. 16, and especially Ex. xxxiii. 20 seq.). It was not therefore the Beatific Vision, the unveiled essence of the Deity, which Moses saw on the one hand. Nor was it, on the other hand, a mere emblematic representation (as in Ezek. i. 26 seq., Dan. vii. 9), or an Angel sent as a messenger. It was the Deity Himself manifesting Himself so as to be cognizable to mortal eye. The special footing on which Moses stood as regards God is here laid down in detail, because it at once demonstrates that the supremacy of Moses rested on the distinct appointment of God, and also that Miriam in contravening that supremacy had incurred the penalty proper to sins against the theocracy.

12. *as one dead*] Leprosy was nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away. Cp. notes on Lev. xiii.

13. *Heal her now, O God, I beseech thee*] Others render these words: "Oh pot so; heal her now, I beseech Thee."

14. *If her father, &c.* *i.e.* If her earthly parent had treated her with contumely (cp. Deut. xxv. 9) she would feel for a time humiliated, how much more when God has visited her thus?

* Lev. 13, 46.
ch. 5. 2, 3.
* Deut. 24. 9.
2 Chr. 28.
20, 21.
* ch. 11. 35.
& 33. 18.

* ch. 32. 8.
Deut. 1. 22.

^b ch. 12. 16.
& 32. 8.
Deut. 1. 19.
& 9. 23.

^c ch. 34. 19.
1 Chr. 4. 15.
^d ver. 30.
ch. 14. 6. 30.
Josh. 14. 6,
7, 13, 14.
Judg. 1. 12.
^e ver. 16.

^f ver. 8.
Ex. 17. 9.
ch. 14. 6. 30.
^g ver. 21.
* Gen. 14. 10.
Judg. 1. 9,
10.

^h Neh. 9. 25,
35.
Ez. 34. 14.
ⁱ Deut. 31.
6, 7, 23.

days? Let her be "shut out from the camp seven days, and after 15 that let her be received in *again*. *And Miriam was shut out from the camp seven days: and the people journeyed not till 16 Miriam was brought in *again*. ¶And afterward the people removed from ^hHazereth, and pitched in the wilderness of Paran.

CHAP. 13. AND the LORD spake unto Moses, saying, "Send thou 2 men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall 3 ye send a man, every one a ruler among them. And Moses by the commandment of the LORD sent them ^bfrom the wilderness of Paran: all those men *were* heads of the children of Israel. 4 And these *were* their names: of the tribe of Reuben, Shammua 5 the son of Zaccur. Of the tribe of Simeon, Shaphat the son of 6 Hori. *Of the tribe of Judah, ^cCaleb the son of Jephunneh. 7, 8 Of the tribe of Issachar, Igal the son of Joseph. Of the tribe 9 of Ephraim, *Oshea the son of Nun. Of the tribe of Benjamin, 10 Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the 11 son of Sodi. Of the tribe of Joseph, *namely*, of the tribe of 12 Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel 13 the son of Gemalli. Of the tribe of Asher, Sethur the son of 14 Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. 15, 16 Of the tribe of Gad, Geuel the son of Machi. These *are* the names of the men which Moses sent to spy out the land. And 17 Moses called ^fOshea the son of Nun Jehoshua. ¶And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* ^gsouthward, and go up into ^athe mountain: 18 and see the land, what it *is*; and the people that dwelleth 19 therein, whether they *be* strong or weak, few or many; and what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in 20 strong holds; and what the land *is*, whether it *be* ⁱ'fat or lean. whether there *be* wood therein, or not. And ^kbe ye of good courage, and bring of the fruit of the land. ¶Now the time

XIII. 1. *And the LORD spake*] The mission of the spies was first suggested by the Israelites themselves. See Deut. i. 22.

2. *a ruler*] A comparison of the list with that of i. 5 seq. shows that they were not the princes of the tribes, but heads of houses or families (v. 4).

Of the names here given those of Joshua and Caleb alone are otherwise known to us.

16. Oshea, Hoshea, or Hosea, the name also of the last king of Israel and the first minor prophet, means "deliverance" or "salvation." To this Moses added (probably, on this occasion) a syllable containing the sacred name, Jehovah or Jah: thus intimating that salvation was from God, and by the hand of him who bore the title of "God's salvation." Jehoshua was contracted (cp. Neh. viii. 17) into Jeshua.

17. *southward*] Rather, "by the Negeb," or south-country; a well-defined tract of territory forming the southernmost and least fertile portion of the land of Canaan and of the subsequent inheritance of Judah. It extended northward from Kadesh to

within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean (see especially Josh. xv. 21-32).

into the mountain] The hill-country of southern and central Canaan, mostly within the borders of Judah and Ephraim. It commences a few miles south of Hebron, and extending northward to the plain of Jezreel, runs out eventually north-westward into the sea in the headland of Carmel.

19. *in tents*] i.e. in open unwall'd villages.

20. *the time...of the firstripe grapes*] The first grapes ripen in Palestine in July and August: the vintage is gathered in September and October. This indication of date tallies with what we should have inferred from the previous narrative. For the Israelitish host had quitted Sinai on the 20th day of the second month (x. 11), or about the middle of May: since then they had spent a month at Kibroth-hattaavah and a week at Hazereth, and had accomplished, in all, from 150 to 200 miles of march: it therefore must have been at least

21 was the time of the firstripe grapes. So they went up, and searched the land ¹from the wilderness of Zin unto ²Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where ³Ahiman, Sheshai, and Talmi, ⁴the children of Anak, were. (Now ⁵Hebron was built seven years before ⁶Zoan in Egypt.) ⁷And they came unto the ⁸brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they ⁹brought of the pomegranates, and of the figs. The place was called the ¹⁰brook ¹¹Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ¹²unto the wilderness of Paran, to ¹³Kadesh; and brought back word unto them, and unto all the ¹⁴congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ¹⁵milk and honey; ¹⁶and this is the fruit of it. Nevertheless ¹⁷the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw ¹⁸the children of Anak there. ¹⁹The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. ¶ And ²⁰Caleb stilled the people before Moses, and said, Let us go up at once, and

¹ Or, valley, ch. 32. 9.
Judg. 16. 4.

² Or, valley.

³ That is, A cluster of grapes.

⁴ ch. 34. 3.
Josh. 15. 1.
⁵ Josh. 10. 28.
⁶ Josh. 11. 21, 22.
⁷ 15. 13, 14.
Judg. 1. 10.
⁸ ver. 33.
⁹ Josh. 21. 11.
¹⁰ Ps. 78. 12.
Isai. 19. 11.
¹¹ & 30. 4.
¹² Deut. 1. 24, 25.
¹³ ver. 3.
¹⁴ ch. 20. 1. 16.
Deut. 1. 19.
Josh. 14. 6.
¹⁵ Ex. 3. 8. & 33. 3.
¹⁶ Deut. 1. 25.
¹⁷ Deut. 1. 28. & 9. 1.
¹⁸ ver. 33.
¹⁹ Ex. 17. 8. ch. 14. 43.
²⁰ See ch. 14, 6, 24.
Josh. 14. 7.

the beginning of July, and may have been a month later, when the spies were despatched into the land of promise.

21. The wilderness of Zin was the north-eastern portion of the wilderness of Paran.

Rehob (*mod.* Khurbah) was probably the Beth-rehob of Judg. xviii. 28, near Dan-Laish; and apparently to the north of it, since it gave its name to a Syrian kingdom (2 S. viii. 3). The southern approach to Hamath from the plain of Cœle-Syria, lay between those two ranges of Lebanon called Libanus and Antilibanus. A low screen of hills connects the northernmost points of these two ranges; and through this screen the Orontes bursts from the upper Cœle-Syrian hollow into the open plain of Hamath.

22. The progenitor of the Anakim was Arba "the father of Anak" (Josh. xv. 13), from whom the city of Hebron took its name of Kirjath-Arba. Ahiman, Sheshai, and Talmi were probably not individual warriors, but names of three tribes of the Anakim. Hence we find them still in existence half a century later, when Caleb, who now brought tidings of them, became their eventual destroyer (Josh. xv. 14).

Now Hebron, &c.] This parenthesis explains that these two cities had a common founder, and were built, or perhaps, at least in the case of Zoan (Tanis, see Ex. i. 8, ii. 5 notes) rebuilt, by the Hyksos, to which nations, once the conquerors of Egypt, the

Anakim perhaps belonged. The Hyksos fortified and garrisoned Zoan as a defence of their Eastern frontier.

23. The brook of Eshcol is by some identified with the rich valley immediately to the north of Hebron; [but by others with Wady Hanein to the south of Hebron]. The valley was, in all likelihood, originally named after one of the three chiefs who were confederate with Abraham (Gen. xiv. 24); but, as often came to pass, the Israelites, wittingly or unwittingly, took up in a new and significant sense the name which they found; and to them the valley thus became the Valley of the Cluster. Bunches of grapes are found in Palestine of many pounds weight.

25. after forty days] They had no doubt in this time explored the whole land. It was however with the southern part that the Israelites expected to have to deal immediately: and accordingly it is that which is particularly referred to in the following verses, Hebron and its vicinity above all.

26. Kadesh is usually identified with Ain-el-Weibeh, which lies in the Arabah, about ten miles north of the place in which Mount Hor abuts on that valley, [or with Ain-Gadis in Jebel Magrah].

29. The Amalekites] See xiv. 25 note. the Canaanites] i.e. those of the Phœnician race: the word is here used in its narrow sense: cp. Gen. x. 15-18 note.

* ch. 32. 9.
 Deut. 1. 28.
 Josh. 14. 8.
 * ch. 14. 36.
 * Amos 2. 9.
 / Deut. 1. 28.
 / Isai. 40. 22.
 * 1 Sam. 17.
 42.
 * ch. 11. 4.
 * Ex. 16. 2.
 ch. 16. 41.
 Ps. 106. 25.
 * See ver.
 28. 29.
 * Neh. 9. 17.
 * See Deut.
 17. 16.
 Acts 7. 39.
 / ch. 16. 4.
 * ver. 24. 30.
 38.
 * ch. 13. 27.
 Deut. 1. 25.
 / Deut. 10. 15.
 1 Kin. 10. 9.
 Ps. 22. 8.
 Isai. 62. 4.
 * ch. 13. 27.
 / Deut. 9. 7.
 * Deut. 7. 18.
 * ch. 24. 8.
 * Gen. 48. 21.
 Ex. 33. 16.
 Deut. 20. 1.
 Josh. 1. 5.
 Judg. 1. 22.
 2 Chr. 13. 12.
 Ps. 46. 7, 11.
 Isai. 41. 10.
 Amos 5. 14.
 Zech. 8. 23.
 * Ex. 17. 4.
 * Ex. 16. 10.
 Lev. 9. 23.
 ch. 16. 19, 42.
 * Deut. 9. 7.
 Ps. 95. 8.
 Heb. 3. 8.
 * Deut. 1. 32.
 Ps. 78. 22.
 & 106. 24.
 John 12. 37.
 Heb. 3. 18.
 * Ex. 32. 10.
 * Ex. 32. 12.
 Ps. 106. 23.
 Deut. 9. 26.
 Ez. 20. 9, 14.

31 possess it; for we are well able to overcome it. 'But the men that went up with him said, We be not able to go up against
 32 the people; for they *are* stronger than we. And they ^dbrought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and 'all the people that we saw in it *are* ¹men of a
 33 great stature. And there we saw the giants, ¹the sons of Anak, which come of the giants: and we were in our own sight ^aas grasshoppers, and so we were ^hin their sight.

CHAP. 14. AND all the congregation lifted up their voice, and cried; 2 and 'the people wept that night. ^bAnd all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or 'would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? 4 And they said one to another, ^dLet us make a captain, and 'let 5 us return into Egypt. ¶ Then ¹Moses and Aaron fell on their faces before all the assembly of the congregation of the children 6 of Israel. ^aAnd Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent 7 their clothes: and they spake unto all the company of the children of Israel, saying, ^hThe land, which we passed through to 8 search it, *is* an exceeding good land. If the LORD ^ddelight in us, then he will bring us into this land, and give it us; ^aa land 9 which floweth with milk and honey. Only ¹rebel not ye against the LORD, ^mneither fear ye the people of the land; for ^athey are bread for us: their ²defence is departed from them, ^aand the 10 LORD *is* with us: fear them not. ^bBut all the congregation bade stone them with stones. And ^athe glory of the LORD appeared in the tabernacle of the congregation before all the 11 children of Israel. ¶ And the LORD said unto Moses, How long will this people ¹provoke me? And how long will it be ere they ^abelieve me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and ¹will make of thee a greater nation and mightier than they. 13 And ^aMoses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from

¹ Heb. *men of statures*.

^a Heb. *shadow*, Ps. 121. 5.
Isai. 30. 2, 3. Jer. 48. 45.

32. a land that eateth up, &c.] i.e. it is a land which from its position is exposed to incessant attacks from one quarter and another, and so its occupants must be always armed and watchful.

XIV. 5. Already Caleb had endeavoured to still the people before Moses (xiii. 30); already Moses himself (Deut. i. 29 seq.) had endeavoured to recall the people to obedience. After the failure of these efforts Moses and Aaron cast themselves down in solemn prayer before God (cp. xvi. 22); and the appearance of the glory of the LORD in the "Tabernacle of the congregation" (v. 10) was the immediate answer.

9. *their defence*] Lit. "their shadow," i.e.

their shelter as from the scorching sun: an Oriental figure. Cp. marg. ref.

12. *and disinherit them*] By the proposed extinction of Israel the blessings of the Covenant would revert to their original donor.

13-17. The syntax of these verses is singularly broken. As did St. Paul when deeply moved, so Moses presses his arguments one on the other without pausing to ascertain the grammatical finish of his expressions. He speaks here as if in momentary apprehension of an outbreak of God's wrath, unless he could perhaps arrest it by crowding in every topic of deprecation and intercession that he could mention on the instant.

14 among them;) and they will tell it to the inhabitants of this land: ^afor they have heard that thou LORD art among this people, that thou LORD art seen face to face, and *that* ^bthy cloud standeth over them, and *that* thou goest before them, by day
15 time in a pillar of a cloud, and in a pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the nations
16 which have heard the fame of thee will speak, saying, Because the LORD was not ^cable to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my LORD be
17 great, according as thou hast spoken, saying, The LORD *is* ^dlongsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the *guilty*, ^evisiting the iniquity of the fathers upon the children unto the third and
19 fourth generation. ^fPardon, I beseech thee, the iniquity of this people ^gaccording unto the greatness of thy mercy, and ^has thou hast forgiven this people, from Egypt even ⁱuntil now. And
21 the LORD said, I have pardoned ^jaccording to thy word: but *as* truly as I live, ^kall the earth shall be filled with the glory of the
22 LORD. ^lBecause all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now ^mthese ten times, and have not hearkened
23 to my voice; ⁿsurely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me
24 see it: but my servant ^oCaleb, because he had another spirit with him, and ^phath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.
25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, ^qand get you into the wilderness by the
26 way of the Red sea. ^r¶ And the LORD spake unto Moses and
27 unto Aaron, saying, ^sHow long shall I bear with this evil congregation, which murmur against me? ^tI have heard the murmurings of the children of Israel, which they murmur against
28 me. Say unto them, ^uAs truly as I live, saith the LORD, ^vas ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and ^wall that were numbered of

^a Ex. 15. 14.
Josh. 2. 9, 10.
& 5. 1.
^b Ex. 13. 21.
& 40. 38.
ch. 10. 34.
Neh. 9. 12.
Ps. 78. 14.
& 105. 39.
^c Deut. 9. 28.
Josh. 7. 9.

^d Ex. 34. 6, 7.
Ps. 103. 8.
& 145. 8.
Jonah 4. 2.
^e Ex. 20. 5.
& 34. 7.
^f Ex. 34. 9.
^g Ps. 106. 45.
^h Ps. 78. 38.
ⁱ Ps. 104. 23.
Jam. 5. 16.
^j 1 John 5. 14, 15, 16.
^k Ps. 72. 19.
^l Deut. 1. 35.
Ps. 95. 11.
& 105. 26.
Heb. 3. 17.
^m Gen. 31. 7.
ⁿ ch. 32. 11.
Ex. 20. 15.
^o Deut. 1. 38.
Josh. 14. 6.
^p ch. 32. 12.
^q Deut. 1. 40.
^r ver. 11.
Ex. 16. 28.
Matt. 17. 17.
^s Ex. 16. 12.
^t ver. 23.
ch. 28. 65.
& 32. 11.
Deut. 1. 35.
Heb. 3. 17.
^u See ver. 2.
^v ch. 1. 45.
& 26. 64.

¹ Or, *hitherto*.

² Heb. *If they see the land*.

21-23. Render: But as truly as I live, and as all the earth shall be filled with the glory of the LORD; (v. 22) all those men, &c.; (v. 23) shall not see, &c.

22. *these ten times*] Ten is the number which imports completeness. Cp. Gen. xxxi. 7. The sense is that the measure of their provocation was now full: the day of grace was at last over. Some however enumerate ten several occasions on which the people had tempted God since the Exodus.

Ps. xc., which is entitled "a Prayer of Moses," has been most appropriately regarded as a kind of dirge upon those sentenced thus awfully by God to waste away in the wilderness.

24. *my servant Caleb*] Caleb only is mentioned here as also in xiii. 30 seq. Both passages probably form part of the matter introduced at a later period into the narrative of Moses, and either by Joshua or under his superintendence. Hence the name of Joshua is omitted, and his faithfulness to-

gether with its reward are taken for granted. In vv. 30, 38, both names are mentioned together; and these verses in all likelihood belong to the same original composition as vv. 6-10.

25. Render: And now the Amalekites and the Canaanites are dwelling (or abiding) in the valley: wherefore turn you, &c. (that so ye be not smitten before them). The Amalekites were the nomad bands that roved through the open pastures of the plain (v. 45): the Canaanites, a term here taken in its wider sense, were the Amorites of the neighbouring cities (cp. v. 45 with Deut. i. 44), who probably lived in league with the Amalekites.

To-morrow] Not necessarily the next day, but an idiom for "hereafter," "henceforward" (cp. marg. reading in Ex. xiii. 14; Josh. iv. 6).

by the way of the Red sea] That is, apparently, by the eastern or Elanitic gulf.

† ver. 38.
ch. 26. 65.
& 32. 12.
Deut. 1. 36,

† 2 Cor. 10. 5.
1 Cor. 10. 5.
Heb. 3. 17.
* ch. 32. 13.
* See Deut.

2, 14.
* Ez. 23. 35.
* ch. 13. 25.
d Ps. 95. 10.
Ez. 4. 6.
* See 1 Kin.

8. 56.
f ch. 23. 19.
* ver. 27. 20.
ch. 26. 65.
1 Cor. 10. 5.
h ch. 13. 31.
* 1 Cor. 10.
10.
Heb. 3. 17.
Jude 5.
* ch. 26. 65.
Josh. 14. 6.
† Ex. 33. 4.

m Deut. 1. 41.

n ver. 25.
2 Chr. 24. 20.
* Deut. 1. 42.

p 2 Chr. 15.
2.

q Deut. 1. 43.

r ver. 43.
Deut. 1. 44.

s ch. 21. 3.
Judg. 1. 17.
* ver. 18.
Lev. 23. 10.
Deut. 7. 1.

you, according to your whole number, from twenty years old
30 and upward, which have murmured against me, doubtless ye
shall not come into the land, *concerning* which I 'sware to make
you dwell therein, 'save Caleb the son of Jephunneh, and
31 Joshua the son of Nun. "But your little ones, which ye said
should be a prey, them will I bring in, and they shall know the
32 land which ²ye have despised. But *as for* you, ³your carcasses,
33 they shall fall in this wilderness. And your children shall
²wander in the wilderness "forty years, and ³bear your whore-
34 doms, until your carcasses be wasted in the wilderness. 'After
the number of the days in which ye searched the land, *even*
⁴forty days, each day for a year, shall ye bear your iniquities,
even forty years, 'and ye shall know my ³breach of promise.
35 'I the LORD have said, I will surely do it unto all ⁶this evil
congregation, that are gathered together against me: in this
wilderness they shall be consumed, and there they shall die.
36 ¶ ¹And the men, which Moses sent to search the land, who
returned, and made all the congregation to murmur against him,
37 by bringing up a slander upon the land, even those men that
did bring up the evil report upon the land, 'died by the plague
38 before the LORD. ²But Joshua the son of Nun, and Caleb the
son of Jephunneh, *which were* of the men that went to search
39 the land, lived *still*. ¶ And Moses told these sayings unto all
40 the children of Israel: 'and the people mourned greatly. And
they rose up early in the morning, and gat them up into the top
of the mountain, saying, Lo, ³we *be here*, and will go up unto
the place which the LORD hath promised: for we have sinned.
41 And Moses said, Wherefore now do ye transgress ⁴the com-
42 mandment of the LORD? But it shall not prosper. ⁵Go not up,
for the LORD is not among you; that ye be not smitten before
43 your enemies. For the Amalekites and the Canaanites *are* there
before you, and ye shall fall by the sword: ²because ye are
turned away from the LORD, therefore the LORD will not be
44 with you. ¶ ¹But they presumed to go up unto the hill top:
nevertheless the ark of the covenant of the LORD, and Moses,
45 departed not out of the camp. ²Then the Amalekites came
down, and the Canaanites which dwelt in that hill, and smote
them, and discomfited them, *even* unto ³Hormah.

CHAP. 15. AND the LORD spake unto Moses, saying, ^aSpeak unto
2 the children of Israel, and say unto them, When ye be come into

¹ Heb. *lifted up my hand*,
Gen. 14. 22.

² Or, *feed*.

³ Or, *altering of my pur-
pose*.

33. *your whoredoms*] Their several rebel-
lions had been so many acts of faithless de-
parture from the Lord Who had taken them
unto Himself. And as the children of the
unchaste have generally to bear in their
earthly careers much of the disgrace and
the misery which forms the natural penalty
of their parents' transgression; so here the
children of the Israelites, although suffered
to hope for an eventual entry into Canaan,
were yet to endure, through many long
years' wandering, the appropriate punish-
ment of their fathers' wilfulness.

34. *my breach of promise*] In the original,
a word, found elsewhere only in Job xxx.
10, and meaning "my withdrawal," "my
turning away." See margin.

45. *unto Hormah*] Lit. "the Hormah;"
i.e. "the banning," or "ban-place." Cp.
xxi. 3; Josh. xii. 14. According to the
view taken of Kadesh (see xiii. 26), Hor-
mah is identified, through its earlier name,
Zephath (Judg. i. 17), with es-Safâh on the
south-eastern frontier of Canaan, by which
the Israelites quitted the Arabah for the
higher ground, [or with Sebaita, which lies
further to the west, about 25 miles north of
Ain Gadis].

XV. The contents of the next five chap-
ters must apparently be referred to the long
period of wandering to which (xiv. 33) the
people were condemned.

2. To the Israelites of the younger gene-
ration is conveyed the hope that the nation

- 3 the land of your habitations, which I give unto you, and ^bwill make an offering by fire unto the LORD, a burnt offering, or a sacrifice 'in ¹performing a vow, or in a freewill offering, or ^din your solemn feasts, to make a 'sweet savour unto the LORD, of
 4 the herd, or of the flock: then ^fshall he that offereth his offering unto the LORD bring ^aa meat offering of a tenth deal of flour mingled ^hwith the fourth *part* of an hin of oil. 'And the fourth *part* of an hin of wine for a drink offering shalt thou prepare
 6 with the burnt offering or sacrifice, for one lamb. ^{*}Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil. And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a
 8 sweet savour unto the LORD. And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a
 9 vow, or 'peace offerings unto the LORD: then shall he bring ^mwith a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a
 10 drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD. ⁿThus shall it be done for
 12 one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one
 13 according to their number. All that are born of the country shall do these things after this manner, in offering an offering
 14 made by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour
 15 unto the LORD; as ye do, so he shall do. ^oOne ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD. One
 16 law and one manner shall be for you, and for the stranger that sojourneth with you. ¶ And the LORD spake unto Moses, saying,
 17 ^pSpeak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that,
 18 when ye eat of ^qthe bread of the land, ye shall offer up an heave offering unto the LORD. ^rYe shall offer up a cake of the first of
 20 your dough *for* an heave offering: as ye *do* ^sthe heave offering of the threshingfloor, so shall ye heave it. Of the first of your
 21 dough ye shall give unto the LORD an heave offering in your 22 generations. ¶ And 'if ye have erred, and not observed all those

^b Lev. 1. 2, 3.^c Lev. 7. 16.^d & 22. 18, 21.^e Lev. 23. 8.

ch. 28. 10.

^f & 29. 2, 8.

Deut. 16. 10.

^g Gen. 8. 21.

Ex. 29. 18.

^h Lev. 2. 1.ⁱ & 6. 14.^j Ex. 29. 40.

Lev. 23. 13.

^k Lev. 14. 10.

ch. 28. 5.

^l ch. 28. 7, 14.^m ch. 28. 12.ⁿ Lev. 7. 11.^o ch. 28. 12,

14.

^p ch. 28.^q Ex. 12. 49.

ch. 9. 14.

ver. 29.

^r Josh. 5.

11. 12.

^s Deut. 26.

2, 10.

Prov. 3. 9.

^t Lev. 2. 14.^u & 23. 10.^v Lev. 4. 2.¹ Heb. *separating*, Lev. 27. 2.

should yet enter into the Land of Promise. The ordinances that follow are more likely to have been addressed to adults than to children; and we may therefore assume that at the date of their delivery the new generation was growing up, and the period of wandering drawing towards its close. During that period the Meat-offerings and Drink-offerings prescribed by the Law had been probably intermitted by reason of the scanty supply of corn and wine in the wilderness. The command therefore to provide such offerings was a pledge to Israel that it should possess the land which was to furnish the wherewithal for them.

4-12. The Meat-offering is treated in Lev. ii. The Drink-offering (Ex. xxix. 40; Lev.

xxiii. 13), hitherto an ordinary accessory to the former, is now prescribed for every sacrifice.

18. The general principle which includes the ordinance of this and the three verses following is laid down in Ex. xxii. 29, xxiii. 19.

20, 21. *dough*] "Coarse meal" (Neh. x. 37; Ezek. xlv. 30).

22-31. The heavy punishments which had already overtaken the people might naturally give rise to apprehensions for the future, especially in view of the fact that on the approaching entrance into Canaan the complete observance of the Law in all its details would become imperative on them. To meet such apprehensions a distinction is

- 23 commandments, which the LORD hath spoken unto Moses, *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward
- * Lev. 4. 13. 24 among your generations; then it shall be, "if *ought* be committed by ignorance ¹without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, ²with his meat offering, and his drink offering, according to the ³manner, and
- * ver. 8, 9, 10. 25 ⁴one kid of the goats for a sin offering. ⁵And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them;
- a Lev. 4. 27, 28. 27 seeing all the people *were* in ignorance. ¶ And "if any soul sin through ignorance, then he shall bring a she goat of the first
- b Lev. 4. 35. 28 year for a sin offering. ⁶And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it
- c ver. 15. 29 shall be forgiven him. ⁷Ye shall have one law for him that ⁸sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among
- d Deut. 17. 12. Ps. 19. 13. Heb. 10. 26. 2 Pet. 2. 10. e 2 Sam. 12. 9. Prov. 13. 13. f Lev. 5. 1. Ez. 18. 20. g Ex. 31. 14, 15. h 35. 2, 3. i Lev. 24. 12. 30 them. ¶ ⁹But the soul that doeth *ought* ¹⁰presumptuously, *whether* he be born in the land, or a stranger, the same reproacheth the LORD: and that soul shall be cut off from among
- 31 his people. Because he hath ¹¹despised the word of the LORD, and hath broken his commandment, that soul shall utterly be
- 32 cut off; ¹²his iniquity *shall* be upon him. ¶ And while the children of Israel were in the wilderness, ¹³they found a man that
- 33 gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and
- 34 unto all the congregation. And they put him ¹⁴in ward, because
- 35 it was not declared what should be done to him. And the LORD said unto Moses, ¹⁵The man shall be surely put to death: all the congregation shall ¹⁶stone him with stones without the camp.
- 36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded
- 37, 38 Moses. ¶ And the LORD spake unto Moses, saying, Speak

¹ Heb. *from the eyes*.² Or, *ordinance*.³ Heb. *doth*.⁴ Heb. *with an high hand*.

emphatically drawn between sins of ignorance (Lev. iv. 13 sqq.) and those of presumption (vv. 30, 31). The passage deals separately with imperfections of obedience which would be regarded as attaching to the whole nation (vv. 22-26), and those of individuals (vv. 27-30).

24. *without the knowledge of the congregation*] Lit. as marg. The words point to an error of omission which escaped notice at the time: i.e. to an oversight.

30. *presumptuously*] The original (cp. margin, and Ex. xiv. 8) imports something done wilfully and openly; in the case of a sin against God it implies that the act is committed ostentatiously and in bravado.

reproacheth the LORD] Rather, *revileth* or

blasphemeth the LORD: cp. Ezek. xx. 27.

32. Moses mentions here, as is his wont (cp. Lev. xxiv. 10-16), the first open transgression and its punishment in order to exemplify the laws which he is laying down. The offence of Sabbath-breaking was one for which there could be no excuse. This law at least might be observed even in the wilderness. Transgression of it was therefore a presumptuous sin, and was punished accordingly.

34. Death had indeed been assigned as the penalty (Ex. xxxi. 14, xxxv. 2); but it had not been determined how that death was to be inflicted.

38. *that they put upon the fringe of the borders a ribband of blue*] Render *that they*

unto the children of Israel, and bid ¹them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye ^mseek not after your own heart and your own eyes, after which ye use ⁿto go a whoring: 40 that ye may remember, and do all my commandments, and be 41 ^oholy unto your God. I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAP. 16. NOW ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, 2 the son of Peleth, sons of Reuben, took *men*: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^bfamous in the congregation, 3 men of renown: and ^cthey gathered themselves together against Moses and against Aaron, and said unto them, ^d*Ye take too much upon you, seeing ^eall the congregation are holy, every one of them, ^fand the LORD is among them: wherefore then lift 4 ye up yourselves above the congregation of the LORD? And 5 when Moses heard it, ^ghe fell upon his face: and he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* ^hholy; and will cause *him* to come near unto him: even *him* whom he hath ⁱchosen*

¹ Heb. It is *much* for you.

¹ Deut. 22. 12.
Matt. 23. 5.

^m See Deut. 29. 19.

Job 31. 7.

Jer. 9. 14.

Ez. 6. 9.

ⁿ Ps. 73. 27.

& 106. 39.

Jam. 4. 4.

^o Lev. 11. 44, 45.

Rom. 12. 1.

Col. 1. 22.

1 Pet. 1. 15.

^a Ex. 6. 21.

ch. 26. 9.

& 27. 3.

Jude 11.

^b ch. 26. 9.

^c Ps. 106. 16.

^d Ex. 19. 6.

^e Ex. 29. 45.

ch. 14. 14.

& 35. 34.

^f ch. 14. 5.

& 20. 6.

^g ver. 3.

Lev. 21. 6, 7,

8, 12, 15.

^h Ex. 28. 1.

ch. 17. 5.

1 Sam. 2. 28.

Ps. 105. 20.

add to the fringes of the borders (or corners) a thread of blue (cp. marg. ref.) These fringes are considered to be of Egyptian origin. The ordinary outer Jewish garment was a quadrangular piece of cloth like a modern plaid, to the corners of which, in conformity with this command, a tassel was attached. Each tassel had a conspicuous thread of deep blue, this colour being doubtless symbolical of the heavenly origin of the commandments of which it was to serve as a memento. Tradition determined that the other threads should be white,—this colour being an emblem of purity (cp. Isai. i. 18). The arrangement of the threads and knots, to which the Jews attached the greatest importance, was so adjusted as to set forth symbolically the 613 precepts of which the Law was believed to consist. In our Lord's time the Pharisees enlarged their fringes (Matt. xxiii. 5) in order to obtain reputation for their piety. In later times however the Jews have worn the fringed garment (*tálith*) of a smaller size and as an under dress. Its use is still retained, especially at morning prayer in the Synagogue.

XVI. The date of this rebellion cannot be determined, but *vv.* 13, 14 probably point to a period not much later than that of the rebellion at Kadesh.

1. Amram and Izhar were brothers (cp. Ex. vi. 18), and thus Korah, the "son," i.e. descendant of Izhar, was connected by distant consinship with Moses and Aaron. Though being a Kohathite, he was of that

division of the Levites which had the most honourable charge, yet as Elizaphan, who had been made "chief of the families of the Kohathites" (iii. 30), belonged to the youngest branch descended from Uzziel (iii. 27), Korah probably regarded himself as injured; and therefore took the lead in this rebellion. Of the others, On is not again mentioned. He probably withdrew from the conspiracy. Dathan, Abiram, and On were Reubenites; and were probably discontented because the birthright had been taken away from their ancestor (Gen. xlix. 3), and with it the primacy of their own tribe amongst the tribes of Israel. The Reubenites encamped near to the Kohathites (cp. ii. 25 and plan), and thus the two families were conveniently situated for taking counsel together. One pretext of the insurrection probably was to assert the rights of primogeniture,—on the part of the Reubenites against Moses, on the part of Korah against the appointment of Uzziel.

2. The "princes" appear to have belonged to the other tribes (cp. xxvii. 3).

3. *all the congregation are holy* [cp. marg. ref. Korah's object was not to abolish the distinction between the Levites and the people, but to win priestly dignity for himself and his kinsmen (*v.* 10). This ultimate design is masked for the present in order to win support from the Reubenites by putting forward claims to spiritual equality on behalf of every Israelite.

‘ ch. 3. 10.
Lev. 10. 8.
& 21. 17, 18.
Ex. 40. 46.
& 44. 15.

* 1 Sam. 18.
23.
Isai. 7. 13.
‘ ch. 3. 41, 45.
& 8. 14.
Deut. 10. 8.

* Ex. 16. 8.
1 Cor. 3. 5.

* ver. 9.

• Ex. 2. 14.
Acts 7. 27,
35.

• Ex. 3. 8.
Lev. 20. 24.
• Gen. 4. 4,
5.

• 1 Sam. 12.
3.

Acts 20. 33.
2 Cor. 7. 2.

* ver. 6, 7.
‘ 1 Sam. 12.
3, 7.

* ver. 42.
Ex. 16. 7.

Lev. 9. 6.
ch. 14. 10.

* ver. 45.
See Gen. 10.

17, 22.
Jer. 51. 6.

Acts 2. 40.
Rev. 18. 4.

• ver. 45.
Ex. 32. 10.

& 33. 5.
• ver. 45.

ch. 14. 5.
‘ ch. 27. 16.

Job 12. 10.
Eccles. 12. 7.

Isai. 57. 16.
Zech. 12. 1.

Heb. 12. 9.

6 will he cause to ‘come near unto him. This do; Take you
7 censers, Korah, and all his company; and put fire therein, and
put incense in them before the LORD to morrow: and it shall
be *that* the man whom the LORD doth choose, he *shall be* holy:
8 *ye take* too much upon you, ye sons of Levi. And Moses said
9 unto Korah, Hear, I pray you, ye sons of Levi: *seemeth it but* * a
small thing unto you, that the God of Israel hath ‘separated you
from the congregation of Israel, to bring you near to himself to
do the service of the tabernacle of the LORD, and to stand before
10 the congregation to minister unto them? And he hath brought
thee near *to him*, and all thy brethren the sons of Levi with
11 thee: and seek ye the priesthood also? For which cause *both*
thou and all thy company *are* gathered together against the
LORD: *and what *is* Aaron, that ye murmur against him?
12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab:
13 which said, We will not come up: **is it* a small thing that thou
hast brought us up out of a land that floweth with milk and
honey, to kill us in the wilderness, except thou *make thyself
14 altogether a prince over us? Moreover thou hast not brought
us into *a land that floweth with milk and honey, or given us
inheritance of fields and vineyards: wilt thou ‘put out the eyes
15 of these men? We will not come up. ¶ And Moses was very
wroth, and said unto the LORD, ‘Respect not thou their offering:
‘I have not taken one ass from them, neither have I hurt one of
16 them. And Moses said unto Korah, *Be thou and all thy com-
pany ‘before the LORD, thou, and they, and Aaron, to morrow:
17 and take every man his censer, and put incense in them, and
bring ye before the LORD every man his censer, two hundred
and fifty censers; thou also, and Aaron, each of *you* his censer.
18 And they took every man his censer, and put fire in them, and
laid incense thereon, and stood in the door of the tabernacle of
19 the congregation with Moses and Aaron. And Korah gathered
all the congregation against them unto the door of the taber-
nacle of the congregation: and *the glory of the LORD appeared
20 unto all the congregation. ¶ And the LORD spake unto Moses
21 and unto Aaron, saying, *Separate yourselves from among this
22 congregation, that I may ‘consume them in a moment. And
they ‘fell upon their faces, and said, O God, *tho God of the
spirits of all flesh, shall one man sin, and wilt thou be wroth
23 with all the congregation? And the LORD spake unto Moses,
24 saying, Speak unto the congregation, saying, Get you up from

¹ Heb. *bore out*.

9. “Seemeth” is not in the original. Render: *Is it too little for you, i.e.* “is it less than your dignity demands?”

11. The words of Moses in his wrath are broken. The Aaronic priesthood was of divine appointment; and thus in rejecting it, the conspirators were really rebelling against God.

13. With perverse contempt for the promises, Dathan and Abiram designate Egypt by the terms appropriated elsewhere to the land of Canaan.

24. The tent, *the tabernacle* of Korah, as a Kohathite, stood on the south side of the Tabernacle of the Lord; and those of Dathan and Abiram, as Reubenites, in the outer line of encampment on the same side. Yet though the tents of these three were thus contiguous, they did not share the same fate. Korah and his company who dared to intrude themselves on the priestly office were destroyed by fire from the Lord at the door of the Tabernacle of the Lord (v. 35); the Reubenites, who had reviled

their eyes.”

the barren wilderness (vv. 31-33).

25 about the tabernacle of Korah, Dathan, and Abiram. ¶ And Moses rose up and went unto Dathan and Abiram; and the 26 elders of Israel followed him. And he spake unto the congregation, saying, ^bDepart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed 27 in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, 28 and their sons, and their little children. And Moses said, ^cHereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^dof mine own mind. 29 If these men die ^ethe common death of all men, or if they be ^fvisited after the visitation of all men; *then* the LORD hath not 30 sent me. But if the LORD ^gmake ^ha new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ⁱgo down quick into the pit; then ye shall 31 understand that these men have provoked the LORD. ¶ ^jAnd it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: 32 and the earth opened her mouth, and swallowed them up, and their houses, and ^kall the men that *appertained* unto Korah, and 33 all their goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and 34 they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, 35 Lest the earth swallow us up *also*. And there ^lcame out a fire from the LORD, and consumed ^mthe two hundred and fifty men that offered incense. ¶ And the LORD spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; 38 for ⁿthey are hallowed. The censers of these ^osinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^pand they shall be a sign unto the children 39 of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were 40 made broad *plates for* a covering of the altar: *to be* a memorial unto the children of Israel, ^qthat no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said 41 to him by the hand of Moses. ¶ But on the morrow ^rall the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the

^b Gen. 10. 12, 14.
Isai. 52. 11.
2 Cor. 6. 17.
Rev. 18. 4.

^c Ex. 3. 12.
Deut. 18. 22.
Zech. 2. 9,
11. & 4. 9.
John 5. 36.
^d ch. 24. 13.
Jer. 23. 16.
Ez. 13. 17.
John 5. 30.
& 6. 38.
^e Ex. 20. 5.
& 32. 34.
Job 35. 15.
Isai. 10. 3.
Jer. 5. 9.
^f Job 31. 3.
Isai. 28. 21.
^g ver. 33.
Ps. 55. 15.
^h ch. 26. 10.
& 27. 3.
Deut. 11. 6.
Ps. 106. 17.
ⁱ See ver. 17.
& ch. 26. 11.
1 Chr. 6. 22, 37.
^j Lev. 10. 2.
ch. 11. 1.
Ps. 106. 18.
^k ver. 17.
^l See Lev. 27. 28.
^m Prov. 20. 2.
ⁿ Hab. 2. 10.
^o ch. 17. 10.
& 26. 10.
Ez. 14. 8.

^p ch. 3. 10.
2 Chr. 26. 18.

^q ch. 14. 2.
Ps. 106. 25.

¹ Heb. *as every man dieth*.

² Heb. *create a creature*, Isai. 45. 7.

27. stood in the door of their tents] Apparently in contumacious defiance.

32. all the men, &c.] Not his sons (see xxvi. 11), but all belonging to him who had associated themselves with him in this rebellion.

36. Cp. marg. reff. The fire came out from the Sanctuary or the Altar.

37. Aaron as High-priest and as one of those that offered incense (*v.* 17), could not be defiled by going among the dead.

VOL. I.

The censers were not to be used again for censers, nor the coals on them for kindling the incense to be offered before the Lord. Yet neither of them could fittingly be employed for common purposes. The censers therefore were beaten into plates for the Altar; the coals were scattered at a distance.

38. these sinners against their own souls] That is, "against their own lives." By their sin they had brought destruction upon themselves.

Z

* Ex. 40. 34.
* ver. 19.
ch. 20. 6.

* ver. 21. 24.
* ver. 22.
ch. 20. 6.

* 5 Lev. 10. 6.
ch. 1. 53.
& 8. 19.
& 11. 33.
& 15. 5.
1 Chr. 27. 24.
Ps. 106. 20.

* Ex. 25. 22.
& 29. 42, 43.
& 30. 36.
b ch. 16. 5.
c ch. 16. 11.

d Ex. 38. 21.
ch. 18. 2.
Acts 7. 44.

tabernacle of the congregation : and, behold, *the cloud covered 43 it, and * the glory of the LORD appeared. And Moses and Aaron 44 came before the tabernacle of the congregation. And the LORD 45 spake unto Moses, saying, 'Get you up from among this congregation, that I may consume them as in a moment. And *they 46 fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them : *for there is wrath gone out from the LORD ; the 47 plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation ; and, behold, the plague was begun among the people : and he put on incense, and made an 48 atonement for the people. And he stood between the dead and 49 the living ; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside 50 them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation : and the plague was stayed.

CHAP. 17. AND the LORD spake unto Moses, saying, Speak unto the 2 children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods : write thou every man's name 3 upon his rod. And thou shalt write Aaron's name upon the rod of Levi : for one rod *shall be* for the head of the house of their 4 fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, *where* I will meet with you. 5 And it shall come to pass, *that* the man's rod, *whom* I shall choose, shall blossom : and I will make to cease from me the murmurings of the children of Israel, *whereby* they murmur 6 against you. ¶ And Moses spake unto the children of Israel, and every one of their princes gave him ¹a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods : 7 and the rod of Aaron was among their rods. And Moses laid up 8 the rods before the LORD in *the* tabernacle of witness. ¶ And it came to pass, that on the morrow Moses went into the taber-

¹ Heb. a rod for one prince, a rod for one prince.

45. *they fell upon their faces*] In intercession for the people ; cp. r. 22, xiv. 5.

46. *a censer*] Rather, **the censer**. i.e. that of the High-priest which was used by him on the Great Day of Atonement : cp. Lev. xvi. 12 ; Heb. ix. 4.

46-48. A striking proof of the efficacy of that very Aaronic priesthood which the rebels had presumed to reject. The incense offering which had brought down destruction when presented by unauthorised hands, now in the hand of the true priest is the medium of instant salvation to the whole people. Aaron by his acceptable ministration and his personal self-devotion foreshadows emphatically in this transaction the perfect mediation and sacrifice of Himself made by Christ.

XVII. 2. Cp. Ezek. xxxvii. 16 sqq.

3. *thou shalt write Aaron's name upon the rod of Levi*] The Levites had taken part in the late outbreak. It was therefore necessary to vindicate the supremacy of the

house of Aaron over them ; and accordingly his name was written on the rod of Levi, although being the son of Kohath, the second son of Levi (Ex. vi. 16 seq.), he would not be the natural head of the tribe.

4. *before the testimony*] See r. 10 note.

6. The whole number of rods was twelve exclusive of Aaron's, as the Vulgate expressly states.

8. *yielded almonds*] "Ripened almonds," i.e. "brought forth ripe almonds." The name almond in Hebrew denotes the "waking-tree," the "waking-fruit ;" and is applied to this tree, because it blossoms early in the season. It serves here, as in Jer. i. 11, 12, to set forth the speed and certainty with which, at God's will, His purposes are accomplished. So again the blossoming and bearing of Aaron's rod, naturally impotent when severed from the parent tree, may signify the profitableness, because of God's appointment and blessing, of the various means of grace (c.g. the

nacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed
 9 blossoms, and yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and
 10 they looked, and took every man his rod. ¶ And the LORD said unto Moses, Bring ^eAaron's rod again before the testimony, to
 be kept ^ffor a token against the ¹rebels; ^gand thou shalt quite
 11 take away their murmurings from me, that they die not. And
 12 Moses did so: as the LORD commanded him, so did he. ¶ And the children of Israel spake unto Moses, saying, Behold, we die,
 13 we perish, we all perish. ^hWhosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAP. 18. AND the LORD said unto Aaron, "Thou and thy sons and thy father's house with thee shall ^bbear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the
 2 iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^cjoined unto thee, and ^dminister unto thee; but ^ethou and thy sons with thee shall ^fminister before the tabernacle of
 3 witness. And they shall keep thy charge, and ^gthe charge of all the tabernacle: ^honly they shall not come nigh the vessels of the
 4 sanctuary and the altar, ⁱthat neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle:
 5 ^jand a stranger shall not come nigh unto you. And ye shall keep ^kthe charge of the sanctuary, and the charge of the altar: ^lthat there be no wrath any more upon the children of Israel.
 6 And I, behold, I have ^mtaken your brethren the Levites from among the children of Israel: ⁿto you ^othey are given as a gift for the LORD, to do the service of the tabernacle of the congregation.
 7 Therefore ^pthou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^qwithin the vail;

¹ Heb. children of rebellion.

priesthood, the Sacraments), which of themselves and apart from Him could have no such efficacy. Cp. Isai. iv. 2, xi. 1, liii. 2; Jer. xxxiii. 5; Zech. vi. 12.

10. *the testimony*] i.e. the Two Tables of the Law; cp. Ex. xxv. 16 note. No doubt the rod lay in front of the Tables within the Ark. In the days of Solomon (1 Kings viii. 9) there was nothing in the ark save the Two Tables. Aaron's rod was probably lost when the Ark was taken by the Philistines.

12, 13. A new section should begin with these verses. They are connected retrospectively with ch. xvi.; and form the immediate introduction to ch. xviii. The people were terror-stricken by the fate of the company of Korah and by the plague. Presumption passed by reaction into despair. Was there any approach for them to the Tabernacle of the Lord? Was there any escape from death, except by keeping aloof from His Presence? The answers are supplied by the ordinances which testified that the God of judgment was still a God of grace and of love.

XVIII. 1. *the iniquity of the sanctuary*] i.e. the guilt of the offences which an erring people would be continually committing against the majesty of God, when brought into contact, through the ordinances, with the manifestations of His Presence. Cp. marg. ref.

the iniquity of your priesthood] As the priests themselves were but men, they were strengthened to bear the iniquity of their own unintentional offences, by being entrusted with the ceremonial means of taking it away (cp. Lev. xvi.). The word "bear" has, in the Old Testament, this double sense of "enduring" and "removing;" but in the person of Christ, Who atoned by His own endurance, the two are in effect one.

4. *a stranger*] i.e. every one not a Levite. So in v. 7, it denotes every one who was not a priest: cp. iii. 10, xvi. 40.

6, 7. The Lord instructs here the priests that the office which they fill, and the help which they enjoy, are gifts from Him, and are to be viewed as such.

^e Heb. 9. 4.

^f ch. 16. 38.

^g ver. 5.

^h ch. 1. 51,

53.

& 18. 4, 7.

^a ch. 17. 13.

^b Ex. 28. 38.

^c See Gen.

29. 34.

^d ch. 3. 6, 7.

^e ch. 3. 10.

^f ch. 3. 25,

31, 30.

^g ch. 16. 40.

^h ch. 4. 15.

ⁱ ch. 3. 10.

^k Ex. 27. 21.

& 30. 7.

Lev. 24. 3.

ch. 8. 2.

^l ch. 16. 40.

^m ch. 3. 12,

45.

ⁿ ch. 3. 9.

& 8. 19.

^o ver. 5.

^p ch. 3. 10.

^q Heb. 9. 3,

6.

- and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death. ¶ And the LORD spake unto Aaron, Behold, ¶ I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them ⁸by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, reserved from the fire: every oblation of their's, every ⁹meat offering of their's, and every ¹⁰'sin offering of their's, and every ¹¹'trespass offering of their's, which they shall render unto me, ¹²shall be most holy for thee and for thy sons. ¹³In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this ¹⁴is thine; ¹⁵'the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto ¹⁶thee, and to thy sons and to thy daughters with thee, by a statute for ever: ¹⁷'every one that is clean in thy house shall eat of it. ¹⁸All the ¹⁹'beast of the oil, and all the ²⁰'beast of the wine, and of the wheat, ²¹'the firstfruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, ²²'which they shall bring unto the LORD, shall be thine; ²³'every one that is clean in thine house shall eat of it. ²⁴Every thing devoted in Israel shall be thine. Every thing that openeth ²⁵'the matrix in all flesh, which they bring unto the LORD, ²⁶whether it be of men or beasts, shall be thine: nevertheless ²⁷'the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, ²⁸'according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, ²⁹'which ³⁰is twenty gerahs. ³¹But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: ³²'thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the ³³'wave breast and as the right shoulder are thine. ³⁴All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: ³⁵'it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee. ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: ³⁶'I am thy part and thine inheritance among the children of Israel. And, behold, ³⁷'I have given the children of Levi all the tenth in Israel
- ^a Lev. 6. 16, 18. & 7. 6. ch. 5. 9.
- ^r Ex. 29. 29. & 40. 13, 15.
- ^s Lev. 2. 2, 3.
- ^t Lev. 4. 22.
- ^u Lev. 5. 1.
- ^v Lev. 6. 18, 18, 26, 29.
- ^w 7. 6.
- ^x Ex. 29. 27.
- ^y Lev. 7. 30.
- ^z Lev. 10. 14.
- ^a Deut. 18. 3.
- ^b Lev. 22. 2.
- ^c Ex. 23. 19.
- ^d Deut. 18. 4.
- ^e Neh. 10. 35.
- ^f Ex. 22. 29.
- ^g Ex. 23. 19.
- ^h & 34. 26.
- ⁱ Lev. 2. 14.
- ^j ch. 15. 19.
- ^k Deut. 26. 2.
- ^l c. ver. 11.
- ^m Lev. 27. 28.
- ⁿ Ex. 13. 2.
- ^o Lev. 27. 26.
- ^p ch. 3. 13.
- ^q Ex. 13. 13.
- ^r & 34. 20.
- ^s Lev. 27. 2, 6.
- ^t ch. 3. 47.
- ^u Ex. 30. 13.
- ^v Lev. 27. 25.
- ^w ch. 3. 47.
- ^x Ez. 45. 12.
- ^y Deut. 15. 19.
- ^z Lev. 3. 2, 5.
- ^a Ex. 29. 26.
- ^b Lev. 7. 31.
- ^c c. ver. 11.
- ^d Lev. 2. 13.
- ^e 2 Chr. 13. 5.
- ^f Deut. 10. 9.
- ^g Josh. 13. 14, 33.
- ^h Ps. 16. 5.
- ⁱ Ez. 44. 28.
- ^j Lev. 27. 30, 32.
- ^k ver. 24. 26.
- ^l Neh. 10. 37.
- ^m & 12. 44.
- ⁿ Heb. 7. 5.

¹ Heb. fat, ver. 29.

8. by reason of the anointing] See Lev. vii. 35.

10. in the most holy place] Rather, "among the most holy things;" as in iv. 4: i.e. "As the most holy of things shalt thou eat it." Accordingly only the males of the priestly families could eat of the things here specified.

15. surely redeem...redeem] A stronger expression is intentionally used in reference to the redemption of the first-born of man than in reference to that of unclean beasts. For the rule as to the former admitted of

no exception: the owner of the latter, if unwilling to redeem, might destroy the beasts. Cp. marg. ref.

19. a covenant of salt] Cp. marg. ref. Covenants were ordinarily cemented in the East by the rites of hospitality; of which salt was the obvious token, entering as it does into every article of diet. It indicates perpetuity: cp. Lev. ii. 13 note.

20. I am thy part and thine inheritance] Cp. marg. ref.

21. Abraham paid tithes to Melchizedek: Jacob had promised the tithe of all where-

- for an inheritance, for their service which they serve, *even* ^athe
 22 service of the tabernacle of the congregation. 'Neither must ^a ch. 3. 7, 8.
 the children of Israel henceforth come nigh the tabernacle of the ^a ch. 1. 51.
 23 congregation, ^alest they bear sin, ¹and die. ²But the Levites ^a Lev. 22. 9.
 shall do the service of the tabernacle of the congregation, and ^a ch. 3. 7.
 they shall bear their iniquity: *it shall be* a statute for ever
 throughout your generations, that among the children of Israel
 24 they have no inheritance. ³But the tithes of the children of ^a ver. 21.
 Israel, which they offer *as* an heave offering unto the LORD, I
 have given to the Levites to inherit: therefore I have said unto
 them, ⁴Among the children of Israel they shall have no inheri-
 25, 26 tance. ¶ And the LORD spake unto Moses, saying, Thus speak
 unto the Levites, and say unto them, When ye take of the
 children of Israel the tithes which I have given you from them
 for your inheritance, then ye shall offer up an heave offering of
 27 it for the LORD, *even* ^aa tenth part of the tithe. ^bAnd *this* your
 heave offering shall be reckoned unto you, as though *it were* the
 corn of the threshingfloor, and as the fulness of the winepress.
 28 Thus ye also shall offer an heave offering unto the LORD of all
 your tithes, which ye receive of the children of Israel; and ye
 shall give thereof the LORD's heave offering to Aaron the priest.
 29 Out of all your gifts ye shall offer every heave offering of the
 LORD, of all the ²best thereof, *even* the hallowed part thereof out
 30 of it. Therefore thou shalt say unto them, When ye have heaved
 the best thereof from it, ^cthen it shall be counted unto the
 Levites as the increase of the threshingfloor, and as the increase
 31 of the winepress. And ye shall eat it in every place, ye and
 your households: for it is ^dyour reward for your service in the
 32 tabernacle of the congregation. And ye shall ^ebear no sin by
 reason of it, when ye have heaved from it the best of it: neither
 shall ye ^fpollute the holy things of the children of Israel, lest
 ye die.

CHAP. 19. AND the LORD spake unto Moses and unto Aaron, saying,

¹ Heb. *to die*.

² Heb. *fat*, ver. 12.

with God blessed him if he should return in peace to his father's house. But now first the Lord's tithes are assigned to the Levites for their support (cp. Lev. xxvii. 30). The payment of tithes to them is recognised in Neh. x. 37, xii. 44; Tobit i. 7.

23. *bear their iniquity*] The words probably refer to the iniquity of the people; who would, had they approached the Tabernacle have fallen, from their proneness to transgress, into overt acts of offence. Against such a result they were, through the ministrations of the Levites, mercifully protected. Cp. v. 1.

24. Here the tithes (and in v. 26 the priestly tithes) are to be dedicated to their purpose by the ceremony of heaving them to the Lord. The tithes, being solemnly set apart for sacred purposes, became virtually a heave-offering, like the gifts for the Tabernacle (Ex. xxv. 2).

27. *reckoned unto you*] Or, *by you*. The Levites were, of their tithes, to pay tithe to the priests, just as other Israelites paid tithe to the Levites.

29. *out of all your gifts*] The spirit of this law would extend to all the revenues of the Levites; of the increase of their cattle, as well as of their tithes, a tithe would be paid by them for the Lord's service.

32. *neither shall ye pollute, &c.*] Rather, *and by not polluting the holy things of the children of Israel, ye shall not die*.

XIX. The principle that death and all pertaining to it, as being the manifestation and result of sin (Gen. ii. 17), are defiling, and so lead to interruption of the living relationship between God and His people, is not now introduced for the first time, nor is it at all peculiar to the Mosaic law. It was, on the contrary, traditional amongst the Israelites from the earliest times, it is assumed in various enactments made already (cp. v. 2, ix. 6 seq.; Lev. x. 1, 7, xi. 8, 11, 24, xxi. 1 seq.), and it is traceable in various forms amongst many nations, both ancient and modern. Moses adopted, here as elsewhere, existing and ancient customs, with significant additions, as helps in the spiritual education of his people.

^a ch. 3. 7, 8.
^a ch. 1. 51.

^a Lev. 22. 9.
^a ch. 3. 7.

^a ver. 21.

^a ver. 20.
Deut. 14. 27,
29. & 18. 1.

^a Neh. 10.
38.
^b ver. 30.

^c ver. 27.

^d Matt. 10.
10.
Luke 10. 7.
1 Cor. 9. 13.
1 Tim. 5. 18.
^e Lev. 19. 8.
& 22. 16.
^f Lev. 22. 2,
15.

- 2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, 3 ^aand upon which never came yoke: and ye shall give her unto Eleazar the priest, that he may bring her ^bforth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and ^csprinkle of her blood directly before the tabernacle of the congregation 5 seven times: and one shall burn the heifer in his sight; ^dher skin, and her flesh, and her blood, with her dung, shall he burn: 6 and the priest shall take ^ecedar wood, and hyssop, and scarlet, 7 and cast it into the midst of the burning of the heifer. ^fThen the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest 8 shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall 9 be unclean until the even. And a man that is clean shall gather up ^gthe ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^hfor a water of separation: it is a purification 10 for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth 11 among them, for a statute for ever. ¶ ⁱHe that toucheth the 12 dead body of any ^jman shall be unclean seven days. ^kHe shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third 13 day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth
- ^a Dent. 21. 3.
^b Sam. 6. 7.
^c Lev. 4. 12, 21.
^d & 16. 27.
^e iLeb. 13. 11.
^f Lev. 4. 6.
^g & 16. 14, 19.
^h Heb. 9. 13.
ⁱ Ex. 20. 14.
^j Lev. 4. 11.
^k Lev. 14. 4, 6, 40.
^l Lev. 11. 25.
^m & 15. 6.
- ⁿ Heb. 9. 13.
- ^o ver. 13. 20, 21.
 ch. 31. 23.
- ^p ver. 16.
 Lev. 21. 1.
 ch. 5. 2.
 Lam. 4. 14.
 Hag. 2. 13.
^q ch. 31. 19.

¹ Heb. *soul of man*.

The ordinance was probably given at this time because the plague which happened (xvi. 46-50) about the matter of Korah had spread the defilement of death so widely through the camp as to seem to require some special measures of purification, more particularly as the deaths through it were in an extraordinary manner the penalty of sin.

2. *a red heifer*] Red, in order to shadow forth man's earthly body, even as the name Adam bears allusion to the red earth of which man's body was fashioned.

without spot, wherein is no blemish] As with sin-offerings generally (Lev. iv. 3).

upon which never came yoke] So here and elsewhere (see marg. ref.), in the case of female victims.

3. The work would necessarily require a priest; yet as it rendered him unclean for the day (v. 22), the High-priest was relieved from performing it.

without the camp] The defilement was viewed as transferred to the victim that was to be offered for its removal. Under these circumstances the victim, like the defiled persons themselves, would be removed outside the camp. The particular pollution to be remedied by this ordinance was the indirect one resulting from contact with

tokens and manifestations of sin, not the direct and personal one arising from actual commission of sin. So too the sinless Antitype had to bear the reproach of associating with sinners (Luke v. 30, xv. 2). And as the red heifer was expelled from the precincts of the camp, so was the Saviour cut off in no small measure during His Life from the fellowship of the chief representatives of the Theocracy, and put to death outside Jerusalem between two thieves. Cp. Heb. xiii. 11, 12.

6. Cp. Lev. xiv. 4 note.

9. *water of separation*] In viii. 7, the water of purification from sin is the "water of purifying." So that which was to remedy a state of legal separation is here called "water of separation."

10. He that gathered the ashes became equally unclean with the others. For the defilement of the people, previously transferred to the heifer, was regarded as concentrated in the ashes.

11-22. One practical effect of attaching defilement to a dead body, and to all that touched it, &c., would be to insure early burial, and to correct a practice not uncommon in the East, of leaving the dead to be devoured by the wild beasts.

- not himself, ¹defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because ^mthe water of separation was not sprinkled upon him, he shall be unclean; ⁿhis uncleanness ^{is} yet upon him. This ^{is} the law, when a man dieth in a tent: ^oall that come into the tent, and all that ^{is} in the tent, shall be unclean seven days. And every ^popen vessel, which hath no covering bound upon it, ^{is} unclean. And ^qwhosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
- 17 ¶ And for an unclean *person* they shall take of the ^rashes of the burnt heifer of purification for sin, and ^srunning water shall be put thereto in a vessel: and a clean *person* shall take ^thyssop, and dip ^{it} in the water, and sprinkle ^{it} upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or
- 19 a grave: and the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: ^uand on the seventh day he shall purify himself, and wash his clothes, and
- 20 bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ^vdefiled the sanctuary of the LORD: the water of separation hath
- 21 not been sprinkled upon him; he ^{is} unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the
- 22 water of separation shall be unclean until even. And ^wwhatsoever the unclean *person* toucheth shall be unclean; and ^xthe soul that toucheth ^{it} shall be unclean until even.

CHAP. 20. THEN ^ycame the children of Israel, ^{even} the whole congregation, into the desert of Zin in the first month: and

¹ Heb. *dust*.

² Heb. *living waters shall be given*, Gen. 26. 19.

XX. & XXI. narrate the journey of the people from Kadesh round Mount Seir to the heights of Pisgah, near the Jordan, and the various incidents connected with that journey (cp. xxxiii. 37-41). This formed the third and last stage of the progress of Israel from Sinai to Canaan, and took place in the fortieth year of the Exodus.

The incidents are apparently not narrated in a strictly chronological order (see xxi. 1). The leading purpose of ch. xx. seems to be to narrate the loss by the people of their original leaders before their entrance into the Land of Promise.

1. *even the whole congregation*] This emphatic expression (cp. xiii. 26, xiv. 1) points to a re-assembling of the people for the purpose of at last resuming the advance to the Promised Land. During the past 38 years the "congregation" had been broken up. No doubt round the Tabernacle there had continued an organised camp consisting of the Levites and others, which had been moved from time to time up and down the country (cp. xxxiii. 18-36). But the mass of the people had been scattered over the face of the wilderness of Paran, and led a nomadic life as best suited the pasturage of the cattle; trafficking in provisions with

surrounding tribes (cp. Deut. ii. 26-29; Ps. lxxiv. 14); and availing themselves of the resources of a district which were in ancient times vastly greater than they now are.

These natural resources were supplemented, where needful, by miraculous aid. The whole guidance of Israel through the wilderness is constantly referred to God's special and immediately superintending care (Deut. viii. 4 seq., xxix. 5; Neh. ix. 21; Isai. lxiii. 11-14; Amos ii. 10, &c.).

Yet though God's extraordinary bounty was vouchsafed to them, it is probable that this period was, amongst the perishing generation at all events, one of great religious declension, or even apostasy. To it must no doubt be referred such passages as Ezek. xx. 15 seq.; Amos v. 25 seq.; Hosea ix. 10.

into the desert of Zin] The north-eastern part of the wilderness of Paran [or, now definitely fixed by Palmer as the south-eastern corner of the desert of Et-Tih, between Akabah and the head of Wady Garaiyeh]. The place of encampment was no doubt adjacent to the spring of Kadesh. *in the first month*] i.e. of the fortieth year of the Exodus.

^b Ex. 15. 20.
ch. 28. 59.
^c Ex. 17. 1.
^d ch. 16. 10,
42.

^e Ex. 17. 2.
ch. 14. 2.
^f ch. 11. 1,
33.
^g 14. 37.
^h 16. 32, 35,
40.
ⁱ Ex. 17. 3.

^k ch. 14. 5.
^l 16. 4, 22,
45.
^m ch. 14. 10.
ⁿ Ex. 17. 5.
^o Neh. 9. 15.
Ps. 78. 15,
16.
^p 105. 41.
^q 114. 8.
Isai. 43. 20.
^r 48. 21.
^s ch. 17. 10.
^t Ps. 106. 33.
^u Ex. 17. 6.
Deut. 8. 15.
^v 1 Cor. 10. 4.
^w ch. 27. 14.
Deut. 1. 37.
^x 3. 26.
^y 32. 51.
^z Lev. 10. 3.
Ex. 20. 41.
^{aa} 36. 23.
^{ab} 1 Pet. 3. 15.
^{ac} Deut. 33. 8.
Ps. 95. 8.
^{ad} Judg. 11.
16, 17.

the people abode in Kadesh; and ^bMiriam died there, and was
2 buried there. ¶ And there was no water for the congregation:
^cand they gathered themselves together against Moses and
3 against Aaron. And the people ^dchode with Moses, and spake,
saying, Would God that we had died / when our brethren died
4 before the LORD! And ^ewhy have ye brought up the congrega-
tion of the LORD into this wilderness, that we and our cattle
5 should die there? And wherefore have ye made us to come up
out of Egypt, to bring us in unto this evil place? It is no place
of seed, or of figs, or of vines, or of pomegranates; neither is
6 there any water to drink. ¶ And Moses and Aaron went from
the presence of the assembly unto the door of the tabernacle of
the congregation, and ^fthey fell upon their faces: and ^gthe
7 glory of the LORD appeared unto them. And the LORD spake
8 unto Moses, saying, ^hTake the rod, and gather thou the assembly
together, thou, and Aaron thy brother, and speak ye unto the
rock before their eyes; and it shall give forth his water, and
ⁱthou shalt bring forth to them water out of the rock: so thou
9 shalt give the congregation and their beasts drink. And
Moses took the rod ^jfrom before the LORD, as he commanded
10 him. And Moses and Aaron gathered the congregation together
before the rock, and he said unto them, ^kHear now, ye rebels;
11 must we fetch you water out of this rock? And Moses lifted
up his hand, and with his rod he smote the rock twice: and
^lthe water came out abundantly, and the congregation drank,
12 and their beasts also. And the LORD spake unto Moses and
Aaron, Because ^mye believed me not, to ⁿsanctify me in the eyes
of the children of Israel, therefore ye shall not bring this con-
13 gregation into the land which I have given them. ^oThis is the
water of ^pMeribah; because the children of Israel strove with
14 the LORD, and he was sanctified in them. ¶ ^qAnd Moses sent

¹ That is, *Strife*. See Ex. 17. 7.

2-6. The language of the murmurers is noteworthy. It has the air of a traditional remonstrance handed down from the last generation. Cp. marg. ref.

8. *take the rod*] That with which the miracles in Egypt had been wrought (Ex. vii. 8 seq., 19 seq., viii. 5 seq., &c.), and which had been used on a similar occasion at Rephidim (Ex. xvii. 5 seq.). This rod, as the memorial of so many Divine interpositions, was naturally laid up in the Tabernacle, and is accordingly (v. 9) described now as taken by Moses "from before the Lord."

11, 12. The command (v. 8) was "Speak ye unto the rock." The act of smiting, and especially with two strokes, indicates violent irritation on the part of Moses; as does also his unseemly mode of addressing the people: "Hear now, ye rebels." The form too of the question, "must we, &c.," directs the people not, as ought to have been the case, to God as their deliverer, but to Moses and Aaron personally. In fact the faithful servant of God, worn out by the reiterated perversities of the people, breaks down; and in the actual discharge of his duty as God's representative before Israel, acts un-

worthily of the great function entrusted to him. Thus Moses did not "sanctify God in the eyes of the children of Israel." Aaron might have checked the intemperate words and acts of Moses, and did not. Hence God punishes both by withdrawing them from their work for Him, and handing over its accomplishment to another.

13. *the water of Meribah*] i.e. "Strife." The place is called "Meribah in Kadesh" (xxvii. 14), and "Meribah-Kadesh" (Deut. xxxii. 51), to distinguish it from the "Meribah" of Ex. xvii. 2 seq.

and he was sanctified in them] An allusion doubtless to the name "Kadesh" (holy), which though not now bestowed, acquired a new significance from the fact that God here vindicated His own sanctity, punishing Moses and Aaron who had trespassed against it.

14. Cp. marg. ref. It appears from comparing xx. 1 with xxxiii. 38, that the host must have remained in Kadesh some three or four months. No doubt time was required for re-organization. In order to gain the banks of Jordan by the shortest route they had to march nearly due east from Kadesh, and pass through the heart

messengers from Kadesh unto the king of Edom, 'Thus saith thy brother Israel, Thou knowest all the travel that hath ¹be-
 15 fallen us: "how our fathers went down into Egypt, "and we have dwelt in Egypt a long time; "and the Egyptians vexed us, 16 and our fathers: and "when we cried unto the LORD, he heard our voice, and "sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost
 17 of thy border: "let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to
 18 the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee
 19 with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, ²then I will pay for it: I will only, without *doing* any
 20 thing *else*, go through on my feet. And he said, 'Thou shalt not go through. And Edom came out against him with much
 21 people, and with a strong hand. Thus Edom ³refused to give Israel passage through his border: wherefore Israel ⁴turned
 22 away from him. ¶ And the children of Israel, *even* the whole congregation, journeyed from ⁵Kadesh, ⁶and came unto mount
 23 Hor. And the LORD spake unto Moses and Aaron in mount
 24 Hor, by the coast of the land of Edom, saying, Aaron shall be ⁷gathered unto his people: for he shall not enter into the land
 25 which I have given unto the children of Israel, because 'ye re- belled against my ⁸word at the water of Meribah. ⁹Take Aaron
 26 and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.
 27 And Moses did as the LORD commanded: and they went up
 28 into mount Hor in the sight of all the congregation. ¹⁰And Moses stripped Aaron of his garments, and put them upon
 Eleazar his son; and ¹¹Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron ¹²thirty days, *even* all the house of Israel.
CHAP. 21. AND *when* ¹³a king Arad the Canaanite, which dwelt in the south, heard tell that Israel came ¹⁴by the way of the spies;

¹ Heb. *found us*, Ex. 18. 8.² Heb. *mouth*.¹ Deut. 2. 4. Obad. 10. 12.² Gen. 46. 6.

Acts 7. 15.

³ Ex. 12. 40.⁴ Ex. 1. 11.

Deut. 26. 6.

Acts 7. 18.

⁵ Ex. 2. 23.

& 3. 7.

⁶ Ex. 3. 2.

& 14. 10.

& 23. 20.

& 33. 2.

⁷ See ch. 21.

22.

Deut. 2. 27.

⁸ Deut. 2. 6.

28.

⁹ Judg. 11.

17.

¹⁰ See Deut.

2. 27, 29.

¹¹ Deut. 2. 4.

Judg. 11. 18.

¹² ch. 33. 37.¹³ ch. 21. 4.¹⁴ Gen. 25. 8.

ch. 27. 13.

& 31. 2.

¹⁵ ver. 12.¹⁶ ch. 33. 38.

Deut. 32. 50.

¹⁷ Ex. 29. 29.¹⁸ ch. 33. 38.

Deut. 10. 6.

& 32. 50.

¹⁹ So Deut.

34. 8.

²⁰ ch. 33. 40.

See Judg. 1.

16.

²¹ ch. 13. 21.

of the Edomitish mountains. These are lofty and precipitous, traversed by two or three narrow defiles. Hence the necessity of the request in v. 17.

[*thy brother*] An appeal to the Edomites to remember and renew the old kindnesses of Jacob and Esau (Gen. xxxiii. 1-17).

It appears from Judg. xi. 17 that a similar request was addressed to the Moabites.

16. *an angel*] See Gen. xii. 7; Ex. iii. 2, and notes. The term is to be understood as importing generally the supernatural guidance under which Israel was.

20. The Israelites, without awaiting at Kadesh the return of their ambassadors, commenced their eastward march. At the tidings of their approach the Edomites mustered their forces to oppose them; and on crossing the Arabah they found their

ascent through the mountains barred. The notice of this is inserted here to complete the narrative; but in order of time it comes after the march described in v. 22.

22. *mount Hor*] The modern Jebel Harun, situated on the eastern side of the Arabah, and close to Petra. This striking mountain, rising on a dark red bare rock, to a height of near 5,000 feet above the Mediterranean, is remarkable far and near for its two summits, on one of which is still shown a small square building, crowned with a dome, called the Tomb of Aaron.

26. The priestly garments, wherewith Moses had invested Aaron (Lev. viii. 7-9), were put upon Eleazar by way of solemn transference of Aaron's office to him; cp. 1 Kings xix. 19.

XXI. 1. *king Arad the Canaanite*] Rather,

- then he fought against Israel, and took *some* of them prisoners.
- ^a Gen. 28. 20. ^c And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then ^d I will utterly
- ^f Judg. 11. 30. ³ destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the
- ^a Lev. 27. 28. ⁴ place ¹ Hormah. ¶ And ^e they journeyed from mount Hor by the way of the Red sea, to ^f compass the land of Edom: and the soul of the people was much ² discouraged because of the way.
- ^a ch. 20. 22. ⁵ And the people ^g spake against God, and against Moses, ^h Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water; and our soul*
- ^a 33. 41. ⁶ loatheth this light bread. And ^k the LORD sent ¹ fiery serpents among the people, and they bit the people; and much people of
- ^f Judg. 11. 18. ⁷ Israel died. ^m Therefore the people came to Moses, and said, We have sinned, for ⁿ we have spoken against the LORD, and against thee; ^o pray unto the LORD, that he take away the ser-
- ^a Ps. 78. 19. ⁸ pents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it
- ^a Ex. 10. 3. ¹ That is, *Utter destruction.*
- ^a 17. 3. ² Or, *grieved.*
- ^a ch. 11. 6. ³ Heb. *shortened*, Ex. 6. 9.
- ^a 1 Cor. 10. 9. ⁴ *fiery serpents*]
- ^a Deut. 8. 15. ⁵ The epithet (Deut. viii. 15, Isai. xiv. 29, xxx. 6) denotes the inflammatory effect of their bite. The peninsula of Sinai, and not least, the Arabah, abounds in mottled snakes of large size, marked with fiery red spots and wavy stripes, which belong to the most poisonous species, as the formation of the teeth clearly show.
- ^a Ps. 78. 34. ⁶ *make thee a fiery serpent*] i.e. a serpent resembling in appearance the reptiles which
- ^a ver. 5. ⁷ *fiery serpents*]
- ^a Ex. 8. 8, 28. ⁸ *fiery serpents*]
- ^a Sam. 12. 19. ⁹ *fiery serpents*]
- ^a Kin. 13. 6. ¹⁰ *fiery serpents*]
- ^a Acts 8. 24. ¹¹ *fiery serpents*]

"the Canaanite, the king of Arad." Arad stood on a small hill, now called Tel-Arad, 20 miles south of Hebron.

in the south] See xiii. 17, 22.

by the way of the spies] i.e. through the desert of Zin, the route which the spies sent out by Moses 38 years before had adopted (cp. xiii. 21).

he fought against Israel] This attack (cp. xx. 1 and note), can hardly have taken place after the death of Aaron. It was most probably made just when the camp broke up from Kadesh, and the ultimate direction of the march was not as yet pronounced. The order of the narrative in these chapters, as occasionally elsewhere in this book (cp. ix. 1, &c.), is not that of time, but of subject-matter; and the war against Arad is introduced here as the first of the series of victories gained under Moses, which the historian now takes in hand to narrate.

3. he called the name of the place] Render, *the name of the place was called*. The transitive verb here is, by a common Hebrew idiom, equivalent to an impersonal one.

Hormah] i.e. "Ban." See xiv. 45 and note. In Judges i. 17, we read that the men of Judah and Simeon "slew the Canaanites that inhabited Zephath, and utterly destroyed it;" and further, that "the name of the city was called Hormah." But it does not follow that the name "Hormah" was first bestowed in consequence of the destruction of the place in the time of the Judges, and that in Numbers its occurrence is a sign of a post-Mosaic date of composition. The text here informs us that this aggression of the king of Arad was repelled, and avenged by the capture and sack of his cities; and that the Israelites "banned" them (cp. Lev. xxvii.

28, 29). But it was not the plan of the Israelites in the time of Moses to remain in this district. They therefore marched away south-eastward; and no doubt for the time the Canaanites resumed possession, and restored the ancient name (Zephath). But Joshua again conquered the king of this district, and finally in the time of the early Judges the ban of Moses and his contemporaries was fully executed. We have therefore in the passage before us the history of the actual origin of the name "Hormah."

4. The direct route to Moab through the valleys of Edom being closed against them (xx. 20, 21), they were compelled to turn southward. Their course lay down the Arabah; until, a few hours north of Akaba (Ezion-Geber) the Wady Ithm opened to them a gap in the hostile mountains, allowed them to turn to their left, and to march northwards towards Moab (Deut. ii. 3). They were thus for some days (see xxii. 1 note) in the Arabah, a mountain plain of loose sand, gravel, and detritus of granite, which though sprinkled with low shrubs, especially near the mouths of the wadis and the courses of the winter-torrents, furnishes extremely little food or water, and is often troubled by sand-storms from the shore of the gulf. Hence "the soul of the people was much discouraged because of the way."

5. this light bread] i.e. "this vile, contemptible bread."

6. fiery serpents] The epithet (Deut. viii. 15, Isai. xiv. 29, xxx. 6) denotes the inflammatory effect of their bite. The peninsula of Sinai, and not least, the Arabah, abounds in mottled snakes of large size, marked with fiery red spots and wavy stripes, which belong to the most poisonous species, as the formation of the teeth clearly show.

8. make thee a fiery serpent] i.e. a serpent resembling in appearance the reptiles which

upon a pole: and it shall come to pass, that every one that is
 9 bitten, when he looketh upon it, shall live. And ^pMoses made
 a serpent of brass, and put it upon a pole, and it came to pass,
 that if a serpent had bitten any man, when he beheld the serpent
 10 of brass, he lived. ¶ And the children of Israel set forward,
 11 and ^qpitched in Oboth. And they journeyed from Oboth,
 and ^rpitched at ^sIje-abarim, in the wilderness which is before
 12 Moab, toward the sun-rising. ^tFrom thence they removed, and
 13 pitched in the valley of Zared. From thence they removed,
 and pitched on the other side of Arnon, which is in the wilder-
 ness that cometh out of the coasts of the Amorites: for ^uArnon
 14 is the border of Moab, between Moab and the Amorites. Where-
 fore it is said in the book of the wars of the LORD,

^p 2 Kin. 18.
^q John 3. 14,
 15.

^r ch. 33. 43.

^s ch. 33. 44.

^t Deut. 2. 13.

^u ch. 22. 36.
 Judg. 11. 18.

^vWhat he did in the Red sea, and in the brooks of Arnon,
 15 And at the stream of the brooks that goeth down to the
 dwelling of Ar,

^wAnd ^xlieth upon the border of Moab.

^v Deut. 2. 18,
 20.

16 ¶ And from thence *they went* ^yto Beer: that is the well whereof
 the LORD spake unto Moses, Gather the people together, and I

^y Judg. 9. 21.

Or, *Heaps of Abarim.*

^z Or, *Vahab in Suphah.*

^z Heb. *leaneth.*

attacked the people. The resemblance was of the essence of the symbolism (cp. 1 Sam. vi. 5). As the brazen serpent represented the instrument of their chastisement, so the looking unto it at God's word denoted acknowledgment of their sin, longing for deliverance from its penalty, and faith in the means appointed by God for healing. In the serpent of brass, harmless itself, but made in the image of the creature that is accursed above others (Gen. iii. 14), the Christian Fathers rightly see a figure of Him (John iii. 14, 15) Who though "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), was yet "made sin" (2 Cor. v. 21), and "made a curse for us" (Gal. iii. 13). And the eye of faith fixed on Him beholds the manifestation at once of the deserts of sin, of its punishment imminent and deprecated, and of the method of its remission devised by God Himself.

10, 11. The earlier stations in this part of their journey were Zalmonah and Punon (xxxiii. 41, 42). Oboth was north of Punon, east of the northern part of Edom, and is pretty certainly the same as the present pilgrim halting-place el-Ahsa. Ije ("ruinous heaps") of Abarim, or Iim of Abarim, was so called to distinguish it from another Iim in south-western Canaan (Josh. xv. 29). Abarim denotes generally the whole upland country on the east of the Jordan. The Greek equivalent of the name is *Peræa*.

12. *the valley of Zared* [Rather, the brook or watercourse of Zared "the willow." It is probably the present Wady Ain Franjy.

13. The Arnon, now the Wady Môjeb, an impetuous torrent, divided the territory which remained to the Moabites from that which the Amorites had wrested from them, *v. 26.*

14. Of "the book of the wars of the LORD" nothing is known except what may be gathered from the passage before us. It was apparently a collection of sacred odes commemorative of that triumphant progress of God's people which this chapter records. From it is taken the ensuing fragment of ancient poetry relating to the passage of the Arnon, and probably also the Song of the Well, and the Ode on the Conquest of the Kingdom of Sihon (*vv.* 17, 18, 27-30).

what he did, &c.] The words which follow to the end of the next verse are a reference rather than a quotation. Contemporaries who had "the Book" at hand, could supply the context. We can only conjecture the sense of the words; which in the original are grammatically incomplete. The marg. is adopted by many, and suggests a better sense: supplying some such verb as "conquered," the words would run "He" (*i.e.* the Lord) "conquered Vahab in Suphah, and the brooks, &c." Suphah would thus be the name of a district remarkable for its reeds and water-flats in which Vahab was situated.

15. *to the dwelling of Ar*] Ar (cp. *v.* 28, Isai. xv. 1) was on the bank of the Arnon, lower down the stream than where the Israelites crossed. Near the spot where the upper Arnon receives the tributary Nahal-*iel* (*v.* 19), there rises, in the midst of the meadow-land between the two torrents, a hill covered with the ruins of the ancient city (Josh. xii. 9, 16; cp. Deut. ii. 36).

16. Beer is probably the "Well," afterwards known as Beer-elim, the "well of heroes" (Isai. xv. 8).

- ^y Ex. 15. 1. 17 will give them water. ^y Then Israel sang this song,
^{Deut. 10. 9}
- 18 The princes digged the well,
 The nobles of the people digged it,
^{Isai. 33. 22.} By the direction of ^a the lawgiver, with their staves.
- 19 ¶ And from the wilderness they went to Mattanah: and from
 20 Mattanah to Nahaliel: and from Nahaliel to Bamoth: and
 from Bamoth in the valley, that is in the ³ country of Moab, to
^a ch. 23. 28. 21 the top of ⁴ Pisgah, which looketh toward ⁵ Jeshimon. ¶ And
^b Deut. 2. 20, 27. ^b Israel sent messengers unto Sihon king of the Amorites, saying,
^c Judg. 11. 19. 22 Let me pass through thy land: we will not turn into the fields,
^d ch. 20. 17. or into the vineyards; we will not drink of the waters of the
 well: but we will go along by the king's high way, until we be
^d Deut. 29. 7. 23 past thy borders. And Sihon would not suffer Israel to pass
 through his border: but Sihon gathered all his people together,
 and went out against Israel into the wilderness: and he came to
^e Deut. 2. 32. 24 Jahaz, and fought against Israel. And ^f Israel smote him with
^f Judg. 11. 20. the edge of the sword, and possessed his land from Arnon unto
^f Deut. 2. 33. & 29. 7. Jabbok, even unto the children of Ammon: for the border of
^g Josh. 12. 1, 2. & 24. 8. 25 the children of Ammon was strong. And Israel took all these
^h Neh. 9. 22. cities: and Israel dwelt in all the cities of the Amorites, in
ⁱ Ps. 135. 10. & 136. 10. 26 Heshbon, and in all the ⁶ villages thereof. For Heshbon was
^j Amos 2. 9. the city of Sihon the king of the Amorites, who had fought
 against the former king of Moab, and taken all his land out
 27 of his hand, even unto Arnon. Wherefore they that speak in
 proverbs say,

Come into Heshbon,
 Let the city of Sihon be built and prepared:

¹ Heb. *Ascend.*
² Or, *answer.*

³ Heb. *field.*
⁴ Or, *The hill.*

⁵ Or, *The wilderness.*
⁶ Heb. *daughters.*

17, 18. This song, recognised by all authorities as dating from the earliest times, and suggested apparently by the fact that God in this place gave the people water not from the rock, but by commanding Moses to cause a well to be dug, bespeaks the glad zeal, the joyful faith, and the hearty co-operation amongst all ranks, which possessed the people. In after time it may well have been the water-drawing song of the maidens of Israel.

18. *by the direction of the lawgiver* Some render, *with the lawgiver's sceptre*; i.e. under the direction and with the authority of Moses; cp. Gen. xlix. 10, and note.

19. *Nahaliel* i.e. "brook of God;" the modern Wady Enkheileh. The Israelites must have crossed the stream not much above Ar.

Bamoth Otherwise Bamoth-baal, "the high places of Baal" (xxii. 41): mentioned as near Dibon (Dhiban) in Josh. xiii. 17, and Isai. xv. 2. See xxxii. 34.

20. *in the country of Moab* Rather, *in the field of Moab*: the upland pastures, or flat downs, intersected by the ravine of Wady Wäleh.

Pisgah, which looketh toward Jeshimon Or, "toward the waste." See xxxiii. 47. Pisgah was a ridge of the Abarim moun-

tains, westward from Heshbon. From the summit the Israelites gained their first view of the wastes of the Dead Sea and of the valley of the Jordan: and Moses again ascended it, to view, before his death, the Land of Promise. The interest attaching to the spot, and the need of a convenient name for it, has led Christians often to designate it as "Nebo," rather than as "the mountain of, or near to, Nebo;" but the latter is the more correct: Nebo denoted the town (Isai. xv. 2; Jer. xlviii. 1, 22) on the western slope of the ridge.

24. Jabbok (now Wady Zerka: cp. Gen. xxxii. 22) runs eastward under Rabbah of the children of Ammon, thence westward, and reaches the Jordan, 45 miles north of the Arnon. It was between Rabbah and Gerasa that it formed the Ammonite boundary.

25. *Heshbon* Now Heshbân, a ruined city, due east of the point where the Jordan enters the Dead Sea; conspicuous from all parts of the high plateau on which it stands, but concealed, like the rest of the plateau, from the valley beneath.

27. *they that speak in proverbs* The original word is almost equivalent to "the poets." The word supplies the title of the Book of Proverbs itself; and is used of the

- 28 For there is ^aa fire gone out of Heshbon,
A flame from the city of Sihon :
It hath consumed ^bAr of Moab,
And the lords of the high places of Arnon.
- 29 Woe to thee, Moab !
Thou art undone, O people of ^cChemosh :
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.
- 30 We have shot at them ;
Heshbon is perished even ^dunto Dibon,
And we have laid them waste even unto Nophah,
Which *reacheth* unto ^eMedeba.
- 31, 32 ¶ Thus Israel dwelt in the land of the Amorites. And Moses
sent to spy out ^fJaazer, and they took the villages thereof, and
33 drove out the Amorites that *were* there. "And they turned and
went up by the way of Bashan : and Og the king of Bashan
went out against them, he, and all his people, to the battle ^gat
34 Edrei. And the LORD said unto Moses, ^h"Fear him not : for I
have delivered him into thy hand, and all his people, and his
land ; and ⁱ"thou shalt do to him as thou didst unto Sihon king
35 of the Amorites, which dwelt at Heshbon. "So they smote him,
and his sons, and all his people, until there was none left him
alive : and they possessed his land.
- CHAP. 22. AND ^j"the children of Israel set forward, and pitched ^k"

^a Jer. 48. 45,
46.

^b Deut. 2. 9,
18.
Isai. 15. 1.

^c Judg. 11.
24.
1 Kin. 11. 7,
33.

^d 2 Kin. 23.
13.

^e Jer. 48. 7,
13.

^f Jer. 48. 18,
22.

^g Isai. 15. 2.

^h ch. 32. 1.
Jer. 48. 32.

ⁱ Deut. 3. 1.
& 20. 7.

^j Josh. 13. 12.

^k Deut. 3. 2.
q ver. 24.

Ps. 135. 10.
& 136. 20.

^r Deut. 3. 3.

parable proper in Ezek. xvii. 2 ; of the prophecies of Balaam in xxxii. 7-10, xiv. 3-9, &c. ; and of a song of triumph over Babylon in Isai. xiv. 4.

29. *Chemosh*] The national God of the Moabites (cp. marg. reff.). The name probably means "Vanquisher," or "Master." The worship of Chemosh was introduced into Israel by Solomon (1 K. xi. 7 ; 2 K. xxiii. 13). It was no doubt to Chemosh that Mesha, king of Moab, offered up his son as a burnt-offering (2 K. iii. 26, 27).

In the first six lines (vv. 27, 28) the poet imagines for the Amorites a song of exultation for their victories over Moab, and for the consequent glories of Heshbon, their own capital. In the next lines (v. 29) he himself joins in this strain ; which now becomes one of half-real, half-ironical compassion for the Moabites, whom their idol Chemosh was unable to save. But in the last lines (v. 30) a startling change takes place ; the new and decisive triumph of the poet's own countrymen is abruptly introduced ; and the boastings of the Amorites fade utterly away. Of the towns Heshbon was the northernmost, and therefore, to the advancing Israelites, the last to be reached. Medeba, now Mâdeba, was four miles south of Heshbon (cp. 1 Chr. xix. 7, 15).

32. *Jaazer*] To be identified probably with the ruins Sir or es-Sir, ten miles north of Heshbon. The occupation of it by the Israelites virtually completed their conquest of the Amorite kingdom ; and pre-

pared the way for the pastoral settlements in it which they not long after established (xxxii. 35).

33. In these apparently unimportant words is contained the record of the Israelitish (xxxii. 39) occupation of Gilead north of the Jabbok ; a territory which, though peopled, like southern Gilead, by the Amorites (Deut. iii. 9 ; Josh. ii. 10, &c.), formed part of the domain of Og king of Bashan, who was himself of a different race (Deut. iii. 2 ; Josh. xii. 5, xiii. 11). We are not told whether they were led thither by express warrant of God, or whether their advance upon Bashan was provoked by Og and his people.

at Edrei] Now Edhra'âh, vulgarly Der'a ; situate on a branch of the Jarmuk. This river formed the boundary between Gilead and Bashan.

XXII. With this chapter begins the fourth and last division of the Book, comprising fourteen chapters. In them are narrated the events which befell Israel whilst encamped in the plains of Moab, and certain instructions and arrangements are laid down by Moses with reference to their actual entry upon the promised inheritance.

1. *the plains*] Heb. *araboth* ; the word is the plural of that which is used to denote the whole depressed tract along the Jordan and the Dead Sea, and onward, where it is still called the Arabah (cp. xxi. 4 note), to the Elanitic gulf.

- ^b Judg. 11.
^{25.}
^c Ex. 15. 15.
^d ch. 31. 8.
 Josh. 13. 21.
^e Deut. 23. 4.
 Josh. 13. 22.
 & 24. 9.
 Neh. 13. 1, 2.
 Mic. 6. 6.
 2 Pet. 2. 15.
 Jude 11.
 Rev. 2. 14.
^f See ch. 23.
 7.
 Deut. 23. 4.
^g ch. 23. 7.
^h 1 Sam. 9.
 7, 8.
ⁱ ver. 19.
^k Gen. 20. 3.
 ver. 20.
 2 in the plains of Moab on this side Jordan *by* Jericho. ¶ And
^b Balak the son of Zippor saw all that Israel had done to the
 3 Amorites. And ^c Moab was sore afraid of the people, because
 they *were* many: and Moab was distressed because of the chil-
 4 dren of Israel. And Moab said unto ^d the elders of Midian,
 Now shall this company lick up all *that are* round about us, as
 the ox licketh up the grass of the field. And Balak the son of
 5 Zippor *was* king of the Moabites at that time. ^e He sent mes-
 sengers therefore unto Balaam the son of Beor to ^f Pethor, which
 is by the river of the land of the children of his people, to call
 him, saying, Behold, there is a people come out from Egypt:
 behold, they cover the ^g face of the earth, and they abide over
 6 against me: come now therefore, I pray thee, ^h curse me this
 people; for they *are* too mighty for me: peradventure I shall
 prevail, *that* we may smite them, and *that* I may drive them out
 of the land: for I wot that he whom thou blessest is blessed,
 7 and he whom thou cursest is cursed. ¶ And the elders of Moab
 and the elders of Midian departed with ⁱ the rewards of divina-
 tion in their hand: and they came unto Balaam, and spake unto
 8 him the words of Balak. And he said unto them, ^j Lodge here
 this night, and I will bring you word again, as the LORD shall
 speak unto me: and the princes of Moab abode with Balaam.
 9 ^k And God came unto Balaam, and said, What men *are* these
 10 with thee? And Balaam said unto God, Balak the son of Zippor,
 11 king of Moab, hath sent unto me, *saying*, Behold, *there is* a
 people come out of Egypt, which covereth the face of the earth:

¹ Heb. eye.

on *this side Jordan by Jericho*] Rather, **across the Jordan of Jericho**, i.e. that part of Jordan which skirted the territory of Jericho. This form of expression indicates the site of the camp in its relation to the well-known city of Jericho. See Deut. i. 1.

2. *Balak the son of Zippor*] The comparison of v. 4 with xxi. 26 suggests that Balak was not the hereditary king but a Midianite, and that a change of dynasty had taken place. His father's name, Zippor, "Bird," reminds us of those of other Midianites, e.g. Oreb, "Crow," Zeeb, "Wolf." Possibly the Midianitish chieftains had taken advantage of the weakness of the Moabites after the Amoritish victories to establish themselves as princes in the land.

5. Balaam the son of Beor was from the first a worshipper in some sort of the true God; and had learned some elements of pure and true religion in his home in the far East, the cradle of the ancestors of Israel. But though prophesying, doubtless even before the ambassadors of Balak came to him, in the name of the true God, yet prophecy was still to him as before a mere business, not a religion. The summons of Balak proved to be a crisis in his career: and he failed under the trial. When the gold and honours of Balak seemed to be finally lost, he became reckless and desperate; and, as if in defiance, counselled

the evil stratagem by which he hoped to compass indirectly that ruin of God's people which he had been withheld from working otherwise. He thus, like Judas and Ahithophel, set in motion a train of events which involved his own destruction.

The name Balaam signifies "destroyer," or "glutton," and is in part identical with "Bela, son of Beor," the first king of Edom (Gen. xxxvi. 32). The name "Beor" ("to burn up") is that of the father, or possibly ancestor, of the prophet.

Pethor, which is by the river of the land of the children of his people] Rather, **Pethor which was land**. Pethor (Pitru, Assyrian) was on the river Sagura (mod. Sajur) near its junction with the Euphrates.

7. *Rewards of divination*] Rightly interpreted in 2 Pet. ii. 15 as "the wages of unrighteousness."

8. Balaam must surely have known that God's blessing was on the people with whose marvellous march forth from Egypt he was acquainted (Ex. xv. 14, xviii. 1; Josh. ii. 9), and from whom he had himself probably learned much (cp. the language of xxiii. 12 with Gen. xiii. 6, and that of xxiv. 9 with Gen. xlix. 9). But his reply to the messengers next morning (v. 13), betrays the desire to venture to the utmost of that which God would not forbid rather than to carry out God's will in hearty sincerity.

come now, curse me them; peradventure ¹I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ¹they *are* blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, ²Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: ³come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, ⁴If Balak would give me his house full of silver and gold, ⁵I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, ⁶tarry ye also here this night, that I may know what the LORD will say unto me more. ⁷And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but ⁸yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. ¶ And God's anger was kindled because he went: ⁹and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And ¹⁰the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the ¹¹LORD opened the mouth of the ass, and she said unto

¹ ch. 23. 20.
Rom. 11. 29.

³ ver. 6.

⁴ ch. 24. 13.

⁵ 1 Kin. 22.

⁶ 14.

⁷ 2 Chr. 18. 13.

⁸ ver. 8.

⁹ ver. 9.

¹⁰ ver. 35.

ch. 23. 12.

20.

& 24. 13.

¹¹ Ex. 4. 24.

¹ See 2 Kin.

6. 17.

Dan. 10. 7.

Acts 22. 8.

2 Pet. 2. 16.

Jude 11.

¹¹ 2 Pet. 2.

16.

¹ Heb. *I shall prevail in fighting against him.*

² Heb. *Be not thou letted from, &c.*

15. Balak, like the ancient heathen world generally, not only believed in the efficacy of the curses and incantations of the sooth-sayers, but regarded their services as strictly venal. Hence, when his first offer was declined, he infers at once that he had not bid high enough.

19. *ye also* i.e. as the other envoys before you. Had Balaam possessed a sincere spirit of obedience, he would have found in the first instructions (v. 12) a final decision upon the matter. His hypocritical importunity with God when the fresh messengers came from Balak demonstrates his aversion to God's declared will.

22. *the angel* i.e. the Angel that led the Israelites through the wilderness (cp. xx. 16 and reff.), and subsequently appeared as the

Captain of the LORD's host to Joshua (Josh. vi. 13). In desiring to curse Israel, Balaam was fighting against Israel's Leader. The presence of the Angel in his path was designed to open his eyes, blinded by sin, to the real character of his course of conduct.

24. *in a path of the vineyards* i.e. in a path shut in by vineyard-walls on each side. The progress from the road through the open field (v. 23) to that walled in, and thence to the strait place, where there was no room to turn (v. 26), shews that Balaam was approaching a city, no doubt that which was the goal of his journey.

28. *And the LORD opened the mouth of the ass* The account was perhaps given by Balaam to the Israelites after his capture in the war against Midian. Cp. xxxi. 8.

- Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, ²for now would I kill thee. ³And the ass said unto Balaam, *Am* not I thine ass, ¹upon which thou hast ridden ²ever since I *was* thine unto this day? Was I ever wont to do so unto thee? And he said, Nay. ¶ Then the LORD ²opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he ²bowed down his head, and ³fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out ⁴to withstand thee, because *thy* way ³is ⁵perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, ⁶I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it ⁵displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: ⁷but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. ¶ And when Balak heard that Balaam was come, ⁸he went out to meet him unto a city of Moab, ⁹which *is* in the border of Arnon, which *is* in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed ¹⁰to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? ¹¹The word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto ¹²Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the ¹³high places of Baal, that thence he might see the utmost *part* of the people.
- CHAP. 23.** AND Balaam said unto Balak, ¹⁴Build me here seven
- ¹ Heb. *who hast ridden upon me.* ³ Or, *bowed himself.* ⁵ Heb. *be evil in thine eyes.*
² Or, *ever since thou wast,* ⁴ Heb. *to be an adversary unto thee.* ⁶ Or, *A city of streets.*
 &c.

That which is here recorded was apparently perceived by him alone amongst human witnesses. God may have brought it about that sounds uttered by the creature after its kind became to the prophet's intelligence as though it addressed him in rational speech. Indeed to an augur, priding himself on his skill in interpreting the cries and movements of animals, no more startling warning could be given than one so real as this, yet conveyed through the medium of his own art.

³² *is perverse*] Rather, **is headlong**. Cp. St. Peter's words (2 Pet. ii. 16), "the madness of the prophet."

³⁵ *Go with the men*] A command, not a permission merely. Balaam, no longer a faithful servant of God, was henceforth overruled in all his acts so that he might subserve the Divine purpose as an instrument.

²⁶ *a city of Moab*] Or, **Ir-Moab**, probably the same with Ar-Moab (xxi. 15). As Balaam in his journey would avoid the districts occupied by the Israelites, he must have approached this city from the east, by the course of the Nahaliel; and in the name Bal'd'a, still borne by one of the upper branches of this stream, there is perhaps a reminiscence of the name of the prophet.

³⁹ *Kirjath-huzoth*] *i.e.* "city of streets," within Balak's dominions, south of the Arnon, and identified either with the ruins of Shihān, 4 miles west by south of the site assigned to Ar or Ir, or with Kirjathaim (Kureiyat).

⁴¹ *that thence he might see*] Rather, **and thence he saw**.

XXIII. 1. Balaam, after the general custom of the heathen, prefaced his divinations by sacrifice. In the number of the altars regard was probably had to the number of

- 2 altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam
- 3 ^b offered on *every* altar a bullock and a ram. And Balaam said unto Balak, ^c Stand by thy burnt offering, and I will go: peradventure the LORD will come ^d to meet me: and whatsoever he sheweth me I will tell thee. And ^e he went to an high place.
- 4 ^e And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. And the LORD ^f put a word in Balaam's mouth, and said,
- 6 Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the 7 princes of Moab. And he ^g took up his parable, and said,
- Balak the king of Moab hath brought me from Aram,
Out of the mountains of the east, *saying*,
^h Come, curse me Jacob,
And come, ⁱ defy Israel.
- 8 ⁱ How shall I curse, whom God hath not cursed?
Or how shall I defy, *whom* the LORD hath not defied?
- 9 For from the top of the rocks I see him,
And from the hills I behold him:
Lo, ^j the people shall dwell alone,
And ^k shall not be reckoned among the nations.
- 10 ^k Who can count the dust of Jacob,
And the number of the fourth *part* of Israel?
Let ^l me die ^m the death of the righteous,
And let my last end be like his!

¹ Or, *he went solitary*.² Heb. *my soul*, or, *my life*.^b ver. 14.^c ver. 15.^d ch. 24. 1.^e ver. 16.^f ch. 22. 35.

ver. 16.

Deut. 18. 18.

Jer. 1. 9.

^g ver. 18.

ch. 24. 3, 15,

23.

Job 27. 1.

Ps. 78. 2.

Ez. 17. 2.

Mic. 2. 4.

Hab. 2. 6.

^h ch. 22. 6,

11, 17.

ⁱ 1 Sam. 17.

10.

^j Isai. 47. 12,

13.

^k Deut. 33.

28.

^l Ex. 33. 16.

Ezra 9. 2.

Eph. 2. 14.

^m Gen. 13. 16.ⁿ 22. 17.^o Ps. 116. 15.

the then known planets. Yet Balaam evidently intended his sacrifice as an offering to the true God.

3. Balaam apparently expected to mark some phenomenon in the sky or in nature, which he would be able, according to the rules of his art, to interpret as a portent. It was for such "auguries" (not as A. V. "enchantments" v. 23) that he now departed to watch; contrast xxiv. 1.

an high place] Or, "A bare place on the hill," as opposed to the high place with its grove of trees.

4. *God met Balaam*] God served His own purposes through the arts of Balaam, and manifested His will through the agencies employed to seek it, dealing thus with Balaam in an exceptional manner. To God's own people auguries were forbidden (Lev. xix. 26).

I have prepared seven altars] And therefore Balaam expected that God on His part would do what was desired by the donor; cp. xxii. 15 note.

7. *Aram*] Or, "highland." This term denotes the whole elevated region, from the north-eastern frontier of Palestine to the Euphrates and the Tigris. The country between these streams was specially designated "Aram-naharaim," or "Aram of the two rivers;" the Greeks called it Mesopotamia; and here, according to Deut. xxiii. 4, was Balaam's home. Cp. xxii. 5 note.

9. *For from the top of the rocks, &c.*] The "for" indicates the constraint under which Balaam felt himself. He had been met by God in his own way; from the cliff he had watched for the expected augury; and by the light of this he here interprets, according to the rules of his art, the destiny of Israel.

dwell alone] i.e. apart from others, undisturbed by their tumults, and therefore in safety and just security. Cp. the same idea in marg. ref.; Jer. xlix. 31; and Micah vii. 14. This tranquillity was realized by the Israelites so long as they claved to God as their shelter and protection. But the inward "dwelling alone" was the indispensable condition of the outward "dwelling alone," and so soon as the influence of the heathen world affected Israel internally, the external power of heathenism prevailed also. Balaam himself, when he eventually counselled tempting the people into sin, acted upon the knowledge that God's blessing and Israel's prosperity depended essentially on faithfulness to God.

10. *the fourth part of Israel*] i.e. each one of the four camps, into which the host of Israel was divided (see ch. ii.), seemed to swarm with innumerable multitudes. Possibly Balaam could only see one camp. Balaam bears testimony in this verse to the fulfillment of the promises in Gen. xiii. 16, xxviii. 14.

- 11 And Balak said unto Balaam, What hast thou done unto me?
 12 [¶] I took thee to curse mine enemies, and, behold, thou hast
 13 blessed *them* altogether. And he answered and said, [¶] Must I
 14 not take heed to speak that which the LORD hath put in my
 15 mouth? [¶] And Balak said unto him, Come, I pray thee, with
 16 me unto another place, from whence thou mayest see them: thou
 17 shalt see but the utmost part of them, and shalt not see them
 18 all: and curse me them from thence. And he brought him into
 19 the field of Zophim, to the top of ¹ Pisgah, [¶] and built seven
 20 altars, and offered a bullock and a ram on *every* altar. And he
 21 said unto Balak, Stand here by thy burnt offering, while I meet
 22 *the* LORD yonder. And the LORD met Balaam, and [¶] put a word
 23 in his mouth, and said, Go again unto Balak, and say thus.
 24 And when he came to him, behold, he stood by his burnt offer-
 25 ing, and the princes of Moab with him. And Balak said unto
 26 him, What hath the LORD spoken? And he took up his parable,
 27 and said,
 28 [¶] Rise up, Balak, and hear;
 29 Harken unto me, thou son of Zippor:
 30 [¶] God *is* not a man, that he should lie;
 31 Neither the son of man, that he should repent:
 32 Hath he said, and shall he not do it?
 33 Or hath he spoken, and shall he not make it good?
 34 Behold, I have received *commandment* to bless:
 35 And [¶] he hath blessed; and I cannot reverse it.
 36 [¶] He hath not beheld iniquity in Jacob,
 37 Neither hath he seen perverseness in Israel:
 38 [¶] The LORD his God *is* with him,
 39 [¶] And the shout of a king *is* among them.
 40 [¶] God brought them out of Egypt;
 41 He hath as it were [¶] the strength of an unicorn.
- [¶] Judg. 3. 20.
[¶] 1 Sam. 15. 29.
 Mal. 3. 6.
 Rom. 11. 20.
 Tit. 1. 2.
 Jam. 1. 17.
[¶] Gen. 12. 2.
 & 22. 17.
 Num. 22. 12.
[¶] Rom. 4. 7.
[¶] Ex. 13. 21.
 & 29. 45, 46.
 & 33. 14.
[¶] Ps. 89. 15.
[¶] ch. 24. 8.
[¶] Deut. 33. 17.
 Job 39. 10.

¹ Or, *The hill.*

the righteous] i.e. the ancestors of Israel, who "died in faith, not having received the promises, but having seen them afar off" (Heb. xi. 13). With their histories Balaam was familiar, particularly with that of Abraham, "the righteous man" whom God had "raised up from the east (and) called to His foot" (Isai. xli. 2).

let my last end be like his] Render rather "last estate," for the reference is not so much to the act of death, as to all that followed upon it—to the future, in which the name and influence of the deceased person would be perpetuated.

13. Balak seems to hope that the prophet's words in v. 10 reflected the impression conveyed by the scene before him at the moment of the augury; and so that the sight of a mere few straggling Israelites in the utmost part of the camp might induce a different estimate of their resources and prospects.

14. *the field of Zophim*] Or, "of watchers." It lay upon the top of Pisgah, north of the former station, and nearer to the Israelitish camp; the greater part of which was, however, probably concealed from it

by an intervening spur of the hill. Beyond the camp Balaam's eye would pass on to the bed of the Jordan. It was perhaps a lion coming up in his strength from the swelling of that stream (cp. Jer. xlix. 19) that furnished him with the augury he awaited, and so dictated the final similitude of his next parable.

20. *I have received commandment to bless*] Literally, "I have received to bless." The reason of his blessing lay in the augury which he acknowledged, and in the Divine overruling impulse which he could not resist, not in any "commandment" in words.

21. "Iniquity" and "perverseness" are found together again in the Hebrew of Pss. x. 7, xc. 10, and elsewhere; and import wickedness together with that tribulation which is its proper result.

the shout] The word is used (Lev. xxiii. 24 note) to describe the sound of the silver trumpets. The "shout of a king" will therefore refer to the jubilant sounds by which the Presence of the Lord as their King amongst them was celebrated by Israel.

22. *an unicorn*] A wild bull, the now

- 23 Surely *there is* no enchantment ¹against Jacob,
Neither *is there* any divination against Israel:
According to this time it shall be said of Jacob and of Israel,
^aWhat hath God wrought!
- 24 Behold, the people shall rise up ^cas a great lion,
And lift up himself as a young lion:
^fHe shall not lie down until he eat *of* the prey,
And drink the blood of the slain.

^d Ps. 31. 19.
^e 44. 1.
^c Gen. 40. 9.
^f Gen. 40. 27.

- 25 And Balak said unto Balaam, Neither curse them at all, nor
26 bless them at all. But Balaam answered and said unto Balak,
Told not I thee, saying, ^aAll that the LORD speaketh, that
27 I must do? ¶ And Balak said unto Balaam, ^bCome, I pray
thee, I will bring thee unto another place; peradventure it will
28 please God that thou mayest curse me them from thence. And
Balak brought Balaam unto the top of Peor, that looketh ^dtoward
29 Jeshimon. And Balaam said unto Balak, ^eBuild me here seven
altars, and prepare me here seven bullocks and seven rams.
30 And Balak did as Balaam had said, and offered a bullock and a
ram on *every* altar.

^g ch. 22. 38.
ver. 12.
^h Kin. 22.
14.
ⁱ ver. 13.
^j ch. 21. 20.
^k ver. 1.

CHAP. 24. AND when Balaam saw that it pleased the LORD to
bless Israel, he went not, as at ^aother times, ²to seek for en-
chantments, but he set his face toward the wilderness. And
Balaam lifted up his eyes, and he saw Israel ^babiding in his
tents according to their tribes; and the ^cspirit of God came upon
3 him. ^dAnd he took up his parable, and said,

^a ch. 23. 3,
15.
^b ch. 2. 2,
&c.
^c ch. 11. 25.
1 Sam. 10.
10.
& 19. 20. 23.
2 Chr. 15. 1.
^d ch. 23. 7,
18.
^e See 1 Sam.
19. 24.
Ez. 1. 28.
Dan. 8. 18.
& 10. 15, 16.
2 Cor. 12. 2,
3, 4.
Rev. 1. 10,
17.

- Balaam the son of Beor hath said,
And the man ³whose eyes are open hath said:
4 He hath said, which heard the words of God,
Which saw the vision of the Almighty,
^eFalling into a trance, but having his eyes open:
5 How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!

¹ Or, in.

² Heb. to the meeting of
enchantments.

³ Heb. who had his eyes
shut, but now opened.

extinct Aurochs, formidable for its size, strength, speed, and ferocity.

23. *enchantment...divination*] More strictly "augury" and "soothsayer's token," or the omen that was superstitiously observed. "Soothsayer" is the term applied to Balaam in Josh. xiii. 22.

The verse intimates that the seer was at last, through the overruling of his own auguries, compelled to own what, had he not been blinded by avarice and ambition, he would have discerned before—that there was an indisputable interference of God on Israel's behalf, against which all arts and efforts of man must prove vain. The sense suggested by margin (i.e. that the soothsayer's art was not practised in Israel) would be strictly true (cp. v. 4 note).

according, &c.] Rather, in due time it shall be told to Jacob, &c. God will, through His own divinely appointed means (e.g. the Urim and Thummim), reveal to Israel, as occasion may require, His will and purposes.

28. The position of Peor northward from Pisgah, along the Abarim heights, is ap-

proximately determined by the extant notices of Beth-peor.

Jeshimon was the waste, in the great valley below, where stood Beth-jeshimoth, "the house of the wastes."

XXIV. 2. Balaam gazed over the camp of Israel that stretched before him, and allowed the spectacle to work its own influence upon him.

3. *whose eyes are open*] i.e. opened in inward vision, to discern things that were hidden from ordinary beholders.

4. The "falling" of which Balaam speaks was the condition under which the inward opening of his eyes took place. It indicates the force of the Divine inspiration overpowering the seer. The faithful prophets of the Lord do not appear to have been subject to these violent illapses (Dan. viii. 17; Rev. i. 17).

In Balaam and in Saul (1 Sam. xix. 24) the word of God could only prevail by first subduing the alien will, and overpowering the bodily energies which the will ordinarily directs.

- 6 As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign aloes which the LORD hath planted,
And as cedar trees beside the waters.
- 7 He shall pour the water out of his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
- 8 God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies, and shall break their bones,
And pierce them through with his arrows.
- 9 He couched, he lay down as a lion,
And as a great lion: who shall stir him up?
Blessed is he that blesseth thee,
And cursed is he that curseth thee.
- 10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?" And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said,
Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
- 16 He hath said, which heard the words of God,
And knew the knowledge of the most High,

6. as gardens by the river's side] Balaam's language reflects the famous artificial gardens along the banks of his own river, the Euphrates.

as the trees of lign aloes which the LORD hath planted] The latter words contain an apparent reference to Paradise (cp. Gen. ii. 8). The aloe, imported from China and the far distant east, furnished to the ancients one of the most fragrant and precious of spices; cp. Ps. xlv. 8; Prov. vii. 17.

as cedar trees beside the waters] i.e. as the noblest of trees branching forth in the fairest of situations: an image of majestic beauty, as that of the last verse was of rare fecundity.

7. Balaam's native soil was ordinarily irrigated by water fetched from the neighbouring Euphrates, and carried in buckets suspended from the two ends of a pole. Thus the metaphor would import that Israel should have his own exuberant and un-failing channels of blessing and plenty. Some take the word to be predictive of the future benefits which, through the means of

Israel, were to accrue to the rest of the world.

Agag] The name, apparently hereditary (cp. 1 S. xv.) to the chieftains of Amalek, means "high." The words point to the Amalekite kingdom as highly prosperous and powerful at the time (cp. v. 20); but also to be far excelled by the future glories of Israel. The Amalekites never in fact recovered their crushing defeat by Saul (1 S. xv. 2 seq.), though they appear again as foes to Israel in the reign of David (1 S. xxvii. and xxx). The remnant of them was destroyed in the reign of Hezekiah (1 Chr. iv. 43).

14. I will advertise thee] i.e. "I will advise thee," words which refer to the ensuing prophecy.

16. and knew the knowledge of the most High] With the addition of these words, which point to the greater importance and the more distinctly predictive character of what follows, the introduction to this last parable is the same as the introduction to the preceding parable.

Ps. 1. 3.
Jer. 17. 8.
Ps. 104. 18.
Jer. 51. 13.
Rev. 17. 1,
15.
1 Sam. 15. 9.
2 Sam. 5. 12.
1 Chr. 14. 2.
ch. 23. 22.
ch. 14. 9.
& 23. 24.
Ps. 2. 9.
Isai. 38. 13.
Jer. 50. 17.
Ps. 45. 5.
Jer. 50. 9.
Gen. 49. 9.
Gen. 12. 3.
& 27. 29.
Ex. 21. 14, 17.
& 22. 13.
ch. 23. 11

JOSH. 23. v.
Neh. 13. 2.
ch. 22. 17,
37.
ch. 22. 18.
Mic. 6. 5.
Rev. 2. 14.
Gen. 40. 1.
Dan. 2. 28.
& 10. 14.
ver. 3. 4.

NUMBERS. XXIV.

- Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open :*
- 17 "I shall see him, but not now :
I shall behold him, but not nigh :
There shall come ^aa Star out of Jacob,
And ^aa Sceptre shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth.
- 18 And ^aEdom shall be a possession,
Seir also shall be a possession for his enemies ;
And Israel shall do valiantly.
- 19 "Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.
- 20 And when he looked on Amalek, he took up his parable, and said,

^a Rev. 1. 7.

^b Matt. 2. 2.
Rev. 22. 16.
^c Gen. 49. 10.
Ps. 110. 2.

^d 2 Sam. 8.

^e 14.
Ps. 60. 8, 9,
12.

^f Gen. 40. 10.

Amalek was ²the first of the nations ;
But his latter end ³shall be that he perish for ever.

¹ Or, smite through the
princes of Moab, 2 Sam.
8. 2. Jer. 48. 45.

² Or, the first of the nations
that warred against Is-
rael, Ex. 17. 8.

³ Or, shall be even to de-
struction, Ex. 17. 14. 1
Sam. 15. 3, 8.

17. Render, I see him, though he be not now : I behold him, though he be not nigh. Balaam here describes what is actually before him in inward vision.

him] *i.e.* the prince, represented in the succeeding words by the Star and Sceptre. The star has amongst all nations served as a symbol of regal power and splendour : and the birth and future glory of great monarchs were believed by the ancients to be heralded by the appearance of stars or comets : cp. also Is. xiv. 12 ; Dan. viii. 10 ; Rev. i. 16, 20, ii. 1, ix. 1.

the corners of Moab] Literally, "the two sides of Moab," *i.e.* the length and breadth of the land : cp. Jer. xlviii. 45.

destroy all the children of Sheth] Rather, "overthrow the sons of tumult," *i.e.* the warriors of Moab, whose valour and fierceness is frequently referred to elsewhere (cp. Ex. xv. 15 ; Is. xv. 4, xvi. 6, &c.) Cp. Jer. xlviii. 45.

18. *Seir*] The older name of the mountain-land, south of Moab, and east of the Arabah, which the Edomites inhabited (Gen. xxxii. 3, xxxvi. 8, 9).

19. *destroy him that remaineth of the city*] *i.e.* shall destroy those of every city that had previously escaped. The phrase tersely describes a conqueror who first defeats his enemies in battle, and then hunts out the fugitives till he has cut off all of every place (cp. 1 K. xi. 16).

The victories of David were a partial accomplishment of the predictions (vv. 14, 18), but did not exhaust them.

It is apparent that Edom and Moab are named by Balaam, as they are also by the prophets (cp. *e.g.* Is. xi. 14), as representa-

tives of the heathen nations (v. 8) who were hostile to the Theocracy. As Jacob therefore figures as a constant type of the kingdom of Messiah in the prophets, so do Edom and Moab of the enemies of that kingdom ; and in the threatened ruin of Edom and Moab is indicated the eventual destruction of all that resist the kingdom of God in its power.

The "Star" and "Sceptre" of the prophecy, like the "Sceptre" and "Lawgiver" of Gen. xlix. 10, point also naturally to a line of princes rather than to an individual ; or rather are emblems of the kingdom of Israel generally. Thus the victories of David and his successors, generation after generation, over Edom and Moab, are unquestionably recurring and progressive accomplishments of what Balaam foretold ; but in addition the prophecy reaches forward to some further and culminating accomplishment ; and that too in "the latter days" (v. 14), the ordinary prophetic designation for the time of the Messiah (cp. marg. reff.).

To a Christian the connection between the Star and Sceptre of Balaam and the Star of the king of the Jews, which the wise men saw (St. Matt. ii. 2), is self-evident.

20. *when he looked*] *i.e.* in spirit, as he saw the Star (v. 17).

Amalek was the first of the nations] Rather, is pre-eminent amongst the neighbouring nations : cp. the same expression in Amos vi. 1. Hence the force of the words (v. 7) "higher than Agag," *i.e.* than the king of this powerful nation (cp. xiv. 45 ; Ex. xvii. 8). This rank, due to the warlike prowess of the tribe, Balaam contrasts with its approaching downfall and extinction.

21 And he looked on the Kenites, and took up his parable, and said,

Strong is thy dwellingplace,
And thou puttest thy nest in a rock.

22 Nevertheless ¹the Kenite shall be wasted,
²Until Asshur shall carry thee away captive.

23 And he took up his parable, and said,

Alas, who shall live when God doeth this!
And ships *shall* come from the coast of ³Chittim,
And shall afflict Asshur, and shall afflict ⁴Eber,
And he also shall perish for ever.

¹ Gen. 10. 4. , 24
Dan. 11. 30.
² Gen. 10.
21, 25.

¹ Heb. *Kain*, Gen. 15. 19.

² Or, *how long* shall it be ere *Asshur* carry thee away captive?

21. *the Kenites*] First mentioned (Gen. xv. 19) as one of the tribes whose territory was promised to Abraham. In Judg. i. 16, where we read of them as moving with the children of Judah, to establish themselves in the pastures south of *Arad*, Moses' father-in-law is spoken of as a Kenite (cp. Judg. iv. 11). It appears therefore, since Moses' father-in-law was a prince or priest of Midian (Ex. ii. 15 seq.), that the Kenites must have been of Midianitish extraction, and so descended from Abraham through *Keturah* (Gen. xxv. 2).

But it seems unlikely that the Kenites of Gen. xv. 19, who were to be dispossessed by the descendants of Abraham, were identical with those of whom *Balaam* speaks, and who were, because of good offices rendered at the time of the Exodus, always regarded as kinsmen and friends by Israel (cp. 1 S. xv. 6, xxvii. 10). Rather, is it probable that the Kenites of Gen. xv. 19 were a Canaanitish people, who derived their name from the city *Kain*, which fell eventually within the borders of the tribe of Judah (Josh. xv. 22); and that the descendants of *Hobab*, who appear in Judg. i. 16 as making war in this very district, possessed themselves of this city, and with it of the name *Kenite* also. This they would seem to have already done when *Balaam* uttered his prediction; and in the next verse it is, as the margin correctly indicates, not of the *Kenite*, but of *Kain* the city, that he speaks. Nor is it surprising to find them in possession of their new abode in the Promised Land, while the Israelites were yet in their tents. It may well be that this roving band of Midianites had already entered Canaan, perhaps along the shores of the Dead Sea, and by routes impracticable for the huge host of Israel, and had, as a kind of advanced guard, made a beginning of the conquest of the country.

From 1 Chr. ii. 54, 55, we learn that the *Rechabites* were a branch of the *Kenites*; and the name *Salmaites*, always given to the *Kenites* in the Targums, connects them with *Salma*, the son of *Caleb*, there mentioned. Jer. xxxv. shows how tenaciously, for many centuries, they held fast the no-

madic habits of their race.

Strong is thy dwellingplace, and thou puttest thy nest in a rock] Render, **Strong** (or firm) **be thy dwelling-place, and put thou thy nest in the rock** (or cliff). In the Hebrew there is a play on the words *ken*, "nest," and *Kain*, the name of the *Kenites'* abode. This nest in the cliff might be the city of *Hazazon-tamar* or *Engedi*, if that be (as is likely) the "city of palm-trees," from which they went up subsequently (Judg. i. 16). But there is another site, about ten miles south of *Engedi*, to which *Balaam's* words would be more appropriate, on the summit of the cliff rising perpendicularly from the level of the western shore of the Dead Sea, where was afterwards built the city of *Masada*, the scene of the closing tragedy of the Jewish-Roman war. It is not likely that such a natural fortress would ever have been unoccupied, or even excluded from a place in the list of the cities of Judah. Nor is there any site in the Holy Land which a rude but warlike people might more fittingly designate as either *Ken*, the Nest, or *Kain*, the Possession.

22. Render, **For Kain shall surely not be destroyed** (lit. "be for destruction") **until Asshur, &c.** The words are not, as they appear in A. V., a prediction of evil to the *Kenites*, but a promise, on the contrary, of safety to be long continued to them (cp. x. 32; Jer. xxxv. 19).

23. *when God doeth this*] The eventual carrying away of the allies of Israel by Assyria presented itself to *Balaam* as the ruin of all peace and safety upon earth. One prediction was however yet wanting, and is next given, viz. that the conquerors of the *Kenites* should fare no better than the *Kenites* themselves.

24. *Chittim*] i.e. Cyprus, the nearest of the western islands, the only one visible from Palestine, and so the representative to *Balaam* and to Israel of all those unknown western regions across the Mediterranean Sea, from which were at length to come the conquerors of the mighty empires of the East. Cp. Isai. xxiii. 1, 12; Jer. ii. 10.

25 ¶ And Balaam rose up, and went and ^areturned to his place: ^a See ch. 31. and Balak also went his way. 8.

CHAP. 25. AND Israel abode in ^aShittim, and ^bthe people began ^a ch. 33. 49. 2 to commit whoredom with the daughters of Moab. And ^cthey Josh. 2. 1. called the people unto ^dthe sacrifices of their gods: and the Mic. 6. 6. 3 people did eat, and ^ebowed down to their gods. And Israel b ch. 31. 16. joined himself unto Baal-peor: and ^fthe anger of the LORD was 1 Cor. 10. 8. 4 kindled against Israel. And the LORD said unto Moses, ^gTake Josh. 22. 17. all the heads of the people, and hang them up before the LORD Ps. 106. 28. against the sun, ^hthat the fierce anger of the LORD may be Hos. 9. 10. 5 turned away from Israel. And Moses said unto ⁱthe judges of d Ex. 34. 15. 16. Israel, ^jSlay ye every one his men that were joined unto Baal- 1 Cor. 10. 20. 6 poor. ¶ And, behold, one of the children of Israel came and Ex. 20. 5. brought unto his brethren a Midianitish woman in the sight of f Ps. 106. 29. 7 Moses, and in the sight of all the congregation of the children of g Deut. 4. 3. 8 Israel, ^kwho were weeping before the door of the tabernacle of Josh. 22. 17. 9 the congregation. And ^lwhen Phinehas, ^mthe son of Eleazar, h ver. 11. the son of Aaron the priest, saw it, he rose up from among the Deut. 13. 17. 10 congregation, and took a javelin in his hand; and he went after Deut. 18. 21. 11 the man of Israel into the tent, and thrust both of them through, k Ex. 32. 27. the man of Israel, and the woman through her belly. So ⁿthe Deut. 13. 6, 9, 13, 15. 9 plague was stayed from the children of Israel. And ^othose that Joel 2. 17. 10 died in the plague were twenty and four thousand. ¶ And the m Ps. 106. 30. 11 LORD spake unto Moses, saying, ^pPhinehas, the son of Eleazar, n Ex. 6. 25. the son of Aaron the priest, hath turned my wrath away from o Ps. 106. 30. p Deut. 4. 3. q f

Eber] i.e. the descendants of Shem. Of these Asshur was one (cp. marg. ref.), and is here specified by name, since the Assyrians attained, in the empires of Babylon and Nineveh, to an extraordinary grandeur, and were destined to a most signal and irretrievable fall.

he also] i.e. the conqueror of Asshur and Eber who should come across the sea. It is not revealed whence the blow should come that should overthrow in its turn the power that prevailed over the great monarchies of the East.

25. *returned to his own place*] i.e. amongst the Midianites to plot by new means against the people of God, and to perish in his sin (xxxi. 8, 16; Rev. ii. 14).

XXV. The records of the neighbouring cities of the plain, and the circumstances of the origin of Moab (Gen. xix. 30 seq.) suggest that the people amongst whom Israel was now thrown were more than ordinarily licentious.

2. *and they called*] i.e. "the daughters of Moab called."

3. *joined himself*] i.e. by taking part in the sacrificial meals as described in the last verse. Cp. Ex. xxxiv. 15; 1 Cor. x. 18. The worship of Baal was attended with the grossest impurity, and indeed partly consisted in it (Hos. iv. 14, ix. 10).

Baal-peor] i.e. the Baal worshipped at Peor, the place mentioned in xxiii. 28 (cp. Baal-meon, xxxii. 38). [The identification of this god with Chemosh (xxi. 29) is now given up.]

4. *take*] i.e. assemble the chiefs of the

people to thee (cp. the phrase "took men," in xvi. 1). The offenders were to be first slain by the hands of "the judges of Israel" (v. 5), and afterwards hung up "against the sun" (i.e. publicly, openly; cp. 2 Sam. xii. 12) as an aggravation of their punishment. This would be done by impaling the body or fastening it to a cross. Cp. Deut. xxi. 23 note, and 2 Sam. xxi. 9.

6. *a Midianitish woman*] Lit. "the Midianitish woman," the particular one by whom he had been enticed (cp. v. 15 and xxxi. 18). Her high rank proves that Zimri had not fallen in with her by mere chance, but had been deliberately singled out by the Midianites as one whom they must at any price lead astray.

weeping before the door of the tabernacle] The plague (v. 9) had already broken out among the people: and the more God-fearing had assembled at the door of the Tabernacle of God (cp. marg. ref.) to intercede for mercy, when Zimri committed the fresh and public outrage just described.

8. *into the tent*] The inner recess in the tent, fashioned archwise, and appropriated as the sleeping-chamber and women's apartment.

9. *twenty and four thousand*] St. Paul (1 Cor. x. 8) says "three and twenty thousand," following probably the Jewish tradition which deducted one thousand as the number slain by the hands of their brethren.

11. *hath turned my wrath away*] The signal example thus made of a leading offender by Phinehas was accepted by God as an expiation (lit. in v. 13 "covering;")

* Ex. 20. 5.
Deut. 32. 16,
21.
1 Kin. 14.
22.
Ps. 78. 58.
Ez. 18. 38.
Zeph. 1. 13.
& 3. 8.
* Mal. 2. 4.
& 3. 1.
* See 1 Chr.
9. 4, &c.
* Ex. 40. 15.
* Acts 22. 3.
Rom. 10. 2.
* Heb. 2. 17.
* ch. 31. 8.
Josh. 13. 21.
* ch. 31. 2.
* ch. 31. 10.
Rev. 2. 14.

* Ex. 30. 12.
& 38. 25.
ch. 1. 2.
* ch. 1. 3.
* ver. 63.
ch. 22. 1.
& 31. 12.
& 33. 48.
& 35. 1.
* ch. 1. 1.
* Gen. 46. 8.
Ex. 6. 14.
1 Chr. 5. 1.

the children of Israel, while he was zealous ¹for my sake among them, that I consumed not the children of Israel in ²my jealousy.
12 Wherefore say, "Behold, I give unto him my covenant of peace:
13 and he shall have it, and ³his seed after him, *even* the covenant of
"an everlasting priesthood; because he was ⁴zealous for his God,
14 and ⁵made an atonement for the children of Israel. ¶ Now the
name of the Israelite that was slain, *even* that was slain with
the Midianitish woman, was Zimri, the son of Salu, a prince of a
15 ⁶chief house among the Simeonites. And the name of the Midian-
itish woman that was slain was Cozbi, the daughter of ⁷Zur; he
16 was head over a people, and of a chief house in Midian. ¶ And
17 the LORD spake unto Moses, saying, "Vex the Midianites, and
18 smite them: for they vex you with their ⁸wives, wherewith they
have beguiled you in the matter of Peor, and in the matter of
Cozbi, the daughter of a prince of Midian, their sister, which was
slain in the day of the plague for Peor's sake.

CHAP. 26. AND it came to pass after the plague, that the LORD
spake unto Moses and unto Eleazar the son of Aaron the priest,
2 saying, "Take the sum of all the congregation of the children of
Israel, ⁹from twenty years old and upward, throughout their
3 fathers' house, all that are able to go to war in Israel. And Moses
and Eleazar the priest spake with them ¹⁰in the plains of Moab by
4 Jordan near Jericho, saying, *Take the sum of the people, from*
twenty years old and upward; as the LORD ¹¹commanded Moses
and the children of Israel, which went forth out of the land of
5 Egypt. ¶ ¹²Reuben, the eldest son of Israel: the children of

¹ Heb. *with my zeal*: See 2 Cor. 11. 2.

² Heb. *house of a father*

see on the typical significance Lev. i. 4), and the exterminating wrath which had gone forth against the whole people was arrested (Ps. cvi. 30).

The act of Phinehas must be regarded as exceptional. It was an extraordinary deed of vengeance, justified by the singular atrocity of the crime which provoked it; but it does not confer the right to every man to punish summarily any gross and flagrant breach of Divine law committed in his presence. Cp. the act of Mattathias (1 Macc. ii. 24-26).

The act was its own justification. Its merit consisted in the evidence it gave that the heart of Phinehas was right before God. He was "zealous with God's zeal," and abhorred the presumptuous wickedness of Zimri, as God abhorred it. He therefore risked his own life by dealing according to their deserts with two influential and defiant evil doers; and his act, done in the face of Moses and the people, and for them, was accepted by God as a national atonement, and rewarded by the people (cp. the leadership assigned to him in xxxi. 6; Josh. xxii. 13).

12. *my covenant of peace* Equivalent to "the Covenant of My peace." God established with Phinehas in particular that Covenant which He had made generally with all his people; and among its blessings peace is specially mentioned, because of the peace between God and the congregation which Phinehas had brought about. As an addi-

tional gift there is assigned to him and his seed for ever the office of peace-making, the legitimate function of the priesthood (cp. Eph. ii. 14); and the Covenant was thus to him a Covenant not only of peace but of life (cp. marg. ref.). Phinehas became high-priest after the death of his father Eleazar, and the office, with a short interruption from the days of Eli to those of David, when for unknown reasons it was filled by the descendants of his uncle Ithamar, was perpetuated in his line; nor indeed is it known to have departed from that line again until the typical priesthood of the sons of Aaron was merged in the actual priesthood of the Saviour of mankind.

XXVI. The mustering of the tribes described in this chapter was immediately preparatory to the war against Midian, and to the invasion of Canaan which shortly followed. With a view also to an equitable allotment of the land to be conquered (cp. v. 54) the numbers of the several tribes were taken according to their families.

1. *after the plague* These words serve to show approximately the date at which the census was taken, and intimate the reason for the great decrease in numbers which was found to have taken place in certain tribes. Cp. Deut. iv. 3 and v. 5 note in this chapter.

5 seq. The tribes are mentioned in the same order as in the earlier census (ch. i.), except that Manasseh here precedes Ephraim; probably as being now the larger tribe.

- Reuben; Hanoch, of whom cometh the family of the Hanochites: 6 of Pallu, the family of the Palluites: of Hezron, the family of 7 the Hezronites: of Carmi, the family of the Carmites. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and 8, 9 thirty. And the sons of Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove / ch. 16. 1, 2. against Moses and against Aaron in the company of Korah, 10 when they strove against the LORD: and the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and 11 fifty men: and they became a sign. Notwithstanding the 12 children of Korah died not. ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachin- 13 ites: of Zerach, the family of the Zarhites: of Shaul, the 14 family of the Shaulites. These are the families of the Simeonites, 15 twenty and two thousand and two hundred. ¶ The children of Gad after their families: of Zephon, the family of the Zephon- ites: of Haggi, the family of the Haggites: of Shuni, the family 16 of the Shunites: of Ozni, the family of the Oznites: of Eri, the 17 family of the Erites: of Arod, the family of the Arodites: of 18 Areli, the family of the Arelites. These are the families of the children of Gad according to those that were numbered of them, 19 forty thousand and five hundred. ¶ The sons of Judah were Er 20 and Onan: and Er and Onan died in the land of Canaan. And

1 Or, Ezbon, Gen. 46. 16.

The following table shews the numbers of the tribes at each census:

	At Sinai.	In the Plains of Moab.
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Judah	74,600	76,500
Issachar	54,400	64,300
Zebulun	57,400	60,500
Ephraim	40,500	32,500
Manasseh	32,200	52,700
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	53,400	45,400
	603,550	601,730

Seven of the tribes, of which three are tribes belonging to the camp of Judah, shew an increase of numbers; and five, among whom are the three belonging to the camp of Reuben, shew a decrease. The greatest increase of any one tribe is in Manasseh. The most remarkable decrease is in Simeon, which now shews less than half its former strength. To this tribe Zimri, the chief offender in the recent transgression, belonged (xxv. 14). Probably his tribesmen generally had followed his example, and had accordingly suffered most severely in the plague. In the parting blessing of Moses, uttered at

no great interval from this date, the tribe of Simeon alone is omitted.

The families of all the tribes, excluding the Levites, number fifty-seven. The ancestral heads after whom these families are named correspond nearly with the grandchildren and great-grandchildren of Jacob, enumerated in Gen. xlv. 8 seq. Both lists consist mainly of grandchildren of Jacob, both contain also the same two grandchildren of Judah, and the same two grandchildren of Asher. The document in Genesis should be regarded as a list, not of those who went down in their own persons with Jacob into Egypt, but of those whose names were transmitted to their posterity at the date of the Exodus as the heads of Israelitish houses, and who may thus be reckoned the early ancestors of the people.

10. *together with Korah* i.e. they were engulfed at the same time that Korah perished; for Korah himself appears to have died amongst the two hundred and fifty incense offerers at the door of the Tabernacle, not with Dathan and Abiram (cp. xvi. 32 note).

11. *the children of Korah died not* Cp. v. 58. Samuel the prophet was of this family, and Heman, "the king's seer" (1 Chr. vi. 22, 33, xxv. 5). Several of the Psalms appear from the titles to have been composed for the sons of Korah: cp. titles of Pss. xlii., xlv., xlv., &c.

- ¶ 1 Chr. 2. 3. ¶ the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: 21 of Zerah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the 22 family of the Hamulites. These *are* the families of Judah according to those that were numbered of them, threescore and sixteen 23 thousand and five hundred. ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaïtes: of ¹Pua, the family 24 of the Punites: of ²Jashub, the family of the Jashubites: of 25 Shimron, the family of the Shimronites. These *are* the families of Issachar according to those that were numbered of them, 26 threescore and four thousand and three hundred. ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family 27 of the Jahleelites. These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand 28 and five hundred. ¶ The sons of Joseph after their families *were* 29 Manasseh and Ephraim. Of the sons of Manasseh: of ^aMachir, the family of the Machirites: and Machir begat Gilead: of 30 Gilead *came* the family of the Gileadites. These *are* the sons of Gilead: of ²Jeezer, the family of the Jeezerites: of Helek, the 31 family of the Helekites: and of Asriel, the family of the Asriel- 32 ites: and of Shechem, the family of the Shechemites: and of Shemida, the family of the Shemidaïtes: and of Hephher, the 33 family of the Hephherites. And ²Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcāh, and 34 Tirzah. These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hun- 35 dred. ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of ²Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. 36 And these *are* the sons of Shuthelah: of Eran, the family of the 37 Eranites. These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their 38 families. ¶ The sons of Benjamin after their families: of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbel- 39 ites: of ^bAhiram, the family of the Ahiramites: of ^cShupham, the family of the Shuphamites: of Hupham, the family of the 40 Huphamites. And the sons of Bela *were* ^dArd and Naaman: of ^dArd, the family of the Ardites: and of Naaman, the family of 41 the Naamites. These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty 42 and five thousand and six hundred. ¶ These *are* the sons of Dan after their families: of ²Shuham, the family of the Shuham- 43 ites. These *are* the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hun- 44 dred. ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: 45 of Beriāh, the family of the Beriites. Of the sons of Beriāh: of Heber, the family of the Heberites: of Malchiel, the family of the 46 Malchielites. And the name of the daughter of Asher *was* Sarah. 47 These *are* the families of the sons of Asher according to

¶ Gen. 46. 13.
 1 Chr. 7. 1.

¶ Gen. 46. 14.

¶ Gen. 46. 20.
 ¶ Josh. 17. 1.
 1 Chr. 7. 14,
 15.

¶ Called,
 Abiezer,
 Josh. 17. 2.
 Judg. 6. 11,
 24, 34.

¶ ch. 27. 1.
 & 30. 11.

¶ 1 Chr. 7. 20,
 Becher.

¶ Gen. 46. 21.
 1 Chr. 7. 6.

¶ Gen. 46. 21,
 Ehi.
 1 Chr. 8. 1,
 Aharah.
 ¶ Gen. 46. 21,
 Manasseh.

¶ Gen. 46. 23.

¶ Gen. 46. 17.
 1 Chr. 7. 30.

¹ Or, Phuvah.

² Or, Job.

³ Or, Hushim.

those that were numbered of them; *who were* fifty and three
 48 thousand and four hundred. ¶ ^o Of the sons of Naphtali after their
 families: of Jahzeel, the family of the Jahzeelites: of Guni, the
 49 family of the Gunites: of Jezer, the family of the Jezerites: of
 50 ^aShillem, the family of the Shillemites. These *are* the families
 of Naphtali according to their families: and they that were
 numbered of them *were* forty and five thousand and four hun-
 51 dred. ¶ ⁱ These *were* the numbered of the children of Israel, six
 hundred thousand and a thousand seven hundred and thirty.
 52, 53 ¶ And the LORD spake unto Moses, saying, ^k Unto these the
 land shall be divided for an inheritance according to the number
 54 of names. ^l To many thou shalt ¹ give the more inheritance, and
 to few thou shalt ² give the less inheritance: to every one shall
 his inheritance be given according to those that were numbered
 55 of him. Notwithstanding the land shall be ^m divided by lot:
 according to the names of the tribes of their fathers they shall
 56 inherit. According to the lot shall the possession thereof be
 57 divided between many and few. ¶ ⁿ And these *are* they that
 were numbered of the Levites after their families: of Gershon,
 the family of the Gershonites: of Kohath, the family of the
 58 Kohathites: of Merari, the family of the Merarites. These *are*
 the families of the Levites: the family of the Libnites, the
 family of the Hebronites, the family of the Mahlites, the family
 of the Mushites, the family of the Korathites. And Kohath
 59 begat Amram. And the name of Amram's wife *was* ^o Jochebed,
 the daughter of Levi, whom *her mother* bare to Levi in Egypt:
 and she bare unto Amram Aaron and Moses, and Miriam their
 60 sister. ^p And unto Aaron was born Nadab, and Abihu, Eleazar,
 61 and Ithamar. And ^q Nadab and Abihu died, when they offered
 62 strange fire before the LORD. ^r And those that were numbered
 of them were twenty and three thousand, all males from a month
 old and upward: ^s for they were not numbered among the chil-
 dren of Israel, because there was ^t no inheritance given them
 63 among the children of Israel. ¶ These *are* they that were num-
 bered by Moses and Eleazar the priest, who numbered the chil-
 dren of Israel ^u in the plains of Moab by Jordan *near* Jericho.
 64 But ^v among these there was not a man of them whom Moses and
 Aaron the priest numbered, when they numbered the children of
 65 Israel in the wilderness of Sinai. For the LORD had said of
 them, They ^w shall surely die in the wilderness. And there was not
 left a man of them, ^x save Caleb the son of Jephunneh, and Joshua
 the son of Nun.

CHAP. 27. THEN came the daughters of ^a Zelophehad, the son
 of Hephher, the son of Gilead, the son of Machir, the son of

¹ Heb. *multiply his inheri-
tance.*

² Heb. *diminish his inheri-
tance.*

51. This shows a decrease of 1820 from the number at Sinai; a decrease due to the recent plague.

56. *according to the lot, &c.]* This method was adopted not only in order to preclude jealousies and disputes, but also that the several tribes might regard the territories as determined for them by God Himself: cp. Prov. xvi. 33.

59. *whom her mother bare]* Literally, "whom she bare;" the subject is wanting, and the verb is in the feminine gender. The words "her mother" are merely con-
 52. The text is probably imperfect.

62. The total number of male Levites, 23,000, shews an increase of 1,000 on the number at Sinai (iii. 39). It is doubtless to be taken as a round number; and, as before, includes the male children from a month old and upward, as well as the male adults.

64. It appears from Deut. ii. 14, 15 that the generation numbered at the former census had perished before the host crossed the brook Zered.

XXVII. 1. Women in Israel had not, up

^o Gen. 46. 24.
¹ Chr. 7. 13.

^a 1 Chr. 7.
13, *Shallum.*

ⁱ See ch. 1.
46.

^k Josh. 11.
23.
& 14. 1.
^l ch. 33. 54.

^m ch. 33. 54.
& 34. 13.
Josh. 11. 23.
& 14. 2.

ⁿ Gen. 46. 11.
Ex. 6. 16, 17,
18, 19.
1 Chr. 6. 1,
16.

^o Ex. 2. 1, 2.
& 6. 20.

^p ch. 3. 2.
^q Lev. 10. 1,
2.

ch. 3. 4.
1 Chr. 24. 2.
^r See ch. 3.
39.

^s ch. 1. 49.
^t ch. 18. 20.
Deut. 10. 9.

Josh. 13. 14,
33.

& 14. 3.
^u ver. 3.

^v ch. 1.
Deut. 2. 14,
15.

^w ch. 14. 28,
29.

1 Cor. 10. 5,
6.

^x ch. 14. 30.
^y ch. 26. 33.
& 30. 1. 11.

Josh. 17. 3.

- Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, ^b3 saying, Our father ^bdied in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^cin the company of Korah; but died in his own sin, and ^d4 had no sons. Why should the name of our father be ^ddone away from among his family, because he hath no son? ^e4 Give unto us *therefore* a possession among the brethren of our father. ^e5, ^f6 ¶ And Moses ^ebrought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right: ^f7 thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause ^g8 the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his ^h9 daughter. And if he have no daughter, then ye shall give his ⁱ10 inheritance unto his brethren. And if he have no brethren, then ^j11 ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^k12 a statute of judgment, as the LORD commanded Moses. ¶ And the LORD said unto Moses, ^l13 Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also ^m14 shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye ⁿ15 rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that ^o16 is the ^owater of Meribah in Kadesh in the wilderness of Zin. And Moses spake unto the LORD, saying, Let the LORD, ^pthe God of the spirits of all flesh, set a man over the congregation,
- ^a ch. 14. 35. & 26. 64, 65.
^c ch. 16. 1, 2.
^d Josh. 17. 4.
^e Ex. 18. 15, 19.
^f ch. 36. 2.
^g ch. 35. 29.
^h ch. 33. 47. Deut. 3. 27. & 32. 40. & 34. 1.
ⁱ ch. 20. 24, 28. & 31. 2. Deut. 10. 6. & ch. 20. 12. Deut. 1. 37. & 32. 61.
^j Ps. 106. 32.
^k Ex. 17. 7.
^l ch. 16. 22.
^m Heb. 12. 9.

¹ Heb. *diminished*.

to the present time, enjoyed any distinct right of inheritance. Yet a father, whether sons had been born to him or not, had the power, either before or at his death, to cause part of his estate to pass to a daughter; in which case her husband married into her family rather than she into his, and the children were regarded as of the family from which the estate had come. Thus Machir, ancestor of Zelophehad, although he had a son Gilead, left also, as is probable, an inheritance to his daughter, the wife of Hezron of the tribe of Judah, by reason of which their descendants, among whom was Jair, were reckoned as belonging to the tribe of Manasseh (xxxii. 41; 1 Chr. ii. 21 seq.).

2. *by the door of the tabernacle of the congregation*] The place of solemn assembly of the elders. The daughters of Zelophehad made their suit to the princes, the heads of tribes and of families, who were making the census under the superintendence of Moses and Eleazar.

3. *but died in his own sin*] i.e. perished under the general sentence of exclusion from the Land of Promise passed on all the older generation, but limited to that generation alone. By virtue of the declaration in xiv. 31 the daughters of Zelophehad claim that their father's sin should not be visited upon them.

4. *give unto us*] As representing our father; that so he, through us his representatives, may enjoy a like inheritance with his brethren.

12. *mount Abarim*] See xxi. 20 note.

16. *the God of the spirits of all flesh*] An acknowledgment that man, who is but flesh (cp. Gen. vi. 3), is of himself helpless; and "lives and moves and has his being" in God (Acts xvii. 28). The words are suitably employed here to introduce an entreaty that God would not leave the congregation without a guide and leader, and in xvi. 22 as a preface to an intercession that the whole people should not suffer for the sin of a few.

- 17 *which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^aas sheep
 18 which have no shepherd. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ⁿin whom *is* the spirit,
 19 and ^alay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and ^rgive him a charge
 20 in their sight. And ^tthou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel ^{may} be
 21 obedient. ^aAnd he shall stand before Eleazar the priest, who shall ask *counsel* for him ^aafter the judgment of Urim before the LORD: ^vat his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all
 22 the congregation. ¶ And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest,
 23 and before all the congregation: and he laid his hands upon him, ^aand gave him a charge, as the LORD commanded by the hand of Moses.
- CHAP. 28.** AND the LORD spake unto Moses, saying, Command
 2 the children of Israel, and say unto them, My offering, and ^amy bread for my sacrifices made by fire, *for* ^aa sweet savour unto
 3 me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, ^bThis *is* the offering made by fire
 4 which ye shall offer unto the LORD; two lambs of the first year without spot ²day by day, *for* a continual burnt offering. The
 5 one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ³at even; and ^aa tenth *part* of an ephah of flour
 6 for a ^ameat offering, mingled with the fourth *part* of an ^ahin of beaten oil. *It is* ^aa continual burnt offering, which was ordained

¹ Heb. *a savour of my rest.*² Heb. *in a day.*³ Heb. *between the two evenings*, Ex. 12. 6.

^a Deut. 31. 2.
 1 Sam. 8. 20.
 2 Chr. 1. 10.
 1 Kin. 22. 17.
 Zech. 10. 2.
 Matt. 9. 36.
 Mark 6. 34.
 7 Gen. 41. 38.
 Judg. 3. 10.
 & 11. 20.
 1 Sam. 16. 13, 18.
 9 Deut. 34. 9.
 7 Deut. 31. 7.
 1 Sam. 10. 6.
 2 Kin. 2. 15.
 1 Josh. 1. 16, 17.
 11 See Josh. 9. 14.
 Judg. 1. 1.
 & 20. 18, 23.
 1 Sam. 23. 9.
 & 30. 7.
 2 Ex. 28. 30.
 7 Josh. 9. 14.
 1 Sam. 22. 10, 13, 15.
 8 Deut. 3. 28.
 & 31. 7.
 9 Lev. 3. 11.
 & 21. 6, 8.
 Mal. 1. 7, 12.
 5 Ex. 29. 38.
 6 Ex. 16. 36.
 ch. 15. 4.
 7 Lev. 2. 1.
 8 Ex. 29. 40.
 9 Ex. 29. 42.
 See Amos 6. 25.

18. *in whom is the spirit*] Cp. Gen. xli. 38. Joshua was endowed by God with the requisite spiritual qualifications for the office. Moses however was to lay his hands upon him, both in order to confer formal and public appointment, and also (cp. Deut. xxxiv. 9) to confirm and strengthen the spiritual gifts already bestowed. The previous reception of the inner grace did not dispense with that of the outward sign; cp. the case of Cornelius (Acts x. 44-48); and St. Paul's Baptism after his miraculous conversion (Acts ix. 18).

20. *of thine honour*] i.e. of thy dignity and authority (cp. xi. 17, 28). Joshua was constituted forthwith vice-leader under Moses, by way of introduction to his becoming chief after Moses' death.

21. *and he shall stand before Eleazar the priest, &c.*] Joshua was thus to be inferior to what Moses had been. For Moses had enjoyed the privilege of unrestricted direct intercourse with God: Joshua, like all future rulers of Israel, was to ask counsel mediately, through the High-priest and those means of enquiring of God wherewith the High-priest was entrusted. Such counsel Joshua seems to have omitted to seek when he concluded his hasty treaty with the

Gibeonites (Joshua ix. 3 seq.).

judgment of Urim] See Ex. xxviii. 30 note.

XXVIII. The daily offering had been already commanded (Ex. xxix. 38), and no doubt additional offerings had become customary on Festivals. But no such elaborate system as is here prescribed was or could possibly have been observed in the wilderness: cp. Deut. xii. 8, 9. The regulations of this and the next chapter therefore point to the immediate prospect of that settlement in Canaan which alone could enable the Israelites to obey them. Cp. the ordinances in ch. xv.

2. *My offering, and my bread, &c.*] Or, *my offering, even my bread, &c.* Offering is here *kurban* (cp. Lev. i. 2; Mark vii. 11), a term in itself of quite general import, but often especially applied, as apparently in this instance, to the Meat-offering which accompanied the sacrifices. This Meat-offering connected itself, from its very nature, with the life of the Israelites in Canaan, not with their life in the wilderness; and it was annexed to the animal sacrifices as a token that the people must dedicate to God their property and the fruits of their labour as well as their own persons. See xv. 2 note and Lev. xxi. 6.

- in mount Sinai for a sweet savour, a sacrifice made by fire unto
 7 the LORD. And the drink offering thereof *shall be* the fourth
part of an hin for the one lamb: *in the holy place* shalt thou
 cause the strong wine to be poured unto the LORD for a drink
 8 offering. And the other lamb shalt thou offer at even: as the
 meat offering of the morning, and as the drink offering thereof,
 thou shalt offer *it*, a sacrifice made by fire, of a sweet savour
 9 unto the LORD. ¶ And on the sabbath day two lambs of the first
 year without spot, and two tenth deals of flour for a meat offer-
 10 ing, mingled with oil, and the drink offering thereof: *this is*
the burnt offering of every sabbath, beside the continual burnt
 11 offering, and his drink offering. ¶ And *in the beginnings of*
 your months ye shall offer a burnt offering unto the LORD; two
 young bullocks, and one ram, seven lambs of the first year with-
 12 out spot; and *three tenth deals of flour for a meat offering,*
 mingled with oil, for one bullock; and two tenth deals of flour
 13 for a meat offering, mingled with oil, for one ram; and a several
 tenth deal of flour mingled with oil for a meat offering unto
 one lamb; for a burnt offering of a sweet savour, a sacrifice
 14 made by fire unto the LORD. And their drink offerings shall be
 half an hin of wine unto a bullock, and the third *part* of an hin
 unto a ram, and a fourth *part* of an hin unto a lamb: *this is*
 the burnt offering of every month throughout the months of the
 15 year. And *one kid of the goats for a sin offering unto the*
 LORD shall be offered, beside the continual burnt offering, and
 16 his drink offering. ¶ *And in the fourteenth day of the first*
 17 month *is the passover of the LORD.* *And in the fifteenth day
 of this month *is the feast: seven days shall unleavened bread*
 18 be eaten. In the *first day shall be an holy convocation; ye*
 19 shall do no manner of servile work *therein:* but ye shall offer
 a sacrifice made by fire for a burnt offering unto the LORD;
 two young bullocks, and one ram, and seven lambs of the first
 20 year: *they shall be unto you without blemish: and their*
 meat offering *shall be of flour mingled with oil: three tenth*
 deals shall ye offer for a bullock, and two tenth deals for a ram;
 21 a several tenth deal shalt thou offer for every lamb, through-
 22 out the seven lambs: and *one goat for a sin offering, to make*
 23 an atonement for you. Ye shall offer these beside the burnt
 offering in the morning, which *is for a continual burnt offering.*
 24 After this manner ye shall offer daily, throughout the seven
 days, the meat of the sacrifice made by fire, of a sweet savour

7. The original of the word "strong wine" (*shechar*) is a term usually employed to describe strong drink other than wine (Lev. x. 9 note). The Israelites in the wilderness had, in their lack of wine, substituted *shechar* made from barley for it. They had thus observed the spirit, though not the letter of the ordinance. The Drink-offering was either poured round the foot of the Altar; or on the Altar, and so upon the flesh of the sacrifice by which the Altar was covered (cp. Ex. xxx. 9).

9-10. The Sabbath-offering, not previously enjoined, consisted of two lambs, properly accompanied, in addition to the regular daily offering.

11-15. The New-moon offering is here also commanded for the first time. The goat as

a Sin-offering, though mentioned last, would seem in fact to have been offered first (cp. the precedents in Ex. xxix.; Lev. v., viii., ix., xiv., xvi.). The Sin-offering, which (xv. 22-26) had been contemplated in cases where a sin had been committed ignorantly without the knowledge of the congregation, was henceforth not to be offered merely at discretion, as circumstances might seem to require, but to be regularly repeated, not less frequently than once a month.

16-25. The Passover offering was the same as that of the New moon, and was repeated on each of the seven days of the Festival, thus marking the importance and the solemnity of the occasion. The details of the offering had not been previously prescribed.

unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. And 'on the seventh day ye shall have an holy convocation; ye shall do no servile work. 26 ¶Also 'in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have 27 an holy convocation; ye shall do no servile work: but ye shall offer the burnt offering for a sweet savour unto the LORD; 'two 28 young bullocks, one ram, seven lambs of the first year; and their meat offering of flour mingled with oil, three tenth deals 29 unto one bullock, two tenth deals unto one ram, a several tenth 30 deal unto one lamb, throughout the seven lambs; and one kid 31 of the goats, to make an atonement for you. Ye shall offer *them* beside the continual burnt offering, and his meat offering, ('they shall be unto you without blemish) and their drink offerings. ^{a Ex. 12. 16. & 13. 6. Lev. 23. 8. * Ex. 23. 16. & 34. 22. Lev. 23. 10, 16. Deut. 16. 10, Acts 2. 1. † See Lev. 23. 18, 19.}

CHAP. 29. AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: 'it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, and one tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a sin offering, to make an atonement for you: beside ^bthe burnt offering of the month, and his meat offering, and 'the daily burnt offering, and his meat offering, and their drink offerings, 'according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD. ¶And 'ye shall have on the tenth day of this seventh month an holy convocation; and ye shall 'afflict your souls: ye shall not do any work *therein*: but ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; 'they shall be unto you without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals to ^ca bullock, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs: one kid of the goats for a sin offering; beside ^dthe sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings. ¶And 'on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: and ^eye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: and their meat ^f ^g ^h ⁱ ^j

26-31. The Festival offering at the season of firstfruits was to be offered on one day only; and was the same with that of the New moon and Passover. It nearly though not entirely accords with the sacrificial offering prescribed in Lev. xxiii. 18 seq.

XXIX. 1-6. The ordinance of the Feast of Trumpets was to be observed on the opening day of that month within which the Great Day of the Atonement and the Feast of Tabernacles fell (cp. Lev. xxiii. 23 seq.). The special offering for the day anticipated that of the Great Day of Atonement.

7-11. The offering on the Great Day of Atonement was the same with that just specified. The great ceremonies of the day are described in Lev. xvi.

12-34. Feast of Tabernacles: cp. Lev. xxiii. 33 seq. The offerings required at this feast were the largest of all. It was especially one of thankfulness to God for the gift of the fruits of the earth; and the quantity and the nature of the offerings (see vv. 7-11) were determined accordingly.

- offering *shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each*
 15 ram of the two rams, and a several tenth deal to each lamb of
 16 the fourteen lambs: and one kid of the goats *for a sin offering;*
beside the continual burnt offering, his meat offering, and his
 17 *drink offering.* And on the second day *ye shall offer* twelve
 young bullocks, two rams, fourteen lambs of the first year with-
 18 out spot: and their meat offering and their drink offerings for
 the bullocks, for the rams, and for the lambs, *shall be according*
 ' ver. 3, 4, 9, 10. 19 to their number, *'after the manner: and one kid of the goats*
for a sin offering; beside the continual burnt offering, and the
 20 *meat offering thereof, and their drink offerings.* And on the
 third day eleven bullocks, two rams, fourteen lambs of the first
 21 year without blemish; and their meat offering and their drink
 offerings for the bullocks, for the rams, and for the lambs, *shall*
 " ver. 18. 22 *be according to their number, "after the manner: and one goat*
for a sin offering; beside the continual burnt offering, and his
 23 *meat offering, and his drink offering.* And on the fourth day
 ten bullocks, two rams, *and* fourteen lambs of the first year with-
 24 out blemish: their meat offering and their drink offerings for
 the bullocks, for the rams, and for the lambs, *shall be according*
 25 to their number, after the manner: and one kid of the goats *for*
 a sin offering; beside the continual burnt offering, his meat
 26 offering, and his drink offering. And on the fifth day nine
 bullocks, two rams, *and* fourteen lambs of the first year without
 27 spot: and their meat offering and their drink offerings for the
 bullocks, for the rams, and for the lambs, *shall be according to*
 28 their number, after the manner: and one goat *for a sin offering;*
 beside the continual burnt offering, and his meat offering, and
 29 his drink offering. And on the sixth day eight bullocks, two
 30 rams, *and* fourteen lambs of the first year without blemish: and
 their meat offering and their drink offerings for the bullocks,
 for the rams, and for the lambs, *shall be according to their*
 31 number, after the manner: and one goat *for a sin offering;* be-
 side the continual burnt offering, his meat offering, and his
 32 drink offering. And on the seventh day seven bullocks, two
 33 rams, *and* fourteen lambs of the first year without blemish: and
 their meat offering and their drink offerings for the bullocks,
 for the rams, and for the lambs, *shall be according to their*
 34 number, after the manner: and one goat *for a sin offering;*
 beside the continual burnt offering, his meat offering, and his
 " Lev. 23. 36. 35 drink offering. On the eighth day ye shall have a "solemn
 36 assembly: ye shall do no servile work *therein:* but ye shall
 offer a burnt offering, a sacrifice made by fire, of a sweet savour
 unto the LORD: one bullock, one ram, seven lambs of the first
 37 year without blemish: their meat offering and their drink offer-

32. Stress is laid on the number seven, the holy symbolical Covenant number, by way of intimation that the mercies of the harvest accrued by virtue of God's Covenant. The diminishing number of bullocks sacrificed on the preceding days of the Feast (cp. vv. 13, 17, &c.), is adjusted simply to obtain the coincidence before us on the seventh day; but some have thought that the gradual evanescence of the Law till the time of its absorption in the Gospel is here presignified in the Law itself.

35-38. The offerings prescribed for the closing day of the Feast of Tabernacles were the same with those appointed for the Feast of Trumpets and the Day of Atonement. The solemnities of the month thus terminated, as a whole, with the same sacrifices with which, three weeks before, they had been introduced; and the Day of Atonement, even though succeeded by the rejoicings of the Feast of Tabernacles, thus left its impress on the whole month.

ings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. ¶ These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. 30. AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeded out of his mouth. If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; and her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound

• Lev. 23. 2.
1 Chr. 23. 31.
2 Chr. 31. 3.
Ezra 3. 5.
Neh. 10. 33.
Isai. 1. 14.
• Lev. 7. 11,
16. & 22. 21.
a ch. 1. 4, 16.
& 7. 2.
b Lev. 27. 2.
Deut. 23. 21.
Judg. 11. 30,
35.
Eccles. 5. 4.
c Lev. 5. 4.
Matt. 14. 9.
Acta 23. 14.
d Job 22. 27.
Ps. 22. 25.
Nab. 1. 15.

• Gen. 3. 16.

¹ Or, offer.

² Heb. profane, Ps. 55. 20.

³ Heb. her vows were upon her, Ps. 56. 12.

XXX. The regulations respecting vows appropriately follow those given respecting sacrifices, since a large proportion of vows would always relate to the presentation of such offerings. Rules had already been given (Lev. xxvii.) for the estimation of things vowed to God. It is probable that this fresh legislation dealing specially with vows made by persons in a state of tutelage, was occasioned by some case of practical difficulty that had recently arisen; and it is addressed by Moses to "the heads of the tribes" (v. 1), who would in their judicial capacity have to determine questions on these subjects.

There is no provision in the chapter for annulling vows made by boys and young men; from which it has been inferred that the vows of males were in all cases and circumstances binding.

2. The "vow" was positive; the "bond" negative or restrictive. By a vow a man engaged to dedicate something to God, or to accomplish some work for Him: by a bond he debarred himself from some privilege or enjoyment. A vow involved an

obligation to do: a bond, an obligation to forbear doing.

3. *Being in her father's house in her youth* It was not ordinarily till her betrothal or marriage, that the female passed (some suppose by purchase) from the power of her father to that of her husband.

5. *The LORD shall forgive her* i.e. shall remit the obligation. (Cp. 2 K. v. 18.)

6. Rather, *And if she shall at all be an husband's*, and her vows shall be upon her, or a rash utterance of her lips, wherewith she hath bound her soul, &c. The "at all" intimates that the case of a girl betrothed but not yet actually married is here especially contemplated. After betrothal, a woman continued to reside, till the period of her marriage arrived, in her father's house; but her property was from that time forward vested in her husband, and she was so far regarded as personally his, that an act of faithlessness to him was, like adultery, punishable with death (Deut. xxii. 23, 24). Hence his right to control her vows even before he actually took her home as his wife.

10 their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath; 11 and her husband heard it, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond 12 wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband 13 hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may 14 establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day 15 that he heard *them*. But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity. 16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

^a ch. 25. 17.

^b ch. 27. 13.

^c ch. 10. 9.

^d Deut. 20.

13.

Judg. 21. 11.

1 Sam. 27. 9.

1 Kin. 11. 15,

16.

^e See Judg.

6. 1, 2, 33.

^f Josh. 13.

21.

CHAP. 31. AND the LORD spake unto Moses, saying, ^a Avenge the 2 children of Israel of the Midianites: afterward shalt thou ^b be 3 gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go 4 against the Midianites, and avenge the LORD of Midian. ¹ Of every tribe a thousand, throughout all the tribes of Israel, shall 5 ye send to the war. So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed 6 for war. And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^c the trumpets to blow in 7 his hand. And they warred against the Midianites, as the LORD 8 commanded Moses; and ^d they slew all the ^e males. And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^f Evi, and Rekem, and Zur, and Hur, and Reba,

¹ Heb. *A thousand of a tribe, a thousand of a tribe.*

XXXI. 2. *the Midianites*] The Moabites are not included. It would thus seem that it was the Midianites, and they only, who deliberately set themselves to work the corruption of Israel.

3. *Avenge the LORD of Midian*] The war against the Midianites was no ordinary war. It was indeed less a war than the execution of a Divine sentence against a most guilty people.

Doubtless there were many amongst the Midianites who were personally guiltless as regards Israel. But the rulers deliberately adopted the counsel of Balaam against Israel, and their behests had been but too readily obeyed by their subjects. The sin therefore was national, and the retribution could be no less so.

But the commission of the Israelites in the text must not be conceived as a general license to slay. They had no discretion to kill or to spare. They were bidden to exterminate without mercy, and brought back to their task (v. 14) when they shewed signs of flinching from it. They had no alterna-

tive in this and similar matters except to fulfil the commands of God; an awful but doubtless salutary manifestation, as was afterwards the slaughter of the Canaanites, of God's wrath against sin; and a type of the future extermination of sin and sinners from His kingdom.

5. *were delivered*] Or, "were told off."

6. *Phinehas*] He was marked out as the fitting director of the expedition by his conduct (cp. xxv. 7-13) in the matter of Zimri and Cozbi.

with the holy instruments, and the trumpets] Or rather, "with the holy instruments, to wit, the trumpets," for the trumpets themselves seem to be the instruments intended.

8. *And they slew...were slain, &c.*] Render: **And the kings of Midian they put to death, beside those that fell in the battle; namely, &c.** From which it would seem that beside these five, put to death after the battle, there were other Midianitish kings who perished fighting. The five chieftains here mentioned were vassals of Sihon the Amorite (Josh. xiii. 21).

·five kings of Midian: ^aBalaam also the son of Beor they slew
 9 with the sword. And the children of Israel took *all* the women
 of Midian captives, and their little ones, and took the spoil of all
 10 their cattle, and all their flocks, and all their goods. And they
 burnt all their cities wherein they dwelt, and all their goodly
 11 castles, with fire. And ^bthey took all the spoil, and all the prey,
 12 *both* of men and of beasts. And they brought the captives, and
 the prey, and the spoil, unto Moses, and Eleazar the priest, and
 unto the congregation of the children of Israel, unto the camp
 13 at the plains of Moab, which *are* by Jordan *near* Jericho. ¶ And
 Moses, and Eleazar the priest, and all the princes of the con-
 14 gregation, went forth to meet them without the camp. And
 Moses was wroth with the officers of the host, *with* the captains
 over thousands, and captains over hundreds, which came from
 15 the ¹battle. And Moses said unto them, Have ye saved ¹all the
 16 women alive? Behold, ²these caused the children of Israel,
 through the ³counsel of Balaam, to commit trespass against the
 LORD in the matter of Peor, and ⁴there was a plague among the
 17 congregation of the LORD. Now therefore ⁵kill every male
 among the little ones, and kill every woman that hath known
 18 man by lying with ⁶him. But all the women children, that have
 not known a man by lying with him, keep alive for yourselves.
 19 And ⁷do ye abide without the camp seven days: whosoever hath
 killed any person, and ⁸whosoever hath touched any slain,
 purify *both* yourselves and your captives on the third day, and
 20 on the seventh day. And purify all *your* raiment, and all ⁹that
 is made of skins, and all work of goats' *hair*, and all things
 21 made of wood. ¶ And Eleazar the priest said unto the men of
 war which went to the battle, This *is* the ordinance of the law
 22 which the LORD commanded Moses; only the gold, and the silver,
 23 the brass, the iron, the tin, and the lead, every thing that may
 abide the fire, ye shall make *it* go through the fire, and it shall be
 clean: nevertheless it shall be purified ¹⁰with the water of separa-
 tion: and all that abideth not the fire ye shall make go through the
 24 water. ¹¹And ye shall wash your clothes on the seventh day, and
 ye shall be clean, and afterward ye shall come into the camp.
 25, 26 ¶ And the LORD spake unto Moses, saying, Take the sum of the
 prey ¹²that was taken, *both* of man and of beast, thou, and Eleazar
 27 the priest, and the chief fathers of the congregation: and ¹³divide
 the prey into two parts; between them that took the war upon
 them, who went out to battle, and between all the congregation:
 28 and levy a tribute unto the LORD of the men of war which went
 out to battle: ¹⁴one soul of five hundred, *both* of the persons, and

^a Josh. 13.
22.

^b Deut. 20.
14.

^c See Deut.
20. 14.
¹ Sam. 15. 3.
² ch. 25. 2.
³ ch. 24. 14.
⁴ ch. 2. 15.
Rev. 2. 14.
⁵ ch. 25. 9.
⁶ Judg. 21.
11.

⁷ ch. 5. 2.
⁸ ch. 19. 11,
&c.

⁹ ch. 10. 9,
17.

¹⁰ Lev. 11. 25.

¹¹ Josh. 22. 8.
¹ Sam. 30.
27.

¹² See ver. 30,
47.
& ch. 18. 26.

¹ Heb. *host of war*.

² Heb. *a male*.

³ Heb. *instrument*, or,
vessel of skins.

⁴ Heb. *of the captivity*.

10. *goodly castles*] Rather, both here and in Gen. xxv. 16, *hamlets*. The word is derived from a word (*hōr*) signifying "a row" or "range" (cp. Ezek. xlv. 23); and probably indicates those collections of rude dwellings, made of stones piled one on another and covered with tent-cloths, which are used by the Arabs to this day; and which are frequently mentioned as *douars* in narratives of the French campaigns in Algeria. These dwellings would be formed usually in a circle. See the word "*Hazereth*," in xi. 35.

11. The "prey" refers to the captives

and live-stock: the "spoil" to the ornaments and other effects.

16. *caused...to commit trespass*] More lit., "became to the children of Israel for a cause (or, incitement) of treachery to the Lord."

22. *brass*] Render *copper*. See Gen. iv. 22 note. The verse is curious as illustrating the variety of metals in use at this early date for domestic purposes. All these metals were common in Egypt centuries before the date of the Exodus.

* See ver.
42—47.

* ch. 3. 7, 8,
25, 31, 36.
& 18. 3, 4.

† See ch. 18.
8, 10.

* ver. 30.

29 of the beeves, and of the asses, and of the sheep: take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering
30 of the LORD. And of the children of Israel's half, thou shalt take *one portion of fifty, of the persons, of the beeves, of the asses, and of the †flocks, of all manner of beasts, and give them unto the Levites, *which keep the charge of the tabernacle of
31 the LORD. And Moses and Eleazar the priest did as the LORD
32 commanded Moses. And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and
33 seventy thousand and five thousand sheep, and threescore and
34 twelve thousand beeves, and threescore and one thousand asses,
35 and thirty and two thousand persons in all, of women that had
36 not known man by lying with him. And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred
37 sheep: and the LORD's tribute of the sheep was six hundred
38 and threescore and fifteen. And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and
39 twelve. And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one. And the persons *were* sixteen thousand; of which the LORD's tribute *was*
41 thirty and two persons. And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, †as the LORD
42 commanded Moses. And of the children of Israel's half, which
43 Moses divided from the men that warred, (now the half *that pertained unto* the congregation was three hundred thousand and
44 thirty thousand *and* seven thousand and five hundred sheep, and
45 thirty and six thousand beeves, and thirty thousand asses and
46, 47 five hundred, and sixteen thousand persons;) even ‡of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD com-
48 manded Moses. ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds,
49 came near unto Moses: and they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our
50 †charge, and there lacketh not one man of us. We have therefore brought an oblation for the LORD, what every man hath ‡gotten, of jewels of gold, chains, and bracelets, rings, earrings, and

† Or, *goats*.

‡ Heb. *hand*.

‡ Heb. *found*.

29. *an heave-offering*] Render simply **an offering**, and cp. xviii. 24. The verb from which the word here rendered "heave-offering" is derived, is rightly translated "levy" in v. 28.

32. Cp. v. 11, and render "And the prey" (*i.e.* the live prey) "in addition to the spoil which the men of war seized, &c." The "spoil" is described in v. 50.

The number of sheep, beeves, asses, and persons taken is given in this and following verses in round thousands. Hence the Lord's tribute (*vv.* 29, 37, 38, &c.), being the five-hundredth part of the half, comes out also in round numbers. The enormous amount both of live stock and of personal ornament was characteristic of the Midianites. When they invaded Israel in the days

of the Judges, their wealth was still of the same kind (*Judg.* vi. 5, viii. 24 seq.). The Bedouins, notwithstanding their wild nomadic life, retain their ancestral love of finery to the present day.

49. There is no mention of any resistance on the part of the Midianites. The Israelites saw in this and in the preservation of all those engaged, proofs that the Lord had been with them in the work, and hence the free-will oblation of v. 50.

50. The "chains" were "armlets" (2 Sam. i. 10). The "rings" were "finger-rings," or "seal-rings;" and the "tablets" were worn suspended from the neck (*Ex.* xxxv. 22).

to make an atonement for our souls before the LORD] Cp. *Ex.* xxx. 11-16. The atonement

tablets, ^ato make an atonement for our souls before the LORD.
 51 And Moses and Eleazar the priest took the gold of them, *even* all
 52 wrought jewels. And all the gold of the ¹offering that they
 offered up to the LORD, of the captains of thousands, and of the
 captains of hundreds, was sixteen thousand seven hundred and
 53 fifty shekels. (*For* ^bthe men of war had taken spoil, every man
 54 for himself.) And Moses and Eleazar the priest took the gold of
 the captains of thousands and of hundreds, and brought it into
 the tabernacle of the congregation, ^cfor a memorial for the
 children of Israel before the LORD.

^a Ex. 30. 12, 16.

^b Deut. 20. 14.

^c Ex. 30. 16.

CHAP. 32. NOW the children of Reuben and the children of Gad
 had a very great multitude of cattle: and when they saw the
 land of ^aJazer, and the land of Gilead, that, behold, the place
 2 *was* a place for cattle; the children of Gad and the children of
 Reuben came and spake unto Moses, and to Eleazar the priest,
 3 and unto the princes of the congregation, saying, Ataroth, and
 Dibon, and Jazer, and ^bNimrah, and Heshbon, and Elealeh, and
 4 ^cShebam, and Nebo, and ^dBeon, *even* the country ^ewhich the
 LORD smote before the congregation of Israel, *is* a land for
 5 cattle, and thy servants have cattle: wherefore, said they, if we
 have found grace in thy sight, let this land be given unto thy
 6 servants for a possession, *and* bring us not over Jordan. And
 Moses said unto the children of Gad and to the children of
 Reuben, Shall your brethren go to war, and shall ye sit here?
 7 And wherefore ²discourage ye the heart of the children of Israel
 from going over into the land which the LORD hath given them?
 8 Thus did your fathers, ³when I sent them from Kadesh-barnea
 9 ^ato see the land. For ^bwhen they went up unto the valley of
 Eshcol, and saw the land, they discouraged the heart of the
 children of Israel, that they should not go into the land which
 10 the LORD had given them. ^cAnd the LORD's anger was kindled
 11 the same time, and he sware, saying, Surely none of the men
 that came up out of Egypt, ^kfrom twenty years old and upward,
 shall see the land which I sware unto Abraham, unto Isaac, and
 12 unto Jacob; because ^lthey have not ³wholly followed me: save
 Caleb the son of Jephunneh the Kenezite, and Joshua the son of

^a ch. 21. 32.
 Josh. 13. 25.
 2 Sam. 24. 5.

^b ver. 36,
Beth-
nimrah.
^c ver. 38,
Shibmah.
^d ver. 38,
Baal-meon.
^e ch. 21. 24,
 34.

^f ch. 13. 3,
 26.
^g Deut. 1. 22.
^h ch. 13. 24,
 31.
 Deut. 1. 24,
 28.
ⁱ ch. 14. 11,
 21.
 Deut. 1. 34,
^k ch. 14. 28,
 29.
 Deut. 1. 35.
^l ch. 14. 24,
 30.

¹ Heb. *heave offering*.

² Heb. *break*.

³ Heb. *fulfilled after me*.

was not for any special offence committed (which would have called for a sacrifice of blood-shedding), but rather like the half-shekel given at the census in Ex. i. c., was an acknowledgment of having received undeserved mercies. These, if unacknowledged, would have entailed guilt on the soul.

52. The value of the offering was about 20,000*l*.

53. This verse seems to imply that the soldiers, as distinct from the officers (cp. v. 49), did not make any offering from their plunder. Of course besides the gold there would be much spoil of less precious materials; see vv. 20, 22.

XXXII. The record of the last war to the east of the Jordan is followed by the assignment of the lands already conquered to the tribes of Reuben and Gad and to certain families of the tribe of Manasseh.

1. *Jazer*] Cp. marg. ref. This district, although included in the land of Gilead, seems to have had especial attractions for the Israelitish settlers. All travellers in Gilead, the modern Belka, bear witness to its richness as compared with the country to the west of the Jordan. Its general character is that of an upland pasture, undulating and thickly timbered. In the last respect its northern portions excel its southern; but for fertility of soil the southern province is preferred by the Arabs, in whose lips it has passed into a proverb: "Thou canst not find a country like the Belka."

3. See vv. 34-38 notes.

8. *your fathers*] The generation of the Exodus was now substantially extinct. Cp. xxvi. 64, 65.

Kadesh-barnea] See xiii. 26.

12. *the Kenezite*] Kenaz (Gen. xxxvi. 11) was the name of one of the "dukes of

- ^m ch. 14. 24. 13 Nun : ^m for they have wholly followed the LORD. And the LORD's
Deut. 1. 36. anger was kindled against Israel, and he made them ⁿ wander in
Josh. 14. 8, the wilderness forty years, until ^o all the generation, that had
9, done evil in the sight of the LORD, was consumed. And, behold,
ⁿ ch. 14. 33, 14 ye are risen up in your fathers' stead, an increase of sinful men,
34, 35, to augment yet the ^p fierce anger of the LORD toward Israel.
^o ch. 26. 64, 65.
^p Deut. 1. 34. 15 For if ye ^q turn away from after him, he will yet again leave
^q Deut. 30. 17. them in the wilderness; and ye shall destroy all this people.
Josh. 22. 16, 18 16 And they came near unto him, and said, We will build sheep-
2 Chr. 7. 19, 17 folds here for our cattle, and cities for our little ones: but ^r we
& 15. 2, ourselves will go ready armed before the children of Israel, until
^r Josh. 4. 12, 13. we have brought them unto their place: and our little ones shall
dwell in the fenced cities because of the inhabitants of the land.
^s Josh. 22. 4. 18 ^s We will not return unto our houses, until the children of Israel
19 have inherited every man his inheritance. For we will not
inherit with them on yonder side Jordan, or forward; ^t because
^t ver. 33. our inheritance is fallen to us on this side Jordan eastward.
Josh. 12. 1. 20 And ^u Moses said unto them, If ye will do this thing, if ye will
& 13. 8, go armed before the LORD to war, and will go all of you armed
^u Deut. 13. 18. 21 over Jordan before the LORD, until he hath driven out his
Josh. 1. 14, 22 enemies from before him, and ^v the land be subdued before the
& 4. 12, 13. LORD: then afterward ^v ye shall return, and be guiltless before
^v Deut. 3. 20. the LORD, and before Israel; and ^w this land shall be your pos-
Josh. 11. 23. session before the LORD. But if ye will not do so, behold, ye
^w Josh. 22. 4. 23 have sinned against the LORD: and be sure ^x your sin will find
^x Deut. 3. 12, 24 you out. ^y Build you cities for your little ones, and folds for
Josh. 1. 15, your sheep; and do that which hath proceeded out of your mouth.
& 13. 8, 32. 25 And the children of Gad and the children of Reuben spake
& 22. 4, 9. unto Moses, saying, Thy servants will do as my lord command-
^y Gen. 4. 7. 26 eth. ^z Our little ones, our wives, our flocks, and all our cattle,
& 44. 16, 27 shall be there in the cities of Gilead: ^a but thy servants will pass
Isai. 59. 12. over, every man armed for war, before the LORD to battle, as my
^z ver. 16, 34, lord saith. ¶ So ^a concerning them Moses commanded Eleazar the
&c. priest, and Joshua the son of Nun, and the chief fathers of the
^a Josh. 1. 14. 29 tribes of the children of Israel: and Moses said unto them, If the
^a Josh. 4. 12. children of Gad and the children of Reuben will pass with you
over Jordan, every man armed to battle, before the LORD, and the
land shall be subdued before you; then ye shall give them the
^b Josh. 1. 13. 30 land of Gilead for a possession: but if they will not pass over with
you armed, they shall have possessions among you in the land
31 of Canaan. And the children of Gad and the children of Reu-
ben answered, saying, As the LORD hath said unto thy servants,
32 so will we do. We will pass over armed before the LORD into
the land of Canaan, that the possession of our inheritance on this
^c Deut. 3. 12 side Jordan *may be our's*. ¶ And ^b Moses gave unto them, *even*
-17. to the children of Gad, and to the children of Reuben, and unto
Josh. 12. 6. half the tribe of Manasseh the son of Joseph, ^c the kingdom of

Edom :” but Israel and Edom were of kindred origin, and the use of similar names by the two peoples is not surprising.

23. *be sure your sin will find you out*] Lit. “know ye your sin that it will find you out.” Moses implies that their sin would eventually bring its own punishment along with it.

27. *before the LORD*] i.e. immediately in front of the sacred tokens of the Lord's Presence; cp. x. 17 note.

33. *half the tribe of Manasseh*] That is, (cp. v. 39; Josh. xvii. 1) the families of Machir. Moses, when assigning to the pastoral tribes the inheritance which they desired, appropriated to these Manassites specially the district they had already subdued, as a reward for their valour and exploits. Thus the whole of the conquered country was provisionally disposed of, and the forwardness and valour of the Machirites rewarded. It seems clear from v. 39 and Josh. xvii. 1,

Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the 34 cities of the country round about. And the children of Gad 35 built ^aDibon, and Ataroth, and ^aAroer, and Atroth, Shophan, and 36 ^aJaazer, and Jogbehah, and ^aBeth-nimrah, and Beth-haran, 37 ^afenced cities: and folds for sheep. And the children of 38 Reuben ^abuilt Heshbon, and Elealeh, and Kirjathaim, and ^aNobo, and ^aBaal-meon, (^atheir names being changed,) and Shimbah: and ^agave other names unto the cities which they 39 builded. And the children of ^aMachir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which 40 *was* in it. And Mosos ^agave Gilead unto Machir the son of 41 Manasseh; and he dwelt therein. And ^aJair the son of Manasseh went and took the small towns thereof, and called them 42 ^aHavoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

¹ Heb. *they called by names the names of the cities.*

^a ch. 33. 45.
^f Deut. 2. 36.
^k ver. 1. 3,
Jazer.
^l ver. 3,
Nimrah.
^m ver. 24.
ⁿ ch. 21. 27.
^o Isai. 46. 1.
^p ch. 22. 41.
^q See ver. 3.
^r Josh. 23. 7.
^s Gen. 50. 23.
^t Deut. 3. 12,
 13, 16.
^u Josh. 13. 31.
^v & 17. 1.
^w Deut. 3. 14.
^x Josh. 13. 30.
^y 1 Chr. 2. 21,
 22, 23.
^z Judg. 10. 4.
¹ Kin. 4. 13.

that the claims of the Machirites arose simply out of their exploits.

34-36. The cities here named fall into three groups. On *Dibon*, cp. xxi. 19. The Moabite stone was discovered here in 1868. This city, occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites, was eventually recaptured by the Moabites, in whose hands it remained. *Ataroth*, i.e. "crowns" (? *At-târâs*) was seven miles north-west of Dibon. *Aroer* (*Arâr*) lay between Dibon and the Arnon.

Atroth, Shophan, was **Atroth-Shophan**, i.e. Atroth, or Ataroth of Shophan, or "of the burrow;" thus distinguished from the Ataroth named in the verse preceding from which it was probably not far distant. These four cities may be styled the Dibon settlement.

35. *Jaazer* (cp. v. 1) with the neighbouring *Jogbehah* (*Jebaiha*), seven miles to the north-east, formed the second group.

36. The third Gadite settlement lay in the valley of the Jordan, to the west of the preceding. It comprised the cities of *Beth-nimrah* (*Nimrun*) and *Beth-haran* (*Beit-haran*).

37, 38. The Reubenites established themselves more compactly than the Gadites. *Elealeh* (*el-'Al*) a mile to the north-east; *Nobo* (*Nebbeh*) probably three miles to the south-west; *Baal-meon* (*Main*) nearly two miles to the south; *Kirjathaim* (? *Kureiyat*): and *Shimbah*, more properly *Simbah*, famous at a later period for its vines (cp. Isai. xvi. 8), four miles east of Heshbon;—all clustered round the old Amoritic Capital. The Reubenites probably retained at the partition all these cities with the exception of Heshbon, which, passing to the Levites, were thenceforth reckoned as within the tribe of Gad.

Neither the Reubenites nor the Gadites were "builders" in the sense of founders of the cities of which they thus took possession.

They probably fortified them, for the first time or afresh, so as to render them places of safety for their families during the campaigns on the other side of the Jordan; and provided them with all conveniences for their flocks and herds.

39. *the children of Machir*] Machir, the son of Manasseh, was long since dead: even his sons had been brought up upon Joseph's knees (Gen. i. 23). But the renown acquired by his descendants raised his family almost to the dignity of a tribe; and the Machirites are in the next verse styled Machir, just as the children of Judah or of Ephraim are often spoken of as Judah or Ephraim. So in Judg. v. 14 Machir is coupled with Ephraim and Zebulun.

went] i.e. "had gone:" the statement is preparatory to the ensuing record of the grant to them of the land they had won.

Gilead] More strictly part of north Gilead; which, though inhabited by the Amorites, had belonged to the kingdom of Og. Gilead was the district from which had sprung the ancestress of the Machirites (cp. 1 Chron. vii. 14).

41. The exploits of Jair—he was the conqueror of Argob (Deut. iii. 14)—gave new lustre to his name; and the fame of the family is attested by the history of Jair the Israelitish judge, doubtless a descendant; perhaps also by the mention of Jairus (Luke viii. 41), the ruler of the synagogue at the neighbouring city of Capernaum.

Havoth-jair] That is, the villages, or rather groups of tents, or "kraals," of Jair. Originally they were twenty-three in number (1 Chr. ii. 22): in the days of the younger Jair, to whom they probably descended by inheritance, they either had increased to thirty, or were reckoned at that round number (Judg. x. 4).

42. *Kenath*] Now Kenawât, an important site near the southern extremity of the tract el-Jejah, and on the western slopes of the mountains of the Haurân. The name

CHAP. 33. THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the 2 hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and 3 these are their journeys according to their goings out. ¶ And they ^adeparted from Rameses in ^bthe first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^cwith an high hand in the sight 4 of all the Egyptians. For the Egyptians buried all *their* first-born, ^dwhich the LORD had smitten among them: ^eupon their 5 gods also the LORD executed judgments. ^fAnd the children of 6 Israel removed from Rameses, and pitched in Succoth. And they departed from ^gSuccoth, and pitched in Etham, which *is* in 7 the edge of the wilderness. And ^hthey removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon; 8 and they pitched before Migdol. And they departed from before Pi-hahiroth, and ⁱpassed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of 9 Etham, and pitched in Marah. And they removed from Marah, and ^kcame unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched 10 there. And they removed from Elim, and encamped by the 11 Red sea. And they removed from the Red sea, and encamped in 12 the ^lwilderness of Sin. And they took their journey out of the 13 wilderness of Sin, and encamped in Dophkah. And they de- 14 parted from Dophkah, and encamped in Alush. And they removed from Alush, and encamped at ^mRephidim, where was 15 no water for the people to drink. And they departed from 16 Rephidim, and pitched in the ⁿwilderness of Sinai. And they removed from the desert of Sinai, and pitched ^oat 'Kibroth- 17 hattaavah. And they departed from Kibroth-hattaavah, and 18 ^pencamped at Hazeroth. And they departed from Hazeroth,

^l That is, *The graves of lust.*

given to it by its conqueror, as in other cases, fell ere long into disuse, and the old name has held its ground to this day.

The notices, both Scriptural and traditional, of the conquest of north-eastern Gilead and Bashan by the Machirites, plainly intimate that it was effected by a few chiefs of great military prowess, who overran rapidly a far larger district than they could colonize. The father of Jair, however, Segub, was of the tribe of Judah (cp. xxvii. 1, and note; 1 Chr. ii. 21, 22), and it is likely that the Manassite leaders induced many of the more adventurous of this tribe, and some possibly of other tribes, to join them in their enterprize against Bashan (see Josh. xix. 34).

The Machirites did not exterminate the whole population of this district (see Josh. xiii. 15, &c.). The conquest of the district east of Jordan seems never to have been so effectually accomplished as that on the other side.

During the troublous times of the Judges the eastern Manassites rendered good service to the nation; cp. Judg. v. 14. Gideon, and probably Jephthah, were of this tribe,

and reflect in a later generation the warlike and adventurous spirit which Jair and Nobah exhibited in the days of Moses.

XXXIII. 1-49. This list was written out by Moses at God's command (v. 2), doubtless as a memorial of God's providential care for His people throughout this long and trying period.

3-6. For these places, see marg. ref.

9. *Pi-hahiroth*] Heb. "Hahiroth," but perhaps only by an error of transcription. The omitted "pi" is however only a common Egyptian prefix.

wilderness of Etham] i.e. that part of the great wilderness of Shur which adjoined Etham; cp. Ex. xv. 22 note.

The list of stations up to that at Sinai agrees with the narrative of Exodus except that we have here mentioned (v. 10) an encampment by the Red Sea, and two others, Dophkah and Alush (vv. 12-14), which are there omitted. On these places see Ex. xvii. 1 note.

16, 17. See xi. 35 note.

18. *Rithmah*] The name of this station is derived from *retem*, the broom-plant, the "juniper" of the A. V. This must be the

^a Ex. 12. 37.

^b Ex. 12. 2.

& 13. 4.

^c Ex. 14. 8.

^d Ex. 12. 29.

^e Ex. 12. 12.

& 18. 11.

Isai. 19. 1.

Rev. 12. 8.

^f Ex. 12. 37.

^g Ex. 13. 20.

^h Ex. 14. 2.

9.

ⁱ Ex. 14. 22.

& 15. 22, 23.

^k Ex. 15. 27.

^l Ex. 16. 1.

^m Ex. 17. 1.

& 19. 2.

ⁿ Ex. 16. 1.

& 19. 1, 2.

^o ch. 11. 34.

^p ch. 11. 35.

- 19 and pitched in ^aRithmah. And they departed from Rithmah, 20 and pitched at Rimmon-parez. And they departed from Rimmon-parez, and pitched in Libnah. And they removed from 22 Libnah, and pitched at Rissah. And they journeyed from 23 Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from 25 mount Shapher, and encamped in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they 28 departed from Tahath, and pitched at Tarah. And they removed from Tarah, and pitched in Mithcah. And they went 30 from Mithcah, and pitched in Hashmonah. And they departed 31 from Hashmonah, and ^aencamped at Moseroth. And they 32 departed from Moseroth, and pitched in Bene-jaakan. And they removed from Bene-jaakan, and ^aencamped at Hor-hagidgad. 33 And they went from Hor-hagidgad, and pitched in Jotbathah. 34 And they removed from Jotbathah, and encamped at Ebronah. 35 And they departed from Ebronah, ^aand encamped at Ezion-gaber. And they removed from Ezion-gaber, and pitched in the 37 ^awilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of 38 Edom. ¶ And ^aAaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of 39 Egypt, in the first day of the fifth month. And Aaron was an hundred and twenty and three years old when he died in mount 40 Hor. ¶ And ^aking Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children 41 of Israel. ¶ And they departed from mount ^aHor, and pitched 42 in Zalmonah. And they departed from Zalmonah, and pitched 43 in Punon. And they departed from Punon, and ^bpitched in 44 Oboth. And ^cthey departed from Oboth, and pitched in ^dIjeabarim, in the border of Moab. And they departed from Iim,

^a ch. 12. 16.

^a Deut. 10. 6.

^a See Gen.

36. 27.

Deut. 10. 6.

1 Chr. 1. 42.

^c Deut. 10. 7.

^a Deut. 2. 8.

1 Kin. 9. 26.

^a ch. 20. 1.

& 22. 48.

^a ch. 20. 22,

23.

& 21. 4.

^a ch. 20. 25,

28.

Deut. 10. 6.

& 32. 50.

^a ch. 21. 1,

&c.

^a ch. 21. 4.

^b ch. 21. 10.

^c ch. 21. 11.

^d ch. 21. 11.

¹ Or, *Heaps of Abarim*.

same encampment as that which is said in xiii. 26 to have been at Kadesh.

19. *Rimmon-parez*] Or rather *Rimmon-perez*, i.e. "Rimmon (i.e. the Pomegranate) of the Breach." It may have been here that the sedition of Korah occurred.

19-36. The stations named are those visited during the years of penal wandering. The determination of their positions is, in many cases, difficult, because during this period there was no definite line of march pursued. But it is probable that the Israelites during this period did not overstep the boundaries of the Wilderness of Paran (as defined in x. 12), except to pass along the adjoining valley of the Arabah; while the Tabernacle and organized camp moved about from place to place amongst them (cp. xx. 1).

Rissah, *Haradah*, and *Tahath* are probably the same as *Rasa*, *Aradeh*, and *Elthi* of the Roman table. The position of Hashmonah (*Heshmo*) in Josh. xv. 27) in the Azazimeh mountains points out the road followed by the children of Israel to be that

which skirts the south-western extremity of Jebel Magrah.

34. *Ebronah*] i.e. "passage." This station apparently lay on the shore of the Elanitic gulf, at a point where the ebb of the tide left a ford across. Hence the later Targum renders the word "fords."

35. *Ezion-gaber*] "Giant's backbone." The Wady Ghadyân, a valley running eastward into the Arabah some miles north of the present head of the Elanitic gulf. A salt marsh which here overspreads a portion of the Arabah may be taken as indicating the limit to which the sea anciently reached; and we may thus infer the existence here in former times of an extensive tidal haven, at the head of which the city of Ezion-geber stood. Here it was that from the time of Solomon onward the Jewish navy was constructed (1 Kings ix. 26, xxii. 49).

41-49. *Zalmonah* and *Punon* are stations on the Pilgrim's road; and the general route is fairly ascertained by a comparison of these verses with xxi. 4, &c.

- * ch. 32. 34. 46 and pitched *in Dibon-gad. And they removed from Dibon-
 Jer. 48. 22. 47 gad, and encamped in Almon ¹diblathaim. And they removed
 Ez. 6. 14. from Almon-diblathaim, ²and pitched in the mountains of
 * ch. 21. 20. 48 Abarim, before Nebo. And they departed from the mountains
 Deut. 32. 40. of Abarim, and ³pitched in the plains of Moab by Jordan *near*
 * ch. 22. 1. 49 Jericho. And they pitched by Jordan, from Beth-jesimoth *even*
 † ch. 25. 1. 50 unto ¹⁴Abel-shittim in the plains of Moab. ¶ And the LORD
 Josh. 2. 1. spake unto Moses in the plains of Moab by Jordan *near* Jericho;
 51 saying, Speak unto the children of Israel, and say unto them,
 * Deut. 7. 1, 2. 52 ^kWhen ye are passed over Jordan into the land of Canaan; ¹then
 & 9. 1. ye shall drive out all the inhabitants of the land from before
 Josh. 3. 17. you, and destroy all their pictures, and destroy all their molten
 † Ex. 23. 24, 53. & 34. 13. 53 images, and quite pluck down all their high places: and ye shall
 Deut. 7. 2, 5. dispossess *the inhabitants of* the land, and dwell therein: for I
 & 12. 3. 54 have given you the land to possess it. And ^mye shall divide the
 Josh. 11. 12. land by lot for an inheritance among your families: *and* to the
 Judg. 2. 2. more ye shall ²give the more inheritance, and to the fewer ye
 * ch. 26. 53, 54, 55. shall ³give the less inheritance: every man's *inheritance* shall be
 in the place where his lot falleth; according to the tribes of your
 55 fathers ye shall inherit. But if ye will not drive out the inhabi-
 tants of the land from before you; then it shall come to pass,
 that those which ye let remain of them *shall be* ⁿpricks in your
 eyes, and thorns in your sides, and shall vex you in the land
 56 wherein ye dwell. Moreover it shall come to pass, *that* I shall
 do unto you, as I thought to do unto them.
- CHAP. 34.** AND the LORD spake unto Moses, saying, Command the
 2 children of Israel, and say unto them, When ye come into ^athe
 land of Canaan; (this *is* the land that shall fall unto you for an
 inheritance, *even* the land of Canaan with the coasts thereof:)
 3 ¶ Then ^byour south quarter shall be from the wilderness of Zin:
 along by the coast of ^cEdom, and your south border shall be the
 4 outmost coast of ^cthe salt sea eastward: and your border shall
 turn from the south ^dto the ascent of Akrabbim, and pass on ^eto
 Zin: and the going forth thereof shall be from the south ^eto
- ¹ Or, *The plains of Shittim.* ² Heb. *multiply his inheri-*
tance. ³ Heb. *diminish his inheri-*
tance.

50-56. The expulsion of the Canaanites and the destruction of their monuments of idolatry had been already enjoined (see marg. ref.); and v. 54 is substantially a repetition from Ex. xxvi. 53-55. But the solemn warning of vv. 55, 56 is new. A call for it had been furnished by their past transgressions in the matter of Baal-peor, and by their imperfect fulfilment, at the first, of Moses' orders in the Midianitish war.

XXXIV. 2. *the land of Canaan*] The name Canaan is here restricted to the territory west of the Jordan.

3-5. The southern boundary commenced at the Dead Sea. The broad and desolate valley by which the depressed bed of that sea is protected toward the south, is called the Ghôr. A deep narrow glen enters it at its south-west corner; it is called Wady-el-Fikreh, and is continued in the same south-western direction, under the name of Wady el-Marrah; a wady which loses itself among

the hills belonging to "the wilderness of Zin;" and Kadesh-barnea (see xiii. 26 note), which is "in the wilderness of Zin," will be, as the text implies, the southernmost point of the southern boundary. Thence, if Kadesh be identical with the present Ain el-Weibeh, westward to the river, or brook of Egypt, now Wady el-Arish, is a distance of about seventy miles. In this interval were Hazar-addar and Azmon; the former being perhaps the general name of a district of *Hazerim*, or nomad hamlets (see Deut. ii. 23), of which Azdar was one: and Azmon, perhaps to be identified with Kesam, the modern Kasáimh, a group of springs situate in the north of one of the gaps in the ridge, and a short distance west of Ain el-Kudeirât.

[Others consider the boundary line to have followed the Ghôr along the Arabah to the south of the Azazimeh mountains, thence to Gadis round the southeast of that mountain, and thence to Wady el-Arish.]

- Kadesh-barnea, and shall go on to ¹Hazar-addar, and pass on to
 5 Azmon: and the border shall fetch a compass from Azmon
²unto the river of Egypt, and the goings out of it shall be at the
 6 sea. ¶ And as for the western border, ye shall even have
 the great sea for a border: this shall be your west border.
 7 ¶ And this shall be your north border: from the great sea ye
 8 shall point out for you ³mount Hor: from mount Hor ye shall
 point out *your border* ⁴unto the entrance of Hamath; and the
 9 goings forth of the border shall be to ⁵Zedad: and the border
 shall go on to Ziphron, and the goings out of it shall be at
 10 ⁶Hazar-enan: this shall be your north border. ¶ And ye shall
 11 point out your east border from Hazar-enan to Shepham: and
 the coast shall go down from Shepham ⁷to Riblah, on the east
 side of Ain; and the border shall descend, and shall reach unto
 12 the ⁸side of the sea ⁹of Chinnereth eastward: and the border
 shall go down to Jordan, and the goings out of it shall be at
¹⁰the salt sea: this shall be your land with the coasts thereof
 13 round about. ¶ And Moses commanded the children of Israel,
 saying, ¹¹"This is the land which ye shall inherit by lot, which the
 LORD commanded to give unto the nine tribes, and to the half
 14 tribe: ¹²for the tribe of the children of Reuben according to the
 house of their fathers, and the tribe of the children of Gad
 according to the house of their fathers, have received *their*
inheritance; and half the tribe of Manasseh have received
 15 their inheritance: the two tribes and the half tribe have received
 their inheritance on this side Jordan *near* Jericho eastward,
 16 toward the sunrising. ¶ And the LORD spake unto Moses,
 17 saying, These *are* the names of the men which shall divide the
 land unto you: ¹³Eleazar the priest, and Joshua the son of Nun.
 18 And ye shall take one ¹⁴prince of every tribe, to divide the land
 19 by inheritance. And the names of the men *are* these: of the
 20 tribe of Judah, Caleb the son of Jephunneh. And of the tribe of

¹ See Josh.
15. 3, 4.

² Gen. 15. 18.
Josh. 15. 4,
47.

³ 1 Kin. 8. 65.
Isai. 27. 12.

⁴ ch. 33. 37.
⁵ ch. 13. 21.

⁶ 2 Kin. 14.
25.

⁷ Ezek. 47.
15.

⁸ Ezek. 47.
17.

⁹ 2 Kin. 23.
33.

¹⁰ Jer. 39. 5, 6.
¹¹ Deut. 3. 17.

¹² Josh. 11. 2.
& 19. 35.

¹³ Matt. 14. 34.
Luke 5. 1.

¹⁴ ver. 3.
¹⁵ ver. 1.

¹⁶ Josh. 14. 1,
2.

¹⁷ ch. 32. 33.
Josh. 14. 2,
3.

¹⁸ Josh. 14. 1.

¹⁹ & 19. 51.

²⁰ ch. 1. 4, 16.

¹ Heb. *shoulder*.

7-9. The northern border. On the "mount Hor," cp. xx. 22 note. Here the name denotes the whole western crest of Mount Lebanon, eighty miles in length, commencing east of Zidon, and terminating with the point immediately above the entrance of Hamath (cp. xiii. 21). The extreme point in the northern border of the land was the city of Zedad (Sadad), about thirty miles east of the entrance of Hamath. Hence the border turned back south-westward to Ziphron (Zifran), about forty miles north-east of Damascus. Hazar-enan may be conjecturally identified with Ayun ed-Dara, a fountain situate in the very heart of the great central chain of Antilibanus.

10-12. Shepham, the first point after Hazar-enan, is unknown. The name Riblah is by some read Har-bel, *i.e.* "the Mountain of Bel;" the Har-baal-Hermon of Judg. iii. 3. No more striking landmark could be set forth than the summit of Hermon, the southernmost and by far the loftiest peak of the whole Antilibanus range, rising to a height of ten thousand feet, and overtopping every other mountain

in the Holy Land. Ain, *i.e.* the fountain, is understood to be the fountain of the Jordan; and it is in the plain at the south-western foot of Hermon that the two most celebrated sources of that river, those of Daphne and of Paneas, are situate.

The "sea of Chinnereth" is better known by its later name of Gennesaret, which is supposed to be only a corruption of Chinnereth. The border ran parallel to this sea, along the line of hill about ten miles further east.

16-29. Of the representatives now selected through Moses beforehand, who were all princes, *i.e.* heads of chief families, in their respective tribes (see xiii. 2), Caleb alone, of the tribe of Judah, is otherwise known to us (see xiii. 4 seq.). The order in which the tribes are named is peculiar to this passage. If they be taken in pairs, Judah and Simeon, Benjamin and Dan, Manasseh and Ephraim, Zebulun and Issachar, Asher and Naphtali, the order of the pairs agrees with the order in which the allotments in the Holy Land, taken also in couples, followed each other in the map from south to north.

21 the children of Simeon, Shemuel the son of Ammihud. Of the
 22 tribe of Benjamin, Elidad the son of Chislon. And the prince of
 23 the tribe of the children of Dan, Bukki the son of Jogli. The
 prince of the children of Joseph, for the tribe of the children of
 24 Manasseh, Hanniel the son of Ephod. And the prince of the
 tribe of the children of Ephraim, Kemuel the son of Shiphthan.
 25 And the prince of the tribe of the children of Zebulun, Elizaphan
 26 the son of Parnach. And the prince of the tribe of the children
 27 of Issachar, Paltiel the son of Azzan. And the prince of the
 28 tribe of the children of Asher, Ahihud the son of Shelomi. And
 the prince of the tribe of the children of Naphtali, Pedahel the
 29 son of Ammihud. These *are they* whom the LORD commanded
 to divide the inheritance unto the children of Israel in the land of
 Canaan.

CHAP. 35. AND the LORD spake unto Moses in the plains of Moab

^a Josh. 14. 3,
 4.
 & 21. 2.
 See Ez.
 46. 1, &c.
 & 48. 8, &c.

2 by Jordan *near* Jericho, saying, "Command the children of Israel,
 that they give unto the Levites of the inheritance of their pos-
 session cities to dwell in; and ye shall give *also* unto the Levites
 3 suburbs for the cities round about them. And the cities shall
 they have to dwell in; and the suburbs of them shall be for
 4 their cattle, and for their goods, and for all their beasts. And
 the suburbs of the cities, which ye shall give unto the Levites,
shall reach from the wall of the city and outward a thousand
 5 cubits round about. And ye shall measure from without the
 city on the east side two thousand cubits, and on the south side
 two thousand cubits, and on the west side two thousand cubits,
 and on the north side two thousand cubits; and the city *shall be*
 in the midst: this shall be to them the suburbs of the cities.
 6 And among the cities which ye shall give unto the Levites *there*
shall be ^bsix cities for refuge, which ye shall appoint for the
 manslayer, that he may flee thither: and ¹to them ye shall add
 7 forty and two cities. So all the cities which ye shall give to the
 Levites *shall be* ^cforty and eight cities: them *shall ye give* with
 8 their suburbs. And the cities which ye shall give *shall be* ^dof
 the possession of the children of Israel: ^efrom *them that have*
 many ye shall give many; but from *them that have few* ye shall
 give few: every one shall give of his cities unto the Levites
 9 according to his inheritance which ²he inheriteth. ¶ And the
 10 LORD spake unto Moses, saying, Speak unto the children of

^b ver. 13.
 Deut. 4. 41.
 Josh. 20. 2,
 7, 8.
 & 21. 3, 13,
 21, 27, 32, 36,
 38.
^c Josh. 21.
 41.
^d Josh. 21. 3.
^e ch. 26. 54.

¹ Heb. *above them ye shall give.*

² Heb. *they inherit.*

XXXV. 2. *suburbs*] Rather, "pasture-grounds," required for their large cattle, for their sheep and goats, and for all their beasts whatsoever they might be (v. 3).

5. *from without the city*] Omit "from." The demarcation here intended would run parallel to the wall of the city, outside which it was made. To guard against any restrictions of area, due to such causes as the irregular forms of the cities or the physical obstacles of the ground, it was ordained that the suburb should, alike on north, south, east, and west, present, at a distance of a thousand cubits (or, nearly one-third of a mile) from the wall, a front not less than two thousand cubits in length; and, by joining the extremities of these measured fronts according to the nature of the

ground, a sufficient space for the Levites would be secured.

6. The Levitical cities were in an especial manner the Lord's; and therefore the places of refuge, where the manslayer might remain under the protection of a special institution devised by Divine mercy, were appropriately selected from amongst them. No doubt also the Priests and Levites would be the fittest persons to administer the law in the doubtful cases which would be sure to occur: cp. v. 24 note.

8. Nine cities were eventually given to the Levites from the large joint inheritance of Judah and Simeon; three were taken from the territory of Naphtali, and the other tribes gave each four apiece.

- Israel, and say unto them, ¹When ye be come over Jordan into
 11 the land of Canaan; then ²ye shall appoint you cities to be
 cities of refuge for you; that the slayer may flee thither, which
 12 killeth any person ¹at unawares. ²And they shall be unto you
 cities for refuge from the avenger; that the manslayer die not,
 13 until he stand before the congregation in judgment. And of
 these cities which ye shall give ³six cities shall ye have for refuge.
 14 ⁴Ye shall give three cities on this side Jordan, and three cities
 shall ye give in the land of Canaan, *which* shall be cities of
 15 refuge. These six cities shall be a refuge, *both* for the children
 of Israel, and ⁵for the stranger, and for the sojourner among
 them: that every one that killeth any person unawares may flee
 16 thither. ⁶And if he smite him with an instrument of iron, so
 that he die, he *is* a murderer: the murderer shall surely be put
 17 to death. And if he smite him ⁷with throwing a stone, where-
 with he may die, and he die, he *is* a murderer: the murderer
 18 shall surely be put to death. Or *if* he smite him with an hand
 weapon of wood, wherewith he may die, and he die, he *is* a
 19 murderer: the murderer shall surely be put to death. ⁸The
 revenger of blood himself shall slay the murderer: when he
 20 meeteth him, he shall slay him. But ⁹if he thrust him of hatred,
 21 or hurl at him ¹⁰by laying of wait, that he die; or in enmity
 smite him with his hand, that he die: he that smote *him* shall
 surely be put to death; *for* he *is* a murderer: the revenger of
 22 blood shall slay the murderer, when he meeteth him. But if
 he thrust him suddenly ¹¹without enmity, or have cast upon him
 23 any thing without laying of wait, or with any stone, wherewith
 a man may die, seeing *him* not, and cast *it* upon him, that he
 24 die, and *was* not his enemy, neither sought his harm: then ¹²the
 congregation shall judge between the slayer and the revenger of

¹ Dent. 19. 2.
 Josh. 20. 2.
² Ex. 21. 13.

³ Dent. 19. 6.
 Josh. 20. 3,
 5, 6.

⁴ ver. 6.
⁵ Dent. 4. 41.
 Josh. 20. 8.

⁶ ch. 15. 16.

⁷ Ex. 21. 12,
 14.
 Lev. 24. 17.
 Deut. 19. 11,
 12.

⁸ ver. 21, 24,
 27.
 Deut. 19. 6,
 12.

Josh. 20. 3, 5.
⁹ Gen. 4. 8.
¹⁰ Sam. 3. 27.
 & 20. 10.
¹¹ 1 Kin. 2. 31,
 32.

¹² Ex. 21. 14.
 Deut. 19. 11.
¹³ Ex. 21. 13.

¹⁴ ver. 12.
 Josh. 20. 6.

¹ Heb. *by error*.

² Heb. *with a stone of the hand*.

12. *the avenger*] Heb. *goel*, a term of which the original import is uncertain. The very obscurity of its etymology testifies to the antiquity of the office which it denotes. That office rested on the principle of Gen. ix. 6, "whoso sheddeth man's blood, by man shall his blood be shed." The unwritten code of the East conceded to the nearest kinsman of a murdered man the right of avenging the blood that had been shed. Such rude justice necessarily involved grave evils. It gave no opportunity to the person charged with crime of establishing his innocence; it recognised no distinction between murder, manslaughter, and accidental homicide; it perpetuated family blood-feuds, the avenger of blood being liable to be treated in his turn as a murderer by the kinsman of the man whom he had slain. These grievances could not be removed as long as there was no central government, but they might be mitigated; and to do this was the object of the institution in the text (cp. Ex. xxi. 13).

Among the Arab tribes, who are under the control of no central authority, the practice of blood-revenge subsists in full force to the present day.

12. *the congregation*] i.e. local court, con-

sisting of the elders of the city (Josh. xx. 4).

16-25. The sense is: Inasmuch as to take another man's life by any means soever is murder, and exposes the murderer to the penalty of retaliation; so, if the deed be done in enmity, it is in truth very murder, and the murderer shall be slain; but if it be not done in enmity, then the congregation shall interpose to stay the avenger's hand.

19. *when he meeteth him*] Provided, of course, it were without a city of refuge.

24. The case of the innocent slayer is here contemplated. In a doubtful case there would necessarily have to be a judicial decision as to the guilt or innocence of the person who claimed the right of asylum.

25. The homicide was safe only within the walls of his city of refuge. He became a virtual exile from his home. The provisions here made serve to mark the gravity of the act of manslaughter, even when not premeditated; and the inconveniences attending on them fell, as is right and fair, upon him who committed the deed.

unto the death of the high priest] The atoning death of the Saviour cast its shadow before on the statute-book of the Law and

- 25 blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and ^ahe shall abide in it unto the death of the high priest, ^bwhich was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ^che shall not be guilty of blood: because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. So these ^dthings shall be for ^ea statute of judgment unto you throughout your generations in all your dwellings. ¶ Whoso killeth any person, the murderer shall be put to death by the ^fmouth of witnesses: but one witness shall not testify against any person to ^gcause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is ^hguilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye ⁱare: for blood ^jit defleth the land: and ^kthe land cannot be cleansed of the blood that is shed therein, but ^lby the blood of him that shed it. ^mDefile not therefore the land which ye shall inhabit, wherein I dwell: for ⁿI the LORD dwell among the children of Israel.
- CHAP. 36.** AND the chief fathers of the families of the ^ochildren of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: and they said, ^pThe LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^qmy lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the ^rother tribes of the children of

^a Josh. 20. 6.

^b Ex. 29. 7.

Lev. 4. 3.

& 21. 10.

^c ch. 27. 11.

^d Deut. 17. 6.

& 19. 15.

Matt. 18. 16.

2 Cor. 13. 1.

Heb. 10. 28.

^e Ps. 106. 38.

Mic. 4. 11.

^f Gen. 9. 6.

^g Lev. 18. 25.

Deut. 21. 23.

Ex. 29. 45,

46.

^h ch. 26. 20.

ⁱ ch. 26. 55.

& 33. 54.

Josh. 17. 3.

^j ch. 27. 1, 7.

Josh. 17. 3,

4.

^k Heb. *no blood shall be to him*, Ex. 22. 2.

^l Heb. *faultily to die*.

^m Heb. *there can be no expiation for the land*.

on the annals of Jewish history. The High-priest, as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, and to gain, from the mysterious Urim and Thummim, special revelations of the will of God, was, preeminently, a type of Christ. And thus the death of each successive High-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease.

30. *by the mouth of witnesses* i.e. two witnesses, at the least (cp. marg. reff.). The provisions of this and the following verses protect the enactments of this chapter from abuse. The cities of refuge were not intended to exempt a criminal from deserved punishment.

31. *no satisfaction*] Rather, **ransom** (see Ex. xxi. 30). The permission to demand pecuniary compensation for murders (expressly sanctioned by the Koran) undoubtedly mitigates, in practice, the system of private retaliation; but it does so by sacrificing the principle named in *vv. 12, 33*.

34. *for I the LORD dwell*, &c.] An emphatic protest against all enactment or relaxation of laws by men for their own private convenience.

XXXVI. 1-13. The daughters of Zelophehad had obtained an ordinance (xxviii. 6-11) which permitted the daughters of an Israelite dying without male issue to inherit their father's property. The chiefs of the Machirites, of whom Zelophehad had been one, now obtain a supplemental enactment, directing that heiresses should marry within their own tribe.

Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ¹whereunto they are received: so shall it be taken from the lot of our inheritance. And when ^athe jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. ¶ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^ehath said well. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them ²marry to whom they think best; ^fonly to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ³keep himself to the inheritance of the tribe of his fathers. And ⁴every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. Even as the LORD commanded Moses, so did the daughters of Zelophehad: ⁵for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: *and* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. ¶ These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ⁶in the plains of Moab by Jordan near Jericho.

^d Lev. 25. 10.^e ch. 27. 7.^f ver. 12.^g 1 Kin. 21.^h 1 Chr. 23. 22.ⁱ ch. 27. 1.^k ch. 26. 3. & 33. 50.¹ Heb. *unto whom they shall be.*² Heb. *be wives.*³ Heb. *cleave to the, &c.*⁴ Heb. *to some that were of the families.*

4. *be taken away*] i.e. be permanently taken away. The jubilee year, by not restoring the estate to the tribe to which it originally belonged, would in effect confirm the alienation.

11. *unto their father's brothers' sons*] Or more generally, "unto the sons of their kinsmen."



DEUTERONOMY.

INTRODUCTION.

THE ordinary name of the book is derived, through the LXX. and Vulgate from that sometimes employed by the Jews, "repetition of the law," and indicates correctly enough the character and contents of the book.¹

The bulk of Deuteronomy consists of addresses spoken within the space of forty days, and beginning on the first day of the eleventh month in the fortieth year.

The speeches exhibit an unity of style and character which is strikingly consistent with such circumstances. They are pervaded by the same vein of thought, the same tone and tenor of feeling, the same peculiarities of conception and expression. They exhibit matter which is neither documentary nor traditional, but conveyed in the speaker's own words.

Their aim is strictly hortatory; their style earnest, heart-stirring, impressive, in passages sublime,

but throughout rhetorical; they keep constantly in view the circumstances then present and the crisis to which the fortunes of Israel had at last been brought. Moses had before him not the men to whom by God's command he delivered the law at Sinai, but the generation following which had grown up in the wilderness. Large portions of the law necessarily stood in abeyance during the years of wandering; and of his present hearers many must have been strangers to various prescribed observances and ordinances. Now however on their entry into settled homes in Canaan a thorough discharge of the various obligations laid on them by the Covenant would become imperative; and it is to this state of things that Moses addresses himself. He speaks to hearers neither wholly ignorant of the Law, nor yet fully versed in it. Much is assumed and taken for granted in his speeches; but in other matters he goes into detail, knowing that instruction in them was needed. Sometimes too opportunity is taken of promulgating regulations which are supplementary or auxiliary to those of the preceding books; some few modifications arising out of different or altered circumstances are now made; and the whole Mosaic system is completed by the addition of several enactments in chapters xii.-xxvi. of a social, civil, and

¹ The contents of Deuteronomy consist (1) of three addresses to the people delivered by Moses in the eleventh month of the fortieth year after the Exodus (chs. i.-xxx.); and (2) of certain final acts and words of Moses, viz. the solemn appointment of his successor (xxxi.), his Song (xxxii.), and Blessing (xxxiii.), which together with the account of his death (xxxiv.) form an appropriate conclusion to the book and to the whole Pentateuch. Part (2) was probably added to the rest by Joshua or some other duly authorized prophet or leader of the people, after the death of Moses.

political nature. These would have been wholly superfluous during the nomadic life of the desert; but now that the permanent organization of Israel as a nation was to be accomplished, they could not be longer deferred. Accordingly the legislator, at the command of God, completes his great work by supplying them. Thus he provides civil institutions for his people accredited by the same Divine sanctions as had been vouchsafed to their religious rites.

The preceding books displayed Moses principally in the capacity of legislator or annalist. Deuteronomy sets him before us in that of a prophet. And he not only warns and teaches with an authority and energy which the sublimest pages of the Four Greater Prophets cannot surpass, but he delivers some of the most notable and incontrovertible predictions to be found in the Old Testament. The prophecy in xviii. 18 had no doubt its partial verifications in successive ages, but its terms are satisfied in none of them. The prospect opened by it advances continually until it finds its rest in the Messiah, Who stands alone as the only complete counterpart of Moses, and as the greater than he. Chapters xxviii., xxxii. furnish other and no less manifest examples.

It is generally allowed that Deuteronomy must, in substance, have come from one hand. The book presents, the last four chapters excepted, an undeniable unity in style and treatment; it is cast, so to speak, in one mould; its literary characteristics are such that we cannot believe the composition of it to have been spread over any long period of time: and these

facts are in full accord with the traditional view which ascribes the book to Moses.

Assertions as to the spuriousness² of Deuteronomy, though put forward very positively, appear when sifted to rest upon most insufficient arguments. The alleged anachronisms, discrepancies, and difficulties admit for the most part of easy and complete explanation; and no serious attempt has ever been made to meet the overwhelming presumption drawn from the unanimous and unwavering testimony of the ancient Jewish Church and nation that Moses is the author of this book.

Deuteronomy has in a singular manner the attestation of the Apostles and of our Lord. St. Paul, in Romans x. 8 and xv. 11 argues from it at some length, and expressly quotes it as written by Moses; St. Peter and St. Stephen (Acts iii. 22, vii. 37) refer to the promise of "a Prophet like unto" Moses, and regard it as given, as it professes to be, by Moses himself; our Lord, wielding "the sword of the Spirit which is the word of God" against the open assaults of Satan, thrice resorts to Deuteronomy for the texts with which He repels the tempter, St. Matt. iv. 4-10. To urge in reply that the inspiration of the Apostles, and

² The older scholars of Germany unhesitatingly affirmed that Deuteronomy was written long after the rest of the Pentateuch was extant in its present shape. The newer school sees no less certainly in Deuteronomy the primæval quarry out of which the writers concerned in the production of the preceding books drew their materials. Out of this conflict of opinions one inference may safely be drawn. The allegation so positively made that the very style of Deuteronomy betrays its late origin is arbitrary and baseless.

even the indwelling of the Spirit "without measure" in the Saviour, would not necessarily preserve them from mistakes on such subjects as the authorship of ancient writings, or to fortify such assertions by remarking that our Lord as the Son of Man was Himself ignorant of some things, is to overlook the important distinction between ignorance and error. To be conscious that much truth lies beyond the range of the intelligence is compatible with the perfection of the

creature: but to be deceived by the fraud of others and to fall into error, is not so. To assert then that He Who is "the Truth" believed Deuteronomy to be the work of Moses and quoted it expressly as such, though it was in fact a forgery introduced into the world seven or eight centuries after the Exodus, is in effect, even though not in intention, to impeach the perfection and sinlessness of His nature, and seems thus to gainsay the first principles of Christianity.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

CHAP. 1. THESE be the words which Moses spake unto all Israel

^a Josh. 9. 1,
10.
& 22. 4. 7.
^b Num. 13.
26.
ch. 9. 23.
^c Num. 33.
38.
^d Num. 21.
24, 33.
^e Josh. 13.
12.
^f Ex. 3. 1.
^g See Ex. 19.
1.
Num. 10. 11.

^a on this side Jordan in the wilderness, in the plain over against
¹ the Red sea, between Paran, and Tophel, and Laban, and
2 Hazeroth, and Dizahab. (*There are eleven days' journey from*
3 Horeb by the way of mount Seir ^b unto Kadesh-barnea.) And
it came to pass ^c in the fortieth year, in the eleventh month, on
the first *day* of the month, *that* Moses spake unto the children
of Israel, according unto all that the LORD had given him in
4 commandment unto them; ^d after he had slain Sihon the king
of the Amorites, which dwelt in Heshbon, and Og the king of
5 Bashan, which dwelt at Astaroth ^e in Edrei: on this side Jordan,
in the land of Moab, began Moses to declare this law, saying,
6 ¶ The LORD our God spake unto us ^f in Horeb, saying, Ye have
7 dwelt long ^g enough in this mount: turn you, and take your
journey, and go to the mount of the Amorites, and unto ² all the
places high thereunto, in the plain, in the hills, and in the vale,
and in the south, and by the sea side, to the land of the Canaanites,
and unto Lebanon, unto the great river, the river

¹ Or, *Zuph*.

² Heb. *all his neighbours*.

I. 1, 2. These verses are prefixed as a connecting link between the contents of the preceding books and that of Deut. now to follow. The sense of the passage might be given thus: "The discourses of Moses to the people up to the eleventh month of the fortieth year" (cp. v. 3) "have now been recorded." The proper names which follow seem to belong to places where "words" of remarkable importance were spoken. They are by the Jewish commentators referred to the spots which witnessed the more special sins of the people, and the mention of them here is construed as a pregnant rebuke. The Book of Deut. is known amongst the Jews as "the book of reproofs."

on this side Jordan] Rather, **beyond Jordan** (as in iii. 20 and 25). The phrase was a standing designation for the district east of Jordan, and in times when Greek became commonly spoken in the country was exactly represented by the proper name *Peræa*.

in the wilderness, in the plain] The former term denotes the desert of Arabia generally; the latter the sterile tract ('Arabah,' Num. xxi. 4 note) which stretches along the lower Jordan to the Dead Sea, and is continued thence to the Gulf of Akaba.

over against the Red sea] Render: **over against Suph**. "Sea" is not in the original text. "Suph" is either the pass *es Sufah* near Ain-el-Weibeh (Num. xiii. 26 note), or the name of the alluvial district (Num. xxi. 14 note).

Tophel is identified with Tufleth, the

Tafyle of Burckhardt, still a considerable place,—some little distance S.E. of the Dead Sea. Paran is probably "mount Paran" (xxxiii. 2); or a city of the same name near the mountain. Cp. Gen. xiv. 6.

Laban is generally identified with Libnah (Num. xxxiii. 20), and Hazeroth with Ain Hadherah (Num. xi. 34 note); but the position of Dizahab is uncertain.

2. For Kadesh see Num. xiii. 26 note; and for Horeb see Ex. iii. 1.

4. *Astaroth*] On this place cp. Gen. xiv. 5 and note.

in Edrei] These words should, to render the sense clear, come next after "slain." The battle in which Sihon and Og were defeated took place at Edrei.

5. *in the land of Moab*] This district had formerly been occupied by the Moabites, and retained its name from them: but had been conquered by the Amorites. Cp. Num. xxi. 26, xxii. 4 notes.

declare] Render, **explain** the Law already declared.

6. The first and introductory address of Moses to the people is here commenced. It extends to iv. 40, and is divided from the second discourse by the *vv.* iv. 41-49. A summary of the address is given in the chapter-headings usually found in English Bibles.

7. *to the mount of the Amorites*] i.e. to the mountain district occupied by the Amorites, reaching into the Negeb, and part of the territory assigned to the tribe of Judah.

- 8 Euphrates. Behold, I have ¹set the land before you: go in and possess the land which the LORD sware unto your fathers, ²Abraham, Isaac, and Jacob, to give unto them and to their seed after them. ¶ And ¹I spake unto you at that time, saying, 10 I am not able to bear you myself alone: the LORD your God hath multiplied you, and, behold, ²ye are this day as the stars of heaven for multitude. (¹The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, 12 ³as he hath promised you!) ⁴How can I myself alone bear 13 your cumbrance, and your burden, and your strife? ⁵Take you wise men, and understanding, and known among your 14 tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us 15 to do. So I took the chief of your tribes, wise men, and known, ⁶and ⁷made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains 16 over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ⁸judge righteously between every man and his 17 ⁹brother, and the stranger *that is* with him. ¹⁰Ye shall not ¹¹respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for ¹²the judgment is God's: and the cause that is too hard for you, 18 ¹³bring it unto me, and I will hear it. And I commanded you 19 at that time all the things which ye should do. ¶ And when we departed from Horeb, ¹⁴we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and ¹⁵we 20 came to Kadesh-barnaa. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God 21 doth give unto us. Behold, the LORD thy God hath set the land before thee: go up *and* possess it, as the LORD God of thy fathers hath said unto thee; ¹⁶fear not, neither be discouraged. 22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land,

¹ Heb. *given*.² Heb. *Give*.³ Heb. *gave*.⁴ Heb. *acknowledge faces*.⁵ Gen. 12. 7. & *ref.*⁶ Ex. 18. 18. Num. 11. 14.⁷ Gen. 15. 5. ch. 10. 22.⁸ 28. 62. ⁹ 2 Sam. 24. 3.¹⁰ Gen. 15. 5. & 22. 17.¹¹ & 26. 4. Ex. 32. 13.¹² 1 Kin. 3. 8, 9.¹³ See Ex. 18. 21.¹⁴ Num. 11. 16, 17.¹⁵ Ex. 18. 25. ¹⁶ ch. 16. 18.¹⁷ John 7. 24. ¹⁸ Lev. 24. 22.¹⁹ Lev. 19. 15. ch. 16. 19.²⁰ 1 Sam. 10. 7. Prov. 24. 23.²¹ James 2. 1. ²² 2 Chr. 19. 6.²³ Ex. 18. 22, 26.²⁴ Num. 10. 12.²⁵ ch. 8. 15. Jer. 2. 6.²⁶ Num. 13. 26.²⁷ Josh. 1. 9.

9-15. This appointment of the "captains" (cp. Ex. xviii. 21 seq.) must not be confounded with that of the elders in Num. xi. 16 seq. The former would number 78,600; the latter were seventy only.

A comparison between this passage and that in Exodus makes it obvious that Moses is only touching on certain parts of the whole history, without regard to order of time, but with a special purpose. This important arrangement for the good government of the people took place before they quitted Horeb to march direct to the Promised Land. This fact sets more clearly before us the perverseness and ingratitude of the people, to which the orator next passes; and shows, what he was anxious to impress, that the fault of the 40 years' delay rested only with themselves.

19. *that great and terrible wilderness* Cp. viii. 15. This language is such as men would employ after having passed with toil and

suffering through the worst part of it, the southern half of the Arabah (see Num. xxi. 4 note); and more especially when they had but recently rested from their marches in the plain of Shittim, the largest and richest oasis in the whole district on the Eastern bank near the mouth of the Jordan.

22, 23. The plan of sending the spies originated with the people; and, as in itself a reasonable one, it approved itself to Moses; it was submitted to God, sanctioned by Him, and carried out under special Divine direction. The orator's purpose in this chapter is to bring before the people emphatically their own responsibilities and behaviour. It is therefore important to remind them, that the sending of the spies, which led immediately to their murmuring and rebellion, was their own suggestion.

The following verses to the end of the chapter give a condensed account, the fuller one

- a Num. 13.
 3.
 b Num. 13.
 22, 23, 24.
 c Num. 13.
 27.
 d Num. 14.
 1, 2, 3, 4.
 Ps. 106. 24.
 e ch. 9. 28.
 f Num. 13.
 28, 31—33.
 ch. 9. 1, 2.
 g Num. 13.
 28.
 h Ex. 14. 14,
 25.
 Neh. 4. 20.
 i Ex. 19. 4.
 ch. 22. 11.
 Isai. 40. 3.
 & 63. 9.
 Hos. 11. 3.
 Acts 13. 18.
 k Ps. 106.
 24.
 Jude 5.
 l Ex. 13. 21.
 Ps. 78. 14.
 m Num. 10.
 33.
 Ez. 20. 6.
 n ch. 2. 14.
 o Num. 14.
 22, 23.
 Ps. 95. 11.
 p Num. 14.
 24, 30.
 Josh. 14. 9.
 q Num. 14.
 24.
 r ch. 3. 26.
 Ps. 106. 32.
 s Num. 14.
 30.
 t Ex. 24. 13.
 & 33. 11.
 See 1 Sam.
 16. 22.
 u Num. 27.
 18, 19.
 ch. 31. 7, 23.
 v Num. 14.
 31.
 w Num. 14.
 33.
 x Isai. 7. 15.
 Rom. 9. 11.
 y Num. 14.
 25.
 z Num. 14.
 40.
 aa Num. 14.
 42.
- and bring us word again by what way we must go up, and into
 23 what cities we shall come. And the saying pleased me well:
 24 and ^a“I took twelve men of you, one of a tribe: and ^bthey turned
 and went up into the mountain, and came unto the valley of
 25 Eshcol, and searched it out. And they took of the fruit of the land
 in their hands, and brought ^cit down unto us, and brought
 us word again, and said, ^d“It is a good land which the LORD our
 26 God doth give us. ¶ ^e“Notwithstanding ye would not go up,
 but rebelled against the commandment of the LORD your God:
 27 and ye murmured in your tents, and said, Because the LORD
^f“hated us, he hath brought us forth out of the land of Egypt, to
 28 deliver us into the hand of the Amorites, to destroy us. Whither
 shall we go up? Our brethren have ^gdiscouraged our heart,
 saying, ^h“The people is greater and taller than we; the cities ⁱare
 great and walled up to heaven; and moreover we have seen the
 29 sons of the ^j“Anakims there. Then I said unto you, Dread not,
 30 neither be afraid of them. ^k“The LORD your God which goeth
 before you, he shall fight for you, according to all that he did
 31 for you in Egypt before your eyes; and in the wilderness, where
 thou hast seen how that the LORD thy God ^l“bare thee, as a man
 doth bear his son, in all the way that ye went, until ye came
 32 into this place. Yet in this thing ^m“ye did not believe the LORD
 33 your God, ⁿ“who went in the way before you, ^o“to search you out
 a place to pitch your tents ^pin, in fire by night, to shew you by
 34 what way ye should go, and in a cloud by day. ¶ And the LORD
 heard the voice of your words, and was wroth, ^q“and sware, say-
 35 ing, ^r“Surely there shall not one of these men of this evil gene-
 ration see that good land, which I sware to give unto your
 36 fathers, ^s“save Caleb the son of Jephunneh; he shall see it,
 and to him will I give the land that he hath trodden upon, and
 to his children, because ^t“he hath ^u“wholly followed the LORD.
 37 ^v“Also the LORD was angry with me for your sakes, saying, Thou
 38 also shalt not go in thither. ^w“But Joshua the son of Nun,
^x“which standeth before thee, he shall go in thither: ^y“encourageo
 39 him: for he shall cause Israel to inherit it. ^z“Moreover your
 little ones, which ^{aa}“ye said should be a prey, and your children,
 which in that day ^{ab}“had no knowledge between good and evil,
 they shall go in thither, and unto them will I give it, and they
 40 shall possess it. ^{ac}“But as for you, turn you, and take your
 41 journey into the wilderness by the way of the Red sea. ¶ Then
 ye answered and said unto me, ^{ad}“We have sinned against the
 LORD, we will go up and fight, according to all that the LORD
 our God commanded us. And when ye had girded on every
 man his weapons of war, ye were ready to go up into the hill.
 42 And the LORD said unto me, Say unto them, ^{ae}“Go not up, neither
 fight; for I ^{af}am not among you; lest ye be smitten before your

¹ Heb. melted, Josh. 2. 11.² Heb. fulfilled to go after.

being in Num. xiii. and xiv., of the occurrences which led to the banishment of the people for forty years into the wilderness.

37. The sentence on Moses was not passed when the people rebelled during their first encampment at Kadesh, but some thirty-seven years later, when they had re-assembled in the same neighbourhood at Meribah (see Num. xx. 13 note). He alludes to it here

as having happened not many months previously, bearing on the facts which were to his purpose in pricking the conscience of the people.

41. ye were ready to go up into the hill] Rather, perhaps, “ye made light of going up;” i.e. “ye were ready to attempt it as a trifling undertaking.” V. 43 shows the issue of this spirit in action; cp. marg. ref.

43 enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and ^{1d}went
44 presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you,
45 ^aas bees do, and destroyed you in Seir, ^aeven unto Hormah. And ye returned and wept before the LORD; but the LORD would
46 not hearken to your voice, nor give ear unto you. ^fSo ye abode in Kadesh many days, according unto the days that ye abode *there*.

^a Num. 14. 44, 45.

^a Ps. 118. 12.

^f Num. 13. 25, & 20. 1. 22, Judg. 11. 17.

CHAP. 2. THEN we turned, and took our journey into the wilderness by the way of the Red sea, ^aas the LORD spake unto me: and we compassed mount Seir many days. And the LORD
3 spake unto me, saying, Ye have compassed this mountain ^blong enough: turn you northward. And command thou the people, saying, ^cYe are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid
5 of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, ²no, not so much as a foot breadth; ^abecause I have given mount Seir
6 unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them
7 for money, that ye may drink. For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: ^ethese forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.
8 ¶ And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain from
^eElath, and from Ezion-gaber, we turned and passed by the way
9 of the wilderness of Moab. And the LORD said unto me, ³Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land ^ffor a possession; because I
10 have given ⁴Ar unto ⁴the children of Lot ^ffor a possession. ²The Emims dwelt therein in times past, a people great, and many,
11 and tall, as ⁵the Anakims; which also were accounted giants, ⁵as the Anakims; but the Moabites call them Emims. ^mThe

^a Num. 14. 25, ch. 1. 40, ^b See ver. 7, 14, ^c Num. 20. 14-20.

^d Gen 36. 8, Josh. 24. 4.

^e ch. 8. 2, 3, 4.

^f Judg. 11. 18.

^g 1 Kin. 9. 26.

^h Num. 21. 28.

ⁱ Gen. 19. 36, 37.

^j Gen. 14. 5.

^k Num. 13. 22, 33.

^l ch. 9. 2.

^m Gen. 14. 6.

& 36. 20.

ver. 22.

¹ Heb. ye were presumptuous, and went up.

² Heb. even to the treading of the sole of the foot.

³ Or, Use no hostility against Moab.

44. the Amorites] In Num. xiv. 45, it is "the Amalekites and the Canaanites" who are said to have discomfited them. The Amorites, as the most powerful nation of Canaan, lend their name here, as in other passages (c.g. v. 7) to the Canaanitish tribes generally.

II. 1-3. V. 1 seems to refer in general terms to the long years of wandering, the details of which were not to Moses' present purpose. The command of vv. 2 and 3 relates to their journey from Kadesh to Mount Hor (Num. xx. 22; xxxiii. 37), and directs their march round the south extremity of Mount Seir, so as to "compass the land of Edom" (Judg. xi. 18; Num. xxi. 4), and so northwards towards the Arnon, i.e., "by the way of the wilderness of Moab," (v. 8). This circuitous path was followed because of the refusal of the Edomites to allow the people to pass through their territory.

4. Cp. marg. ref. Though the Edomites

resisted the passage through the midst of their land, they did not, and probably could not, oppose the "passing through the coast" or along their eastern frontier.

5. I have given mount Seir to Esau] Though the descendants of Esau were conquered by David (2 Sam. viii. 14), yet they were not dispossessed of their land, and in the reign of Jehoshaphat they regained their independence (2 Kings viii. 20-22).

8. Elath (Akaba) is at the northern extremity of the eastern arm of the Red Sea, and gives to that arm the name of the Elanitic Gulf. The name means "trees;" and is still justified by the grove of palm-trees at Akaba.

9. The Moabites and the Ammonites (v. 19) being descended from Lot, the nephew of Abraham (Gen. xix. 30-38), were, like the Edomites, kinsmen of the Israelites.

10-12. For the Emims, Horims, and Anakims, see marg. ref. These verses are either parenthetical or the insertion of a later hand.

- Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their ²stead; as Israel did unto the land of
- 13 his possession, which the LORD gave unto them. Now rise up, ¹said I, and get you over ²the ³brook Zered. And we went over
- 14 the brook Zered. And the space in which we came ⁴from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; ²until all the generation of the men of war were wasted out from among the host, ³as the LORD swore
- 15 unto them. For indeed the ¹hand of the LORD was against them, to destroy them from among the host, until they were consumed.
- 16 ¶ So it came to pass, when all the men of war were consumed
- 17 and dead from among the people, that the LORD spake unto me, 18 saying, Thou art to pass over through Ar, the coast of Moab,
- 19 this day: and *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ¹the children of Lot *for* a
- 20 possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ¹Zam-
- 21 zummims; ²a people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to the children
- 22 of Esau, ²which dwelt in Seir, when he destroyed ³the Horims from before them; and they succeeded them, and dwelt in their
- 23 stead even unto this day: and ¹the Avims which dwelt in Hazerim, *even* unto ²Azzah, ³the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)
- 24 Rise ye up, take your journey, and ¹pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: ¹begin to possess *it*, and contend with
- 25 him in battle. ¹This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be
- 26 in anguish because of thee. ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ¹with words
- 27 of peace, saying, ¹Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to
- 28 the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ¹only I will
- 29 pass through on my feet; (²as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God
- * Num. 21. 12.
 * Num. 13. 26.
 * Num. 14. 33.
 & 26. 64.
 * Num. 14. 35.
 ch. 1. 34, 35.
 Ez. 20. 15.
 * Ps. 78. 33.
 & 106. 26.
 * Gen. 10. 38.
 † Gen. 14. 5, *Zuzims*.
 † See ver. 10.
 * Gen. 36. 8.
 * Gen. 14. 6.
 & 36. 20-30.
 ver. 12.
 * Josh. 13. 3.
 * Jer. 25. 20.
 † Gen. 10. 14.
 Amos 9. 7.
 * Num. 21. 13, 14.
 Judg. 11. 18, 21.
 † Ex. 15. 14, 15.
 ch. 11. 25.
 Josh. 2. 9.
 * ch. 20. 10.
 † Num. 21. 22.
 Judg. 11. 19.
 * Num. 20. 19.
 † See Num. 20. 18.
 ch. 23. 3, 4.
 Judg. 11. 17, 18.
 † Heb. *inherited them*.
 † Or, *room*.
 † Or, *valley*, Num. 13. 23.
 † Heb. *begin*.

13. The words, "said I," are not in the Hebrew. The words "rise up, and get you over the brook Zered" (Num. xxi. 12 note) connect themselves with v. 9, and form the conclusion of what God said to Moses.

20-23. These verses, like vv. 10-12, are in all likelihood an addition made by a later reviser.

20. *Zamzummims*] A giant race usually identified with the Zuzims of Gen. xiv. 5.

23. *the Avims which dwell in Hazerim, even unto Azzah*] Read *Gaza*, of which Azzah is the Hebrew form. "Hazerim"

is not strictly a proper name, but means "villages," or "enclosures," probably such as are still common in the East. The Avims are no doubt identical with the Avites of Josh. xiii. 3, and were doubtless a scattered remnant of a people conquered by the Caphtorim (Gen. x. 14 note) and living in their "enclosures" in the neighbourhood of Gerar. The word, which means "ruins," seems itself expressive of their fallen state.

26. *Kedemoth*] Lit. "Easternmost parts;" the name of a town afterwards assigned to

- 30 giveth us. 'But Sihon king of Heshbon would not let us pass by him : for *the LORD thy God 'hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as 31 *appeareth* this day. And the LORD said unto me, Behold, I have begun to *give Sihon and his land before thee : begin to 32 possess, that thou mayest inherit his land. *Then Sihon came 33 out against us, he and all his people, to fight at Jahaz. And *the LORD our God delivered him before us ; and *we smote him, 34 and his sons, and all his people. And we took all his cities at that time, and *utterly destroyed ¹the men, and the women, and 35 the little ones, of every city, we left none to remain : only the cattle we took for a prey unto ourselves, and the spoil of the 36 cities which we took. *From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us : *the LORD our 37 God delivered all unto us : only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river 'Jabbok, nor unto the cities in the mountains, nor unto *whatsoever the LORD our God forbad us.
- CHAP. 3.** THEN we turned, and went up the way to Bashan : and "Og the king of Bashan came out against us, he and all his 2 people, to battle 'at Edrei. And the LORD said unto me, Fear him not : for I will deliver him, and all his people, and his land, into thy hand ; and thou shalt do unto him as thou didst unto 3 'Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people : ^d and we smote him until none was 4 left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, *all the region of Argob, the kingdom of Og in Bashan. 5 All these cities *were* fenced with high walls, gates, and bars ;

¹ Heb. *every city of men, and women, and little ones.*

the Reubenites, and given out of that tribe to the Levites. Cp. Josh. xiii. 18 ; 1 Chr. vi. 79.

34. *utterly destroyed the men, and the women, and the little ones, of every city*] Render, *laid under ban* (cp. Lev. xxvii. 28 note) *every inhabited city, both women and children* : these last words being added by way of fuller explanation.

36. *Aroer, which is by the brink of the river of Arnon*] Aroer stood on the north bank of the river, and was assigned (Josh. xiii. 9, 16) to the tribe of Reuben, of which it formed the most southerly city. The valley of the Arnon is here deep, and the descent to it abrupt. In Roman times it was spanned by a viaduct the ruins of which still remain, and which was probably built on the lines of the original structure of Mesha (2 Kings iii. 5). Aroer here must not be confounded with "Aroer, which is before Rabbah" (Josh. xiii. 25). This latter place was "built," i.e. rebuilt, by the Gadites (Num. xxxii. 34) ; it belonged to that tribe, and was consequently far to the north of the Arnon. A third Aroer in the tribe of Judah is mentioned in 1 Sam. xxx. 28.

"The city that is by the river," literally,

"in the midst of the river" (cp. Josh. xiii. 9, 16) is Ar Moab (cp. Num. xxi. 15 note).

III. 4. *threescore cities*] Probably the cities of Jair in Bashan described in v. 14 as Bashan-havoth-jair.

all the region of Argob] The Hebrew word here rendered "region," means literally "rope" or "cable" ; and though undoubtedly used elsewhere in a general topographical sense for portion or district (e.g. Josh. xvii. 5), has a special propriety in reference to Argob (mod. Lejah). The name Argob means "stone-heap," and is paraphrased by the Targums, Trachonitis (Luke iii. 1), or "the rough country ;" titles designating the more striking features of the district. Its borders are compared to a rugged shore-line ; hence its description in the text as "the girdle of the stony country," would seem peculiarly appropriate. [Others identify Argob with the east quarter of the Hauran.]

5. *gates, and bars*] Lit. "Double gates and a bar." The stone doors of Bashan, their height pointing to a race of great stature, and the numerous cities (deserted) exist to illustrate the statements of these verses.

^a Num. 21.

23.

^b Josh. 11.

20.

^c Ex. 4. 21.

^m ch. 1. 8.

ⁿ Num. 21.

23.

^o ch. 7. 2.

& 20. 16.

^p Num. 21.

24.

ch. 20. 7.

^q Lev. 27. 28.

ch. 7. 2, 20.

^r ch. 3. 12.

& 4. 48.

Josh. 13. 9.

^s 1's. 44. 3.

^t Gen. 32.

22.

Num. 21. 24.

ch. 3. 16.

^u ver. 5, 9,

19.

^a Num. 21.

33, &c.

ch. 20. 7.

^b ch. 1. 4.

^c Num. 21.

34.

^d Num. 21.

35.

^e 1 Kin. 4.

13.

f ch. 2. 24.
 Ps. 135. 10.
 & 138. 19, 20.
 # ch. 4. 48.
 Ps. 20. 6.
 ^ 1 Chr. 5.
 23.
 † ch. 4. 49.
 ‡ Josh. 13.
 11.
 § Amos 2. 9.
 ¶ Gen. 14. 5.
 * 2 Sam. 12.
 26.
 Jer. 49. 2.
 —, 20.
 ° cn. 2. 36.
 Josh. 12. 2.
 # Num. 32.
 33.
 Josh. 12. 6.
 ° Josh. 13.
 20.
 † 1 Chr. 2.
 22.
 ‡ Josh. 13.
 13.
 § 2 Sam. 3. 3.
 & 10. 6.
 ¶ Num. 32.
 41.
 * Num. 32.
 39.
 † 2 Sam. 24.
 5.

6 beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying
 7 the men, women, and children, of every city. But all the cattle,
 8 and the spoil of the cities, we took for a prey to ourselves. And
 we took at that time out of the hand of the two kings of the
 Amorites the land that *was* on this side Jordan, from the river of
 9 Arnon unto mount Hermon; (*which* °Hermon the Sidonians
 10 call Sirion; and the Amorites call it ^Shenir;) †all the cities of
 the plain, and all Gilead, and ‡all Bashan, unto Salchah and
 11 Edrei, cities of the kingdom of Og in Bashan. †For only Og
 king of Bashan remained of the remnant of °giants; behold,
 his bedstead *was* a bedstead of iron; *is* it not in °Rabbath of the
 children of Ammon? Nine cubits *was* the length thereof, and
 12 four cubits the breadth of it, after the cubit of a man.
 this land, *which* we possessed at that time, °from Arzor, *which*
is by the river Arnon, and half mount Gilead, and ‡the cities
 13 thereof, gave I unto the Reubenites and to the Gadites. †And
 the rest of Gilead, and all Bashan, *being* the kingdom of Og,
 gave I unto the half tribe of Manasseh; all the region of Argob,
 14 with all Bashan, which was called the land of giants. †Jair
 the son of Manassah took all the country of Argob †unto the
 coasts of Geshuri and Maachathi; and †called them after his
 15 own name, Bashan-havoth-jair, unto this day. †And I gave
 16 Gilead unto Machir. And unto the Reubenites †and unto the
 Gadites I gave from Gilead even unto the river Arnon half the

9. Hermon, the southern and culminating point of the range of Lebanon, was also the religious centre of primeval Syria. Its Baal sanctuaries not only existed but gave it a name before the Exodus. Hence the careful specification of the various names by which the mountain was known. The Sidonian name of it might easily have become known to Moses through the constant traffic which had gone on from the most ancient times between Sidon and Egypt.

10. *Salchah*] Cp. Josh. xii. 5; 1 Chr. v. 11, where it is named as belonging to the tribe of Gad. It lies seven hours' journey to the south-east of Bostra or Bozrah of Moab. As the eastern border city of the kingdom of Bashan it was no doubt strongly fortified.

Edrei] Cp. Num. xxi. 33 note.

11. *giants*] Or Rephaim: see marg. ref. note.

a bedstead of iron] The "iron" was probably the black basalt of the country, which not only contains a large proportion, about 20 per cent., of iron, but was actually called iron, and is still so regarded by the Arabians. Iron was indeed both known and used, principally for tools (see *c.g.* xix. 5 and cp. Gen. iv. 22 note), at the date in question by the Semitic people of Palestine and the adjoining countries; but bronze was the ordinary metal of which weapons, articles of furniture, &c., were made.

The word translated "bedstead" is derived from a root signifying "to unite" or "bind together," and so "to arch" or "cover with a vault." The word may then

certainly mean "bier," and perhaps does so in this passage. Modern travellers have discovered in the territories of Og sarcophagi as well as many other articles made of the black basalt of the country.

is it not in Rabbath of the children of Ammon?] Probably after the defeat and death of Og at Edrei the remnant of his army fled into the territory of the friendly Ammonites, and carried with them the corpse of the giant king.

after the cubit of a man] *i.e.* after the usual and ordinary cubit, counted as men are wont to count. Taking 18 inches to the cubit, the bedstead or sarcophagus would thus be from thirteen to fourteen feet long.

14. These Geshurites held territory adjoining, if not included within, Bashan. They are not to be confounded with those mentioned in Josh. xiii. 2, who were neighbours of the Philistines (1 Sam. xvii. 8).

The exact position of Maachah like that of Geshur cannot be ascertained; but it was no doubt amongst the fastnesses which lay between Bashan and the kingdom of Damascus, and on the skirts of Mount Hermon.

unto this day] This expression, like our "until now," does not, as used in the Bible, necessarily imply that the time spoken of as elapsed is long. It may here denote the duration to the time then present of that which had been already some months accomplished.

16. The sense is that the Reubenites and Gadites were to possess the district from the Jabbok on the north to the Arnon on the south, including the middle part of the

valley, and the border even unto the river Jabbok, ^awhich is the
 17 border of the children of Ammon; the plain also, and Jordan,
 and the coast ^{thereof}, from ^aChinnereth ^aeven unto the sea of
 the plain, ^aeven the salt sea, ¹under Ashdoth-pisgah eastward.
 18 ¶ And I commanded you at that time, saying, The LORD your
 God hath given you this land to possess it: ^bye shall pass over
 armed before your brethren the children of Israel, all ^{that are}
 19 ²meet for the war. But your wives, and your little ones, and
 your cattle, (^{for} I know that ye have much cattle,) shall abide
 20 in your cities which I have given you; until the LORD have
 given rest unto your brethren, as well as unto you, and ^{until} they
 also possess the land which the LORD your God hath given them
 beyond Jordan: and ^{then} shall ye ^creturn every man unto his
 21 possession, which I have given you. ¶ And ^dI commanded
 Joshua at that time, saying, Thine eyes have seen all that the
 LORD your God hath done unto those two kings: so shall the
 22 LORD do unto all the kingdoms whither thou passest. Ye shall
 not fear them: for ^ethe LORD your God he shall fight for you.
 23, 24 ¶ And ^fI besought the LORD at that time, saying, O Lord
 God, thou hast begun to shew thy servant ^gthy greatness, and thy
 mighty hand: for ^hwhat God is ^{there} in heaven or in earth, that
 25 can do according to thy works, and according to thy might? I
 pray thee, let me go over, and see ⁱthe good land that is beyond
 26 Jordan, that goodly mountain, and Lebanon. But the LORD
^kwas wroth with me for your sakes, and would not hear me:
 and the LORD said unto me, Let it suffice thee; speak no more
 27 unto me of this matter. ^lGet thee up into the top of ³Pisgah,
 and lift up thine eyes westward, and northward, and southward,
 and eastward, and behold it with thine eyes: for thou shalt not
 28 go over this Jordan. But ^mcharge Joshua, and encourage him,
 and strengthen him: for he shall go over before this people, and
 he shall cause them to inherit the land which thou shalt see.
 29 So we abode in ⁿthe valley over against Beth-peor.
CHAP. 4. NOW therefore hearken, O Israel, unto ^othe statutes and
 unto the judgments, which I teach you, for to do ^{them}, that ye
 may live, and go in and possess the land which the LORD God of

¹ Or, under the springs of
 Pisgah, or, the hill.

² Heb. sons of power.

³ Or, The hill.

^a Num. 21.
 24.
 Josh. 12. 2.
^b Num. 34.
 11.
^c Num. 34.
 11.
 ch. 4. 40.
^d Gen. 14. 3.
^e Num. 32.
 20, &c.

^f Josh. 22. 4.
^g Num. 27.
 18.

^h Ex. 14. 14.
 ch. 1. 30.
 & 20. 4.
ⁱ See 2 Cor.
 12. 8, 9.
^j ch. 11. 2.
^k Ex. 15. 11.
^l 2 Sam. 7. 22.
 Ps. 71. 19.
^m Ex. 3. 8.
 ch. 4. 22.
ⁿ Num. 20.
 12. & 27. 14.
 ch. 1. 37.
 & 31. 2.
 Ps. 106. 32.
^o Num. 27.
 12.
^p Num. 27.
 18, 23.
 ch. 1. 38.
 & 31. 3, 7.
^q ch. 4. 46.
 & 34. 6.
^r Lev. 19.
 37. & 20. 8.
 ch. 5. 1.
 & 8. 1.
 Ez. 20. 11.
 Rom. 10. 5.

valley of the Arnon, and the territory
 ("coast" or "border") thereto pertaining.

25. *that goodly mountain*] i.e. that mountainous district. The flat districts of the East are generally scorched, destitute of water, and therefore sterile: the hilly ones, on the contrary, are of more tempered climate, and fertilised by the streams from the high grounds. Cp. xi. 11.

The whole of this prayer of Moses is very characteristic. The longing to witness further manifestations of God's goodness and glory, and the reluctance to leave unfinished an undertaking which he had been permitted to commence, are striking traits in his character: cp. Ex. xxxii. 32 seq., xxxiii. 12, 18 seq.; Num. xiv. 12 seq.

26. *the LORD was wroth with me for your sakes*] Here, as in i. 37 and iv. 21, the sin of the people is stated to be the ground on which Moses' prayer is denied. In xxxii.

51, and in Num. xxvii. 14 the transgression of Moses and Aaron themselves is assigned as the cause of their punishment. The reason why one side of the transaction is put forward in this place, and the other elsewhere, is evident. Here Moses is addressing the people, and mentions the punishment of their leaders as a most impressive warning to them, whose principal fault it was. In ch. xxxii. and Num. xxvii., God is addressing Moses, and visits on him, as is fitting, not the sin of the people but his own.

29. Beth-peor, i.e. the house of Peor, no doubt derived its name from a temple of the Moabite god Peor which was there situated. It was no doubt near to Mount Peor (Num. xiii. 23), and also to the valley of the Jordan, perhaps in the Wady Heshban.

IV. The general entreaty contained in this chapter is pointed by special mention

^b ch. 12. 32.
 Josh. 1. 7.
 Prov. 30. 6.
 Eccles. 12.
 13.
 Rev. 22. 18.
^c Num. 25.
 4, &c.
 Josh. 22. 17.
 Ps. 106. 28.
^d Job 28.
 24.
 Ps. 10. 7.
 & 111. 10.
 Prov. 1. 7.
^e 2 Sam. 7.
 23.
^f Ps. 46. 1.
 & 145. 18.
 & 148. 14.
 Isai. 55. 6.
^g Prov. 4.
 23.
^h Prov. 3. 1,
 3. & 4. 21.
ⁱ Gen. 18. 19.
 ch. 6. 7.
 & 11. 19.
 Ps. 78. 5.
 Eph. 6. 4.
^k Ex. 19. 9,
 16. & 20. 18,
 Heb. 12. 18,
 19.
^l Ex. 19. 18.
 ch. 5. 23.
^m ch. 5. 4.
ⁿ ver. 33,
 36.
^o Ex. 20. 22.
 1 Kin. 19.
 12.
^p ch. 9. 9.
^q Ex. 34. 28.
^r Ex. 24. 12.
 & 31. 18.
^s Ex. 21. 1.
 & ch. 22.
 & ch. 23.
^t Josh. 23.
 11.
^u Isai. 40.
 18.
^v Ex. 32. 7.
^w Ex. 20. 4.
 ver. 23.
 ch. 5. 8.
^x Rom. 1.
 23.

2 your fathers giveth you. ^bYe shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I
 3 command you. Your eyes have seen what the LORD did because of 'Baal-peor: for all the men that followed Baal-peor,
 4 the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God *are* alive every one
 5 of you this day. ¶ Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should
 6 do so in the land whither ye go to possess it. Keep therefore and do *them*; for this *is* ^dyour wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding
 7 people. For 'what nation *is there so great*, who hath ^fGod so high unto them, as the LORD our God *is* in all *things that* we call upon
 8 him for? And what nation *is there so great*, that hath statutes and judgments *so* righteous as all this law, which I set before you
 9 this day? Only take heed to thyself, and ^gkeep thy soul diligently, ^hlest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but
 10 'teach them thy sons, and thy sons' sons; *especially* ^kthe day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may
 11 teach their children. And ye came near and stood under the mountain; and the ⁱmountain burned with fire unto the ^jmidst
 12 of heaven, with darkness, clouds, and thick darkness. ^mAnd the LORD spake unto you out of the midst of the fire: ⁿ'ye heard the voice of the words, but saw no similitude; ^o'only *ye heard* a
 13 voice. ^pAnd he declared unto you his covenant, which he commanded you to perform, *even* ^qten commandments; and ^rhe
 14 wrote them upon two tables of stone. And ^s'the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess
 15 it. ¶ 'Take ye therefore good heed unto yourselves; for ye saw no manner of ^tsimilitude on the day *that* the LORD spake unto
 16 you in Horeb out of the midst of the fire: lest ye ^ucorrupt yourselves, and ^v'make you a graven image, the similitude of any
 17 figure, 'the likeness of male or female, the likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth

¹ Heb. *heart*.

² Heb. *save a voice*.

and enforcement of the fundamental principles of the whole Covenant (vv. 9-40), the spiritual nature of the Deity, His exclusive right to their allegiance, His abhorrence of idolatry in every form, His choice of them for His elect people. Cp. further Moses' third and last address, ch. xxvii.-xxx.

9-11. A full stop should end v. 9; and v. 10 begin, **At the time that thou stoodest, &c.** (11) **then ye came near, &c.** Moses, exhorting to heedful observance of the Law, strives to renew the impressions of that tremendous scene which attended its promulgation at Sinai.

12 seq.^b Hero-worship exhibited itself in the practice of setting up images of human

form as household gods (Penates, cp. Gen. xxxi. 19, xxxv. 2), or as local and civic divinities: a practice forbidden by v. 16. Nature-worship in its baser shapes is seen in the Egyptian idolatry of animals and animal figures, and is condemned in vv. 17, 18: whilst its less ignoble flight, the worship of the sun, moon, and stars, is forbidden in v. 19. The great legislator may be regarded as taking in the passage before us a complete and comprehensive survey of the various forms of idolatrous and corrupt worship practised by the surrounding Oriental nations, and as particularly and successively forbidding them every one.

- 18 in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth :
- 19 and lest thou ^alift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* ^ball the host of heaven, shouldest be driven to ^cworship them, and serve them, which the LORD thy God hath ^ddivided unto all nations under
- 20 the whole heaven. But the LORD hath taken you, and ^ebrought you forth out of the iron furnace, *even* out of Egypt, ^fto be unto
- 21 him a people of inheritance, as *ye are* this day. Furthermore ^gthe LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: but ^hI must die in this land, ⁱI must not go over Jordan: but ye shall go over, and possess ^jthat good land.
- 22 Take heed unto yourselves, ^klest ye forget the covenant of the LORD your God, which he made with you, ^land make you a graven image, or the likeness of any *thing*, which the LORD
- 23 thy God hath forbidden thee. For ^mthe LORD thy GOD *is*
- 24 a consuming fire, *even* ⁿa jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and ^oshall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and ^pshall do evil in the sight of the LORD thy God, to provoke him to
- 25 anger: ^qI call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not pro-
- 26 long *your* days upon it, but shall utterly be destroyed. And the LORD ^rshall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall
- 27 lead you. And ^sthere ye shall serve gods, the work of men's hands, wood and stone, ^twhich neither see, nor hear, nor eat,
- 28 nor smell. ¶ ^uBut if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart
- 29 and with all thy soul. When thou art in tribulation, and all these things ^vare come upon thee, ^w*even* in the latter days, if thou ^xturn to the LORD thy God, and shalt be obedient unto his
- 30 voice; (for the LORD thy God *is* ^ya merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of
- 31 thy fathers which he sware unto them. For ^zask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ^{aa}ask ^bfrom the one side of heaven unto the other, whether there hath been *any such thing*
- 32 as this great thing *is*, or hath been heard like it? ^cDid ever people hear the voice of God speaking out of the midst of the
- 33 fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, ^dby temptations, ^eby signs, and by wonders, and by war, and ^fby a mighty hand, and ^gby a stretched out arm, ^hand by great

¹ Or, imparted.² Heb. have found thee, Ex. 18. 8. ch. 31. 17.

19. divided] i.e. "whose light God has distributed to the nations for their use and benefit, and which therefore being creatures ministering to man's convenience must not be worshipped as man's lords."

25-28. Cp. with these verses Lev. xxvi. 33-40, and ch. xxviii. 64 seq.

29-40. Unwilling, as it might seem, to

close his discourse with words of terror, Moses makes a last appeal to them in these verses in a different strain.

34. temptations] Cp. vii. 18, 19, and xxix. 2, 3; not, i.e. the tribulations and persecutions undergone by the Israelites, but the plagues miraculously inflicted on the Egyptians.

^a ch. 17. 3.^b Job 31. 26.^c Gen. 2. 1.^d 2 Kin. 17.^e 16. & 21. 3.^f Rom. 1.^g 25.^h 1 Kin. 8.ⁱ 51.^j Jer. 11. 4.^k Ex. 19. 5.^l ch. 9. 29.^m Num. 20.ⁿ 12.^o See 2 Pet.^p 1. 13, 14.^q ch. 3. 27.^r ch. 3. 25.^s ver. 9.^t ver. 16.^u Ex. 20. 4.^v Ex. 24.^w 17.^x Isai. 33. 14.^y Heb. 12. 29.^z Ex. 20. 5.^{aa} ch. 6. 15.^b Isai. 42. 8.^c ver. 16.^d 2 Kin. 17.^e 17, &c.^f ch. 30. 18.^g Isai. 1. 2.^h Mic. 6. 2.ⁱ ch. 28. 62.^j Neh. 1. 8.^k 1 Sam. 26.^l 19.^m Jer. 16. 13.ⁿ Ps. 115. 4.^o Isai. 44. 9.^p Lev. 26.^q 30, 40.^r ch. 30. 1.^s 2 Chr. 15. 4.^t Neh. 1. 9.^u Isai. 55. 6.^v Jer. 29. 12.^w Gen. 40. 1.^x Jer. 23. 20.^y Hos. 3. 5.^z Joel 2. 12.^{aa} 2 Chr. 30.^b 9.^c Neh. 9. 31.^d Ps. 116. 5.^e Jonah 4. 2.^f Job 8. 8.^g Matt. 24.^h 31.ⁱ Ex. 24. 11.^j ch. 7. 19.^k Ex. 7. 3.^l Ex. 13. 3.^m Ex. 6. 6.ⁿ ch. 26. 8.

- terrors, according to all that the LORD your God did for you in
 35 Egypt before your eyes? Unto thee it was shewed, that thou
 mightest know that the LORD he is God; *there is none else*
 36 beside him. [†]Out of heaven he made thee to hear his voice, that
 he might instruct thee: and upon earth he shewed thee his great
 fire; and thou heardest his words out of the midst of the fire.
 37 And because [†]he loved thy fathers, therefore he chose their seed
 after them, and ^mbrought thee out in his sight with his mighty
 38 power out of Egypt; ⁿto drive out nations from before thee
 greater and mightier than thou *art*, to bring thee in, to give thee
 39 their land *for* an inheritance, as *it is* this day. Know there-
 fore this day, and consider *it* in thine heart, that ^othe LORD he is
 God in heaven above, and upon the earth beneath: *there is none*
 40 else. ^pThou shalt keep therefore his statutes, and his command-
 ments, which I command thee this day, ^qthat it may go well
 with thee, and with thy children after thee, and that thou mayest
 prolong *thy* days upon the earth, which the LORD thy God giveth
 41 thee, for ever. ¶ Then Moses ^rsevered three cities on this side
 42 Jordan toward the sunrise; ^sthat the slayer might flee thither,
 which should kill his neighbour unawares, and hated him not in
 times past; and that fleeing unto one of these cities he might
 43 live: *namely*, ^tBezer in the wilderness, in the plain country, of
 the Reubenites; and Ramoth in Gilead, of the Gadites; and
 44 Golan in Bashan, of the Manassites. ¶ And this *is* the law
 45 which Moses set before the children of Israel: these *are* the
 testimonies, and the statutes, and the judgments, which Moses
 spake unto the children of Israel, after they came forth out of
 46 Egypt, on this side Jordan, ^uin the valley over against Beth-
 peor, in the land of Sihon king of the Amorites, who dwelt at
 Heshbon, whom Moses and the children of Israel ^wsmote, after
 47 they were come forth out of Egypt: and they possessed his land,
 and the land ^vof Og king of Bashan, two kings of the Amorites,

37. *he chose their seed after them*] Lit. "*his seed after him.*" Speaking of the love of God to their fathers in general, Moses has more especially in mind that one of them who was called "the Friend of God" (James ii. 23).

brought thee out in his sight] Lit. "by His face:" i.e. by the might of His personal Presence. Cp. Ex. xxxiii. 14, where God promises "My Presence (lit. 'My face') shall go with thee."

41-43. These verses are inserted between two distinct and complete discourses for the reason to which they themselves call attention ("Then Moses severed three cities," &c.); i.e. the fact narrated took place historically after Moses spoke the one discourse and before he delivered the other. In thus severing the three cities of refuge Moses carried out a previous command of God (see marg. ref.); and so followed up his exhortations to obedience by setting a punctual example of it, as far as opportunity was given him.

43. *in the plain country*] Lit. "in the land of the *Mishor*." The word means a level tract of land; but when used (iii. 10; Josh. xiii. 9, &c.) with the article, seems to be the proper name for the smooth downs

of Moab, which reach from the Jordan eastward of Jericho far into the desert of Arabia, and which form a striking contrast alike to the rugged country west of the river, and to the higher and remarkable districts belonging to Bashan northwards.

Bezer is, with little certainty, identified with Bostra, or (1 Macc. v. 36) Bosor. Golan gave the name of Gaulonitis to a district of some extent east of the sea of Galilee and north of the Hieromax; but the exact site of the city if uncertain.

44-49. These verses would be more properly assigned to the next chapter. They are intended to serve as the announcement and introduction of the address now to be commenced. V. 44 gives a kind of general title to the whole of the weighty address, including in fact the central part and substance of the book, which now follows in twenty-two chapters, divided into two groups: (a) ch. v.-xi., (b) ch. xii.-xxvi. The address was delivered when they had already received the first fruits of those promises (v. 46), the full fruition of which was to be consequent on their fulfilment of that Covenant now again about to be rehearsed to them in its leading features.

48 which *were* on this side Jordan toward the sunrising; *from
 Aror, which *is* by the bank of the river Arnon, even unto
 49 mount Sion, which *is* *Hermion, and all the plain on this side
 Jordan eastward, even unto the sea of the plain, under the
^b springs of Pishah.

CHAP. 5. AND Moses called all Israel, and said unto them, Hear,
 O Israel, the statutes and judgments which I speak in your ears
 this day, that ye may learn them, and ¹keep, and do them.

2, 3 *The LORD our God made a covenant with us in Horeb. The
 LORD ^bmade not this covenant with our fathers, but with us,
 4 *even* us, who *are* all of us here alive this day. *The LORD talked

with you face to face in the mount out of the midst of the fire,
 5 (^d I stood between the LORD and you at that time, to shew you
 the word of the LORD: for ^e ye were afraid by reason of the fire,
 and went not up into the mount;) saying,

6 ^f I am the LORD thy God, which brought thee out of the land
 7 of Egypt, from the house of ² bondage. *Thou shalt have none
 other gods before me.

8 ^h Thou shalt not make thee *any* graven image, or any likeness
 of *any thing* that *is* in heaven above, or that *is* in the earth
 9 beneath, or that *is* in the waters beneath the earth: thou shalt
 not bow down thyself unto them, nor serve them: for I the
 LORD thy God *am* a jealous God, ⁱ visiting the iniquity of the
 fathers upon the children unto the third and fourth generation
 10 of them that hate me, ^k and shewing mercy unto thousands of
 them that love me and keep my commandments.

11 ^l Thou shalt not take the name of the LORD thy God in vain:
 for the LORD will not hold *him* guiltless that taketh his name
 in vain.

12 ^m Keep the sabbath day to sanctify it, as the LORD thy God
 13 hath commanded thee. *Six days thou shalt labour, and do all
 14 thy work: but the seventh day *is* the ⁿ sabbath of the LORD thy
 God: *in it* thou shalt not do any work, thou, nor thy son, nor
 thy daughter, nor thy manservant, nor thy maidservant, nor
 thine ox, nor thine ass, nor any of thy cattle, nor thy stranger
 that *is* within thy gates: that thy manservant and thy maid-
 15 servant may rest as well as thou. ^p And remember that thou
 wast a servant in the land of Egypt, and *that* the LORD thy God
 brought thee out thence ^q through a mighty hand and by a

* ch. 2. 36.
 & 3. 12.

^a ch. 3. 9.
 Ps. 133. 3.
^b ch. 3. 17.

^c Ex. 19. 5.
 ch. 4. 23.
^d See Matt.
 13. 17.

Heb. 8. 9.
^e Ex. 19. 9.
 ch. 34. 10.
^f Ex. 20. 21.
 Gal. 3. 19.
^g Ex. 19. 16.
^h Ex. 20. 2,
 &c.
 Lev. 26. 1.
 ch. 6. 4.
 Ps. 81. 10.
ⁱ Ex. 20. 3.
^k Ex. 20. 4.

^l Ex. 34. 7.

^m Jer. 32. 18.
 Dan. 9. 4.

ⁿ Ex. 20. 7.
 Lev. 19. 12.
 Matt. 5. 33.

^o Ex. 20. 8.
^p Ex. 23. 12.
 & 35. 2.
 Ex. 20. 12.
^q Gen. 2. 2.
 Ex. 16. 29.
 Heb. 4. 4.

^r ch. 15. 16.
 & 16. 12.
 & 24. 18. 22.
^s ch. 4. 34.

¹ Heb. *keep to do them.*

² Heb. *servants.*

48. Sion (see marg. ref. and note) must not be confounded with Zion (cp. Ps. xlviii. 2).

V. 3. The "fathers" are, as in iv. 37, the patriarchs, Abraham, Isaac, and Jacob. With them God did indeed make a Covenant, but not the particular Covenant now in question. The responsibilities of this later Covenant, made at Sinai by the nation as a nation, attached in their day and generation to those whom Moses was addressing.

6-21. Cp. Ex. xx. and notes.

Moses here adopts the Ten Words as a ground from which he may proceed to reprove, warn, and exhort; and repeats them, with a certain measure of freedom and adaptation. Our Lord (Mark x. 19) and St. Paul (Eph. vi. 2, 3) deal similarly with the same subject. Speaker and hearers re-

cognised, however, a statutory and authoritative form of the laws in question, which, because it was familiar to both parties, needed not to be reproduced with verbal fidelity.

12-15. The exhortation to observe the Sabbath and allow time of rest to servants (cp. Ex. xxiii. 12) is pointed by reminding the people that they too were formerly servants themselves. The bondage in Egypt and the deliverance from it are not assigned as grounds for the institution of the Sabbath, which is of far older date (see Gen. ii. 3), but rather as suggesting motives for the religious observance of that institution. The Exodus was an entrance into rest from the toils of the house of bondage, and is thought actually to have occurred on the Sabbath-day or "rest"-day.

stretched out arm : therefore the LORD thy God commanded thee to keep the sabbath day.

- * Ex. 20. 12. 16 *Honour thy father and thy mother, as the LORD thy God hath commanded thee; *that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.
 Lev. 19. 3.
 ch. 27. 16.
 Eph. 6. 2, 3.
 Col. 3. 20.
 * ch. 4. 40.
 * Ex. 20. 13. 17 *Thou shalt not kill.
 Matt. 5. 21.
 * Ex. 20. 14. 18 *Neither shalt thou commit adultery.
 Luke 18. 20. 19 *Neither shalt thou steal.
 Jam. 2. 11. 20 *Neither shalt thou bear false witness against thy neighbour.
 * Ex. 20. 15. 21 *Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.
 Rom. 13. 9.
 * Ex. 20. 16.
 * Ex. 20. 17. 22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And *he wrote them in two tables of stone, and delivered them unto me.
 Mic. 2. 2.
 Hab. 2. 9.
 Luke 12. 15.
 Rom. 7. 7.
 & 13. 9.
 * Ex. 24. 12. 23 *And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your
 & 31. 18. 24 elders; and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and *we have heard his voice out of the midst of the fire: we have seen this day that God doth talk
 ch. 4. 13. 25 with man, and he *liveth. Now therefore why should we die?
 * Ex. 10. 10. 26 For this great fire will consume us: *if we ¹hear the voice of the LORD our God any more, then we shall die. / For who *is there* of all flesh, that hath heard the voice of the living God speaking
 * ch. 4. 33. 27 out of the midst of the fire, as we *have*, and lived? Go thou
 Judg. 13. 22. 28 near, and hear all that the LORD our God shall say: and *speak
 * ch. 18. 16. 29 thou unto us all that the LORD our God shall speak unto thee;
 / ch. 4. 33. 28 and we will hear *it*, and do *it*. ¶ And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they ^ahave well said all that they
 * Ex. 20. 19. 29 have spoken. *O that there were such an heart in them, that they would fear me, and ^kkeep all my commandments always,
 Heb. 12. 19.
 * ch. 18. 17.
 * ch. 32. 20.
 Ps. 81. 12.
 Isai. 48. 18.
 Matt. 23. 37.
 Luke 19. 42.
 * ch. 11. 1.

¹ Heb. *add to hear*.

16. The blessing of general well-being here annexed to the keeping of the Fifth Commandment, is no real addition to the promise, but only an amplification of its expression.

21. The "field" is added to the list of objects specifically forbidden in the parallel passage (Ex. xx. 17). The addition seems very natural in one who was speaking with the partition of Canaan amongst his hearers directly in view.

22. *he added no more* i.e. He spoke no more with the great voice directly to the people, but addressed all other communications to them through Moses. This unique and sublime phenomenon, followed up by the inscription of the Ten Words on the Two Tables by the finger of God, marks not only the holiness of God's Law in general, but the special eminence and per-

manent obligation of the Ten Words themselves as compared with the rest of the Mosaic enactments. The giving of the Two Tables did not take place until Moses had been on the Mount forty days and forty nights, as appears from the fuller account of ix. 9-12.

23-33. These verses contain a much fuller narrative of the events briefly described in Ex. xx. 18-21. Here it is important to call attention to the fact that it was on the entreaties of the people that Moses had taken on him to be the channel of communication between God and them. God approved (*v.* 28) the request of the people, because it shewed a feeling of their own unworthiness to enter into direct communion with God. The terrors of Sinai had done their work; they had awakened the consciousness of sin.

¹that it might be well with them, and with their children for 30, 31 ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, ^mand I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land 32 which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ⁿye shall not 33 turn aside to the right hand or to the left. Ye shall walk in ^oall the ways which the LORD your God hath commanded you, that ye may live, ^pand *that it may be well with you, and that ye may prolong your days in the land which ye shall possess.*

CHAP. 6. NOW these are ^athe commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye ¹go to possess it: 2 ^bthat thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^cand 3 that thy days may be prolonged. Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, ^das the LORD God of thy fathers hath promised thee, in ^ethe land that floweth with milk and honey. 4, 5 ¶/ Hear, O Israel: The LORD our God *is* one LORD: and ^fthou shalt love the LORD thy God ^hwith all thine heart, and with all 6 thy soul, and with all thy might. And ⁱthese words, which I 7 command thee this day, shall be in thine heart: and ^kthou shalt ²teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the 8 way, and when thou liest down, and when thou risest up. ³And thou shalt bind them for a sign upon thine hand, and they shall 9 be as frontlets between thine eyes. ^mAnd thou shalt write them

¹ Heb. *pass over*.² Heb. *whet*, or, *sharpen*.¹ ch. 4. 40.^m Gal. 3. 19.ⁿ ch. 17. 20.

Josh. 1. 7.

Prov. 4. 27.

^o ch. 10. 12.

Jer. 7. 23.

Luke 1. 6.

^p ch. 4. 40.^a ch. 4. 1.^b 5. 31.

& 12. 1.

^c Ex. 20. 20.

ch. 10. 12, 13.

Ps. 111. 10.

Eccles. 12. 13.

^c ch. 4. 40.

Prov. 3. 1.

^d Gen. 15. 5.

& 22. 17.

^e Ex. 3. 8.

/ Isai. 42. 8.

Mark 12. 29.

John 17. 3.

1 Cor. 8. 4.

^f ch. 10. 12.^h 2 Kin. 23. 25.ⁱ ch. 11. 18.

Ps. 37. 31.

Prov. 3. 3.

Isai. 51. 7.

^k ch. 4. 9.

Ps. 78. 4.

Eph. 6. 4.

³ Ex. 13. 9.

ch. 11. 18.

^m ch. 11. 20.

Isai. 57. 8.

VI. Moses proceeds to set forth more particularly and to enforce the cardinal and essential doctrines of the Decalogue, the nature and attributes of God, and the fitting mode of honouring and worshipping Him. Two objects are indicated (*vv.* 2, 3), the glory of God and the welfare of man, as the grand aims he has in view.

3. *in the land*] Better, **According as the Lord the God of thy fathers promised thee a land flowing with milk and honey.**

4. These words form the beginning of what is termed the *Shema* ("Hear") in the Jewish Services, and belong to the daily Morning and Evening office. They may be termed the Creed of the Jews.

This weighty text contains far more than a mere declaration of the unity of God as against polytheism; or of the sole authority of the Revelation He had made to Israel as against other pretended manifestations of His will and attributes. It asserts that the Lord God of Israel is absolutely God, and none other. He, and He alone, is Jehovah the absolute, uncaused God; He Who had by His election of them made Himself known to Israel.

5. As there is but One God, and that God Israel's God, so Israel must love God unre-

servedly and entirely. The "heart" is mentioned as the seat of the understanding; the "soul" as the centre of will and personality; the "might" as representing the outgoings and energies of all the vital powers.

The New Testament itself requires no more than this total self-surrender of man's being to his maker (*Matt.* xxii. 37). The Gospel differs from the Law not so much in replacing an external and carnal service of God by an inward and spiritual one, as in supplying new motives and peculiar assistances for the attainment of that Divine love which was from the first and all along enjoined as "the first and great commandment."

8, 9. By adopting and regulating customary usages (*e.g.* Egyptian) Moses provides at once a check on superstition and a means of keeping the Divine Law in memory. On the "frontlets," the "phylacteries" of the New Test. (*Matt.* xxiii. 5), see *Ex.* xiii. 16 note. On *v.* 9 and xi. 20 is based the Jewish usage of the *Mezuza*. This word denotes properly a door-post, as it is rendered here and in *Ex.* xii. 7, 22, xxi. 6 &c. Amongst the Jews however it is the name given to the square piece of parchment, inscribed with *vv.* 4-9 and xi. 18-21,

- 10 upon the posts of thy house, and on thy gates. ¶ And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ^awhich thou
- 11 buildedst not, and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; ^cwhen thou
- 12 shalt have eaten and be full; *then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from
- 13 the house of ¹bondage. Thou shalt ²fear the LORD thy God, and serve him, and ³shalt swear by his name. Ye shall not ⁴go after other gods, ⁵of the gods of the people which *are* round
- 15 about you; (for ⁶the LORD thy God *is* a jealous God among you) ⁷lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. ¶ ⁸Ye shall not
- 17 tempt the LORD your God, ⁹as ye tempted *him* in Massah. Ye shall ¹⁰diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded
- 18 thee. And thou ¹¹shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore
- 19 unto thy fathers, ¹²to cast out all thine enemies from before thee, as the LORD hath spoken. ¶ And ¹³when thy son asketh thee ¹⁴in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God
- 21 hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us
- 22 out of Egypt ¹⁵with a mighty hand: ¹⁶and the LORD shewed signs and wonders, great and ¹⁷sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us
- 23 out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the LORD commanded
- us to do all these statutes, ¹⁸to fear the LORD our God, ¹⁹for our good always, that ²⁰he might preserve us alive, as *it is* at this
- 25 day. And ²¹it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.
- ^a Josh. 24. 13.
^c Ps. 105. 44.
^e ch. 8. 10.
^g ch. 10. 12, 20. & 13. 4.
ⁱ Matt. 4. 10.
^k Ps. 63. 11.
^m Isai. 45. 23.
ⁿ Jer. 4. 2.
^o ch. 8. 19.
^p Jer. 25. 6.
^q ch. 13. 7.
^r Ex. 20. 5.
^s ch. 4. 24.
^t ch. 11. 17.
^u Luke 4. 12.
^v Ex. 17. 2.
^w Num. 20. 3.
^x 1 Cor. 10. 9.
^y ch. 11. 13.
^z Ps. 119. 4.
^{aa} Ex. 15. 26.
^{ab} ch. 12. 28.
^{ac} & 13. 18.
^{ad} Num. 33. 52, 53.
^{ae} Ex. 13. 14.
^{af} Ex. 3. 19.
^{ag} & 13. 3.
^{ah} Ex. 7—12.
^{ai} Ps. 135. 9.
^{aj} ver. 2.
^{ak} ch. 10. 13.
^{al} Job 35. 7.
^{am} Jer. 32. 39.
^{an} ch. 8. 1.
^{ao} Ps. 41. 2.
^{ap} Luke 10. 28.
^{aq} Lev. 18. 5.
^{ar} ch. 24. 13.
^{as} Rom. 10. 3, 5.
- ¹ Heb. *bondmen*, or, *servants*.
² Heb. *to* *tomorrow*.
³ Heb. *evil*.

which is rolled up in a small cylinder of wood or metal, and affixed to the right-hand post of every door in a Jewish house. The pious Jew touches the Mezuzah on each occasion of passing, or kisses his finger, and says in Hebrew Ps. cxxi. 8.

10-25. The Israelites were on the point of quitting a nomad life for a fixed and settled abode in the midst of other nations; they were exchanging a condition of comparative poverty for great and goodly cities, houses and vineyards. There was therefore before them a double danger; (1) a God-forgetting worldliness, and (2) a false tolerance of the idolatries practised by those about to become their neighbours. The former error Moses strives to guard against in the verses before us; the latter in vii. 1-11.

13. The command "to swear by His

Name" is not inconsistent with the Lord's injunction (Matt. v. 34), "Swear not at all." Moses refers to legal swearing, our Lord to swearing in common conversation. It is not the purpose of Moses to encourage the practice of taking oaths, but to forbid that when taken they should be taken in any other name than that of Israel's God. The oath involves an invocation of Deity, and so a solemn recognition of Him Whose Name is made use of in it. Hence it comes peculiarly within the scope of the commandment Moses is enforcing.

25. *it shall be our righteousness* i.e. God will esteem us righteous and deal with us accordingly. Moses from the very beginning made the whole "righteousness of the Law" to depend entirely on a right state of the heart, in one word, on faith.

- CHAP. 7.** WHEN the "LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ^bthe Hittites and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations ^cgreater and mightier than thou;
- 2 and when the LORD thy God shall ^ddeliver them before thee; thou shalt smite them, and ^eutterly destroy them; ^fthou shalt make no covenant with them, nor shew mercy unto them:
- 3 ^gneither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou
- 4 take unto thy son. For they will turn away thy son from following me, that they may serve other gods: ^hso will the anger of the LORD be kindled against you, and destroy thee suddenly.
- 5 But thus shall ye deal with them; ye shall ⁱdestroy their altars, and break down their ^jimages, and cut down their groves, and
- 6 burn their graven images with fire. ^kFor thou art an holy people unto the LORD thy God: ^lthe LORD thy God hath chosen thee to be a special people unto himself, above all people that
- 7 are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than
- 8 any people; for ye were ^mthe fewest of all people: but ⁿbecause the LORD loved you, and because he would keep ^othe oath which he had sworn unto your fathers, ^phath the LORD brought you out with a mighty hand, and redeemed you out of the house of
- 9 bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, ^qthe faithful God, ^rwhich keepeth covenant and mercy with them that love him
- 10 and keep his commandments to a thousand generations; and ^srepayeth them that hate him to their face, to destroy them: ^the will not be slack to him that hateth him, he will repay him to
- 11 his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this
- 12 day, to do them. ¶ ^uWherefore it shall come to pass, ^vif ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee ^wthe covenant and the mercy
- 13 which he swore unto thy fathers: and he will ^xlove thee, and bless thee, and multiply thee: ^yhe will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep,
- 14 in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: ^zthere shall not be male
- 15 or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none

¹ Heb. statues, or, pillars.² Heb. because.

VII. 1-11. See vi. 10 note.

5. *their groves*] Render, **their idols of wood**: the reference is to the wooden trunk used as a representation of Ashtaroth; see v. 13 and Ex. xxxiv. 13 note.

7. *the fewest of all people*] God chose to Himself Israel, when as yet but a single family, or rather a single person, Abraham; though there were already numerous nations and powerful kingdoms in the earth. Increase (i. 10, x. 22) had taken place because of the very blessing of God spoken of in v. 8.

10. *repayeth them that hate him to their*

face] i.e. punishes His enemies in their own proper persons.

13. *flocks of thy sheep*] Render rather **the ewes of thy sheep**. The phrase is peculiar to Deuteronomy. The Hebrew word for ewes is the plural form of Ashtoreth the well-known name of the "goddess of the Zidonians" (1 K. xi. 5). This goddess, called by the classical writers Astarte, and identified with Venus, represented the fruitfulness of nature.

15. There seems to be here not so much a reference to the plagues inflicted miraculously by God on Egypt (cp. Ex. xv. 26),

^b Ex. 9. 14.
ch. 28. 27.
^c ver. 2.

^d ch. 13. 8.
& 19. 13.
^e Ex. 23. 33.
ch. 12. 30.
Ps. 106. 36.
/ Num. 33.
53.
^f ch. 31. 6.
^h Ps. 105. 5.
ⁱ ch. 4. 34.
& 29. 3.

^k Ex. 23. 28.

^l Num. 11.
20.
Josh. 3. 10.
^m ch. 10. 17.
Neh. 1. 5.
ⁿ Ex. 23. 59,
30.
^o Josh. 10.
24, 25, 42.
^p Ex. 17. 14.
ch. 9. 14.
^q ch. 11. 25.
Josh. 1. 5.
^r Ex. 32. 20.
ch. 12. 3.
1 Chr. 14. 12.
^s Josh. 7. 1.
^t Judg. 8.
27.
Zeph. 1. 3.
^u ch. 17. 1.
^v Lev. 27.
28.
ch. 13. 17.
Josh. 6. 17.
^a ch. 4. 1.
^b ch. 1. 3.
Ps. 136. 16.
^c Ex. 16. 4.
ch. 13. 3.
^d 2 Chr. 32.
31.
^e Ex. 16. 2.
/ Ex. 16. 12.
^f Matt. 4. 4.
Luke 4. 4.

of the ^bevil diseases of Egypt, which thou knowest, upon thee; 16 but will lay them upon all *them* that hate thee. And ^cthou shalt consume all the people which the LORD thy God shall deliver thee; ^dthine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* ^ea snare unto thee. 17 ¶ If thou shalt say in thine heart, These nations are more than I; 18 how can I /dispossess them? ^fThou shalt not be afraid of them: *but* shalt well ^hremember what the LORD thy God did unto 19 Pharaoh, and unto all Egypt; ⁱthe great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the 20 people of whom thou art afraid. ^kMoreover the LORD thy God will send the hornet among them, until they that are left, and 21 hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God is ^lamong you, ^ma 22 mighty God and terrible. ⁿAnd the LORD thy God will ^oput out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase 23 upon thee. But the LORD thy God shall deliver them ^punto thee, and shall destroy them with a mighty destruction, until 24 they be destroyed. And ^qhe shall deliver their kings into thine hand, and thou shalt destroy their name ^rfrom under heaven: ^sthere shall no man be able to stand before thee, until thou have 25 destroyed them. The graven images of their gods ^tshall ye burn with fire: thou ^ushalt not desire the silver or gold that is on them, nor take *it* unto thee, lest thou be ^vsnared therein: for 26 it is ^wan abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; ^xfor it is a cursed thing.

CHAP. 8. ALL the commandments which I command thee this day ^yshall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 2 And thou shalt remember all the way which the LORD thy God ^zbled thee these forty years in the wilderness, to humble thee, and ^ato prove thee, ^bto know what *was* in thine heart, whether thou 3 wouldest keep his commandments, or no. And he humbled thee, and ^csuffered thee to hunger, and ^dfed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth ^enot live by bread only,

¹ Heb. *pluck off*.

² Heb. *before thy face*, ver. 2.

as to the terrible diseases with which, above other countries, Egypt was infested. Cp. xxviii. 27, 35. It is not without significance that Egypt, which represents in Scripture the world as contrasted with the Church, should thus above other lands lie under the power of disease and death.

25. the silver or gold that is on them] The silver and gold with which the statues of the gods were overlaid. St. Paul is probably alluding to this command in Rom. ii. 22, and his accusation of the Jew thus shows that the prohibition of the text was very necessary.

lest thou be snared] As by the rich ephod made by Gideon: cp. marg. ref.

VIII. 3. but by every word that proceedeth out of the mouth of the LORD] Lit. "every outgoing of the mouth of the Lord." Cp. xxix. 5, 6. The term "word" is inserted by A. V. after the LXX., which is followed by St. Matt. and St. Luke (see marg. ref.). On the means of subsistence available to the people during the wandering, see Num. xx. 1 note. The lesson was taught, that it is not nature which nourishes man, but God the Creator by and through nature: and generally that God is not tied to the particular channels ("bread only," i.e. the ordinary means of earthly sustenance) through which He is usually pleased to work.

but by every word that proceedeth out of the mouth of the LORD
 4 doth man live. ^aThy raiment waxed not old upon thee, neither
 5 did thy foot swell, these forty years. ^bThou shalt also consider
 in thine heart, that, as a man chasteneth his son, so the LORD
 6 thy God chasteneth thee. Therefore thou shalt keep the com-
 mandments of the LORD thy God, ^cto walk in his ways, and to
 7 fear him. For the LORD thy God bringeth thee into a good
 land, ^da land of brooks of water, of fountains and depths that
 8 spring out of valleys and hills; a land of wheat, and barley, and
 vines, and fig trees, and pomegranates; a land ^eof oil olive, and
 9 honey; a land wherein thou shalt eat bread without scarceness,
 thou shalt not lack any thing in it; a land ^fwhose stones are
 10 iron, and out of whose hills thou mayest dig brass. ¶ ^g"When
 thou hast eaten and art full, then thou shalt bless the LORD thy
 11 God for the good land which he hath given thee. Beware that
 thou forget not the LORD thy God, in not keeping his command-
 ments, and his judgments, and his statutes, which I command
 12 thee this day: ^hlest when thou hast eaten and art full, and hast
 13 built goodly houses, and dwelt therein; and when thy herds and
 thy flocks multiply, and thy silver and thy gold is multiplied,
 14 and all that thou hast is multiplied; ⁱthen thine heart be lifted
 up, and thou ^jforget the LORD thy God, which brought thee
 15 forth out of the land of Egypt, from the house of bondage; who
^kled thee through that great and terrible wilderness, ^lwherein
 were fiery serpents, and scorpions, and drought, where there was
 no water; ^mwho brought thee forth water out of the rock of
 16 flint; who fed thee in the wilderness with ⁿ"manna, which thy
 fathers knew not, that he might humble thee, and that he might
 17 prove thee, ^oto do thee good at thy latter end; ^pand thou say in
 thine heart, My power and the might of mine hand hath gotten
 18 me this wealth. But thou shalt remember the LORD thy God:

¹ Heb. *of olive tree of oil.*

^a ch. 29. 5.
^b Neh. 9. 21.
^c 2 Sam. 7.
 14.
^d Ps. 89. 32.
^e Prov. 3. 12.
^f Heb. 12. 5.
^g Rev. 3. 19.
^h ch. 5. 33.
ⁱ ch. 11. 10.

^m ch. 33. 25.
ⁿ ch. 6. 11.

^o ch. 28. 47.
^p Prov. 30. 9.
^q Hos. 13. 6.

^r 1 Cor. 4. 7.
^s Ps. 106. 21.

^t Isai. 63.
 12, 13, 14.
^u Jer. 2. 6.
^v Num. 21.
 6.
^w Hos. 13. 5.
^x Num. 20.
 11.
^y Ps. 78. 15.
^z ver. 3.
^{aa} Jer. 24. 5.
^{ab} Heb. 12. 11.
^{ac} ch. 9. 4.
^{ad} 1 Cor. 4. 7.

4. They had clothes, it would seem, in abundance (cp. Ex. xii. 34, 35) at the beginning of the forty years; and during those years they had many sheep and oxen, and so must have had much material for clothing always at command. No doubt also they carried on a traffic in these, as in other commodities, with the Moabites and the nomadic tribes of the desert. Such ordinary supplies must not be shut out of consideration, even if they were on occasions supplemented by extraordinary providences of God, as was undoubtedly the case with their food.

7-9. See Ex. iii. 8 note, and the contrast expressed in xi. 10, 11, between Palestine and Egypt.

The physical characteristics and advantages of a country like Palestine must have been quite strange to Israel at the time Moses was speaking: cp. iii. 25 note. To have praised the fertility and excellence of the Promised Land at an earlier period would have increased the murmurings and impatience of the people at being detained in the wilderness: whereas now it encouraged them to encounter with more cheer-

fulness the opposition they would meet from the inhabitants of Canaan.

8. *vines*] The abundance of wine in Syria and Palestine is dwelt upon in the Egyptian records of the campaigns of Thotmosis III. In Egypt itself but little wine is produced. The production of wine has in later times gradually ceased in Palestine.

9. For *brass* read *copper* (Gen. iv. 22 note); and compare the description of mining operations in Job xxviii. 1-11. Mining does not seem to have been extensively carried on by the Jews, though it certainly was by the Canaanitish peoples displaced by them. Traces of iron and copper works have been discovered by modern travellers in Lebanon and many parts of the country; e.g. the district of Argob (see iii. 4 notes) contains iron-stone in abundance.

15. Render: "Who brought thee through that great and terrible wilderness, the fiery serpent and the scorpion, and the dry land where are no waters." On the fiery serpents see Num. xxi. 6 note.

16. *to do thee good at thy latter end*] This is presented as the result of God's dealings.

* Prov. 10.

22.

Hos. 2. 8.

" ch. 7. 8.

^b ch. 4. 26.

& 30. 18.

^c Dan. 9. 11,

12.

" ch. 11. 31.

Josh. 3. 16.

^b ch. 4. 38.

^c ch. 1. 28.

^d Num. 13.

22, 28, 32.

^c ch. 31. 3.

Josh. 3. 11.

^f ch. 4. 24.

Heb. 12. 20.

^g ch. 7. 23.

^h Ex. 23. 31.

ch. 7. 24.

ⁱ ch. 8. 17.

Rom. 11. 6,

20.

^j 1 Cor. 4. 4.

^k Gen. 15.

16.

Lev. 18. 24.

ch. 18. 12.

^l Titus 3. 5.

— ^m Gen. 2. 7.

ⁿ ver. 13.

Ex. 32. 9.

^o Ex. 14. 11.

Num. 11. 4.

& 20. 2.

ch. 31. 27.

^p Ex. 32. 4.

Ps. 106. 19.

^q Ex. 24. 12,

15.

^r Ex. 24. 18.

& 34. 28.

^s Ex. 31. 18.

^t Ex. 19. 17.

& 20. 1.

ch. 4. 10.

& 10. 4.

& 18. 16.

*for it is he that giveth thee power to get wealth, ^athat he may establish his covenant which he sware unto thy fathers, as ^{it is} 19 this day. ¶ And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, ^bI testify against you this day that ye shall surely 20 perish. As the nations which the LORD destroyeth before your face, ^cso shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. 9. HEAR, O Israel: Thou art to ^apass over Jordan this day, to go in to possess nations ^bgreater and mightier than thyself, 2 cities great and ^cfenced up to heaven, a people great and tall, ^dthe children of the Anakims, whom thou knowest, and of ^ewhom thou hast heard say, Who can stand before the children of Anak! 3 Understand therefore this day, that the LORD thy God is he which ^fgoeth over before thee; as a ^gconsuming fire ^hhe shall destroy them, and he shall bring them down before thy face: ⁱso shalt thou drive them out, and destroy them quickly, as the 4 LORD hath said unto thee. ¶ ^jSpeak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but ^kfor the wickedness of these nations 5 the LORD doth drive them out from before thee. ^lNot for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform ^mthe word which the LORD sware unto 6 thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art ⁿa stiffnecked 7 people. ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: ^ofrom the day that thou didst depart out of the land of Egypt, until ye came unto 8 this place, ye have been rebellious against the LORD. Also ^pin Horeb ye provoked the LORD to wrath, so that the LORD was 9 angry with you to have destroyed you. ^qWhen I was gone up into the mount to receive the tables of stone, ^reven the tables of the covenant which the LORD made with you, then ^sI abode in the mount forty days and forty nights, I neither did eat bread 10 nor drink water: ^tand the LORD delivered unto me two tables of stone written with the finger of God; and on them ^uwas written according to all the words, which the LORD spake with you in the mount out of the midst of the fire ^vin the day of the 11 assembly. And it came to pass at the end of forty days and

IX. 1-29. The lesson of this chapter is exactly that of Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

In referring to their several rebellions Moses here, as elsewhere, has regard not so much to the order of time as to that of subject. (Cp. i. 9-15 note.) Such reasons as convenience and fitness to his argument sufficiently explain the variations observable when the statements of this chapter are minutely compared with those of Ex. xxxii.-xxxiv. In these variations we have simply such treatment of facts as is usual and warrantable between parties personally ac-

quainted with the matters.

3. *so shalt thou drive them out, and destroy them quickly*] This is not inconsistent with vii. 22, in which instant annihilation is not to be expected for the reasons assigned. Here Moses urges the people to trust in God's covenanted aid; since He would then make no delay in so destroying the nations attacked by them as to put them into enjoyment of the promises, and in doing so as fast as was for the well-being of Israel itself.

8. *Also in Horeb*] Rather, "even in Horeb." The time and circumstances made the apostasy at Horeb particularly inexcusable.

- forty nights, *that the LORD gave me the two tables of stone, even*
 12 the tables of the covenant. And the LORD said unto me, *"Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are ^aquickly turned aside out of the way which I commanded*
 13 *them; they have made them a molten image. ¶ Furthermore ^bthe LORD spake unto me, saying, I have seen this people, and,*
 14 *behold, ^cit is a stiffnecked people: ^dlet me alone, that I may destroy them, and ^eblot out their name from under heaven: ^fand I will make of thee a nation mightier and greater than they.*
 15 *"So I turned and came down from the mount, and ^gthe mount burned with fire: and the two tables of the covenant were in my*
 16 *two hands. And ^hI looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had*
 17 *commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I ⁱfell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight*
 19 *of the LORD, to provoke him to anger. ^jFor I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. ^kBut the LORD hearkened unto me*
 20 *at that time also. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.*
 21 *And ^lI took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the*
 22 *brook that descended out of the mount. And at ^mTaberah, and at ⁿMassah, and at ^oKibroth-hattaavah, ye provoked the LORD*
 23 *to wrath. Likewise ^pwhen the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ^qye believed him not, nor hearkened to his voice.*
 24 *"Ye have been rebellious against the LORD from the day that I*
 25 *knew you. ^rThus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you. ^sI prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness,*

^a Ex. 32. 7.^b ch. 31. 29. Judg. 2. 17.^c Ex. 32. 9.^d ver. 6.^e ch. 10. 16.^f & 31. 27.^g 2 Kin. 17. 14.^h Ex. 32. 10.ⁱ ch. 29. 20.^j Ps. 9. 5.^k & 109. 13.^l Num. 14. 12.^m Ex. 32. 15.ⁿ Ex. 19. 18.^o ch. 4. 11.^p & 5. 23.^q Ex. 32. 19.^r Ex. 34. 28.^s Ps. 106. 23.^t Ex. 32. 10.^u 11.^v Ex. 32. 14.^w & 33. 17.^x ch. 10. 10.^y Ps. 106. 23.^z Ex. 32. 20.^{aa} Isai. 31. 7.^{ab} Num. 11.^{ac} 1, 3, 5.^{ad} Ex. 17. 7.^{ae} Num. 11.^{af} 4, 34.^{ag} Num. 13.^{ah} 3, & 14. 1.^{ai} Ps. 106.^{aj} 24, 25.^{ak} ch. 31. 27.^{al} ver. 18.^{am} Ex. 32. 11.^{an} &c.

18. *I fell down before the LORD, as at the first*] Moses interceded for the people before he came down from the mountain the first time (Ex. xxxii. 11-13). This intercession is only briefly alluded to in this verse. Afterwards he spent another forty days on the mountain in fasting and prayer to obtain a complete restitution of the Covenant (Ex. xxxiv. 28). It is this second forty days, and the intercession of Moses made therein (cp. Ex. xxxiv. 9), that is more particularly brought forward here and in vv. 25-29.

20. Israel could not even boast that its heads and representatives continued faithful. Aaron had been already designated for the High-priestly functions; but he fell away with the rest of the people. It was due therefore solely to the grace of God and the intercession of Moses that Aaron himself

and his promised priesthood with him were not cut off; just as at a later time, when Aaron had actually to die for a new sin Israel owed it still to the same causes that Eleazar was substituted and the High-priesthood perpetuated (cp. x. 6; Num. xx. 24-26).

22. See marg. ref. Taberah was the name of a spot in or near the station of Kibroth-hattaavah, and accordingly is not named in the list of encampments given in Num. xxxiii. 16. The separate mention of the two is however here appropriate; for each place and each name was a memorial of an act of rebellion. The instances in this and the next verse are not given in order of occurrence. The speaker for his own purposes advances from the slighter to the more heinous proofs of guilt.

* Gen. 41. 57.
1 Sam. 14.
25.

* Ex. 32. 12.
Num. 14. 16.

* ch. 4. 20.
1 Kin. 8. 51.

Neh. 1. 10.
Ps. 96. 7.

* Ex. 34. 1,
2.

* Ex. 25. 10.
c Ex. 25. 16,
21.

* Ex. 25. 5,
10. & 37. 1.

* Ex. 34. 4.

f Ex. 34. 28.

v Ex. 20. 1.

h Ex. 19. 17.
ch. 9. 10.

& 18. 18.

* Ex. 34. 29.

* Ex. 40. 20.

* 1 Kin. 8. 9.

m Num. 33.

31.

n Num. 33.

30.

o Num. 20.

28. & 33. 33.

p Num. 33.

32, 33.

q Num. 3. 6.

r Num. 4. 15.

s ch. 18. 6.

t Lev. 9. 22.

Num. 6. 23.

ch. 21. 6.

u Num. 18.

20, 24.

ch. 18. 1, 2.

Ez. 44. 28.

2* Ex. 34. 28.

ch. 9. 18.

v Ex. 32. 14.

& 33. 17.

ch. 9. 10.

which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence thou broughtest us out say, "Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness." Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAP. 10. AT that time the LORD said unto me, "Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me. ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him. And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the

¹ Heb. *words*.

² Or, *former days*.

X. 1-11. These verses are closely connected with the preceding chapter, and state very briefly the results of the intercession of Moses recorded in ix. 25-29. The people are reminded that all their blessings and privileges, forfeited by apostasy as soon as bestowed, were only now their own by a new and most unmerited act of grace on the part of God, won from Him by the self-sacrificing mediation of Moses himself (v. 10).

1-5. The order for making the Ark and Tabernacle was evidently given before the apostasy of the people (Ex. xxv. seq.); but the tables were not put in the Ark until the completion and dedication of the Tabernacle (Ex. xl.). But here as elsewhere (cp. ix. 1 note) Moses connects transactions closely related to each other and to his purpose without regard to the order of occurrence.

6. there Aaron died] i.e. whilst the people were encamped in Mosera or Moseroth. In xxxii. 5 as well as in Num. xx. 25 seq. Mount Hor is assigned as the place of

Aaron's death. It is plain then that Moserah was in the neighbourhood of Mount Hor. The appointment of Eleazar to minister in place of Aaron, is referred to as a proof of the completeness and fullness of the reconciliation effected between God and the people by Moses. Though Aaron was sentenced to die in the wilderness for his sin at Meribah, yet God provided for the perpetuation of the High-priesthood, so that the people should not suffer. Cp. ix. 20 and note.

8. At that time] i.e. that of the encampment at Sinai, as the words also import in v. 1. Throughout the passage the time of the important events at Sinai is kept in view; it is reverted to as each incident is brought forward by Moses, alluded to sufficiently for his purpose, and dismissed.

Moses is evidently here speaking of the election by God of the tribe of Levi at large, priests and others also, for His own service.

11 LORD would not destroy thee. "And the LORD said unto me, Arise, ¹take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto
12 them. ¶ And now, Israel, "what doth the LORD thy God require of thee, but ²to fear the LORD thy God, "to walk in all his ways, and ³to love him, and to serve the LORD thy God with all thy
13 heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day "for thy
14 good? Behold, ⁴the heaven and the heaven of heavens *is* the
15 LORD's thy God, "the earth *also*, with all that therein *is*. ⁵Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.
16 Circumcise therefore ⁶the foreskin of your heart, and be no more
17 ⁷stiffnecked. For the LORD your God *is* ⁸God of gods, and "Lord of lords, a great God, "a mighty, and a terrible, which
18 "regardeth not persons, nor taketh reward: ⁹he doth execute the judgment of the fatherless and widow, and loveth the
19 stranger, in giving him food and raiment. "Love ye therefore
20 the stranger: for ye were strangers in the land of Egypt. "Thou shalt fear the LORD thy God; him shalt thou serve, and to him
21 shalt thou "cleave, "and swear by his name. "He *is* thy praise, and he *is* thy God, "that hath done for thee these great and
22 terrible things, which thine eyes have seen. Thy fathers went down into Egypt "with threescore and ten persons; and now the LORD thy God hath made thee "as the stars of heaven for multitude.

CHAP. 11. THEREFORE thou shalt "love the LORD thy God, and
¹keep his charge, and his statutes, and his judgments, and his

¹ Heb. *go in journey*.

12. seq. After these emphatic warnings against self-righteousness the principal topic is resumed from ch. vi., and this division of the discourse is drawn to a conclusion in the next two chapters by a series of direct and positive exhortations to a careful fulfilment of the duties prescribed in the first two of the Ten "Words."

12. *what doth the LORD thy God require, &c.* A noteworthy demand. God has in the Mosaic law positively commanded many things. These however relate to external observances, which if need be can be enforced. But love and veneration cannot be enforced, even by God himself. They must be spontaneous. Hence, even under the law of ordinances where so much was peremptorily laid down, and omnipotence was ready to compel obedience, those sentiments, which are the spirit and life of the whole, have to be, as they here are, invited and solicited.

16. On Circumcision see Gen. xvii. 10. This verse points to the spiritual import of Circumcision. Man is by nature "very far gone from original righteousness," and in a state of enmity to God; by Circumcision, as the sacrament of admission to the privileges of the chosen people, this opposition must be taken away ere man could enter into covenant with God. It was through the flesh that man first sinned; as it is also in the

flesh, its functions, lusts, &c., that man's rebellion against God chiefly manifests itself still. It was fitting therefore that the symbol which should denote the removal of this estrangement from God should be wrought in the body. Moses then fitly follows up the command "to circumcise the heart," with the warning "to be no more stiff-necked." His meaning is that they should lay aside that obduracy and perverseness towards God for which he had been reprobating them, which had led them into so many transgressions of the Covenant and revolts from God, and which was especially the very contrary of that love and fear of God required by the first two of the Ten Commandments. The language associated with Circumcision in the Bible distinguishes the use made of this rite in the Jewish religion from that found amongst certain heathen nations. Circumcision was practised by some of them as a religious rite, designed (*e.g.*) to appease the deity of death supposed to delight in human suffering; but not by any, the Egyptians probably excepted, at all in the Jewish sense and meaning.

The grounds on which Circumcision was imposed as essential by the Law are the same as those on which Baptism is required in the Gospel. The latter in the New Testament is strictly analogous to the former under the Old; cp. Col. ii. 11, 12.

² Ex. 32. 34. & 33. 1.
³ Mic. 6. 8.
⁴ ch. 6. 13.
⁵ ch. 5. 33.
⁶ ch. 6. 5.
⁷ Matt. 22. 37.
⁸ ch. 6. 24.
⁹ 1 Kin. 8. 27.
Ps. 115. 16.
¹⁰ Gen. 14. 19.
Ex. 19. 5.
Ps. 24. 1.
¹¹ ch. 4. 37.
¹² ch. 30. 6.
Jer. 4. 4.
Rom. 2. 28.
¹³ ch. 9. 6, 13.
¹⁴ Ps. 136. 2.
Dan. 2. 47.
¹⁵ Rev. 17. 14.
¹⁶ ch. 7. 21.
¹⁷ Job 34. 19.
Acts 10. 34.
¹⁸ Ps. 68. 5.
& 146. 9.
¹⁹ Lev. 19. 33.
²⁰ Matt. 4. 10.
²¹ ch. 11. 22.
²² Ps. 63. 11.
²³ Ex. 15. 2.
²⁴ Ps. 106. 21.
²⁵ Ex. 1. 5.
²⁶ Gen. 15. 5.
²⁷ ch. 10. 12.
²⁸ Zech. 3. 7.

^c ch. 8. 5.^d ch. 5. 24.^e ch. 7. 19.^f Ps. 78. 12.

& 135. 9.

^g Ex. 14. 27.

28. & 15. 9.

Ps. 106. 11.

^h Num. 10.

31. & 27. 3.

Ps. 106. 17.

ⁱ ch. 5. 3.

& 7. 19.

^k Josh. 1. 6,

7.

^l ch. 4. 40.

& 5. 16.

Prov. 10. 27.

^m ch. 9. 5.ⁿ Ex. 3. 8.^o Zech. 14.

18.

^p ch. 8. 7.^q 1 Kin. 9. 3.

2 commandments, alway. And know ye this day: for *I speak*: not with your children which have not known, and which have not seen ^cthe chastisement of the LORD your God, ^dhis greatness, ^ehis mighty hand, and his stretched out arm, ^fand his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh 4 the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; ^ghow he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto 5 this day; and what he did unto you in the wilderness, until ye 6 came into this place; and ^hwhat he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ⁱsubstance that ^jwas in their possession, in the 7 midst of all Israel: but ^kyour eyes have seen all the great acts 8 of the LORD which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may ^lbe strong, and go in and possess the land, whither ye go to possess 9 it; and ^mthat ye may prolong *your* days in the land, ⁿwhich the LORD sware unto your fathers to give unto them and to their 10 seed, ^oa land that floweth with milk and honey. ¶ For the land, whither thou goest in to possess it, ^pis not as the land of Egypt, from whence ye came out, ^qwhere thou sowedst thy seed, and 11 wateredst it with thy foot, as a garden of herbs: ^rbut the land, whither ye go to possess it, ^sis a land of hills and valleys, and 12 drinketh water of the rain of heaven: a land which the LORD thy God ^tcareth for: ^uthe eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the

¹ Or, *living substance which followed them.*² Heb. *was at their feet.*³ Heb. *seeketh.*

XI. 2. *And know, &c.* Render: **And own ye this day (for I have not to do with your children which have not known and which have not seen) the chastisement of the Lord, his greatness, &c.**

The "chastisement" consisted in the many mighty acts, both of punishment and mercy, through which God had guided them from Egypt to the borders of the Promised Land.

6. See margin. Literally, "every living thing at their feet." The expression does not mean their goods, which would be included in their "households and tents," but their followers (Num. xvi. 32).

10. Another motive for fidelity is added, viz. the entire dependence of the Promised Land upon God for its fertility. It was "a land flowing with milk and honey;" yet this its richness was not, as was that of Egypt, the reward of human skill and labour, but was, on the contrary, the gift of God simply and entirely; the effect of "the former and the latter rains" sent by Him. The spiritual significance of these and many other such peculiarities of the Promised Land must not be overlooked.

Egypt and Canaan are distinguished in this and the following verses, by certain of their most remarkable physical traits. Canaan as a mountainous country (cp. iii. 25

note) was well watered, but by the rains of heaven, on which it absolutely depended for its crops. Artificial irrigation could do nothing to remedy this dependence. Hence it was a land on which, so long as God's people were faithful and consequently prosperous, "the eyes of God" would always be: i.e. He would supply at each successive season (cp. vv. 14, 15) the useful conditions of productiveness. But Egypt, fit emblem here as elsewhere of the world of nature in distinction from the world of grace, though of course deriving its all ultimately from the Giver of all good things, yet directly and immediately owed its riches and plenty to human ingenuity and capital. It enjoyed no rain worth speaking of, but drew its water supply from the annual overflowing of the Nile. This only lasts about a hundred days; but is rendered available for agricultural purposes throughout the year by an elaborate and costly system of tanks, canals, forcing machines, &c. To these mechanical appliances allusion is made in v. 10. The inhabitants of Egypt probably watered "with the foot" in two ways, viz. by means of tread-wheels working sets of pumps, and by means of artificial channels connected with reservoirs, and opened, turned, or closed by the feet. Both methods are still in use in Egypt.

- 13 year. ¶ And it shall come to pass, if ye shall hearken ^rdiligently unto my commandments which I command you this day, ^rto love the LORD your God, and to serve him with all your heart
- 14 and with all your soul, that ^rI will give *you* the rain of your land in his due season, ^rthe first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.
- 15 And I will ^rsend grass in thy fields for thy cattle, that thou mayest ^reat and be full. Take heed to yourselves, ^rthat your heart be not deceived, and ye turn aside, and ^rserve other gods,
- 17 and worship them; and *then* ^rthe LORD's wrath be kindled against you, and he ^rshut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ^rye perish quickly
- 18 from off the good land which the LORD giveth you. ¶ Therefore ^rshall ye lay up these my words in your heart and in your soul, and ^rbind them for a sign upon your hand, that they may be as
- 19 frontlets between your eyes. ^rAnd ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ^rAnd thou shalt write them upon the door posts of
- 20 thine house, and upon thy gates: that ^ryour days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, ^ras the days of
- 22 heaven upon the earth. ¶ For if ^rye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and ^rto cleave
- 23 unto him; then will the LORD ^rdrive out all these nations from before you, and ye shall ^rpossess greater nations and mightier than yourselves. ^rEvery place whereon the soles of your feet shall tread shall be your's: ^rfrom the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost
- 25 sea shall your coast be. ^rThere shall no man be able to stand before you: *for* the LORD your God shall ^rlay the fear of you and the dread of you upon all the land that ye shall tread upon,
- 26 as he hath said unto you. ¶ ^rBehold, I set before you this day a blessing and a curse; ^ra blessing, if ye obey the commandments of the LORD your God, which I command you this day:
- 28 and a ^rcurse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.
- 29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put ^rthe blessing upon mount Gerizim, and the curse upon

^r ver. 22.
ch. 6. 17.

^r ch. 10. 12.

^r Lev. 26. 4.

^r ch. 28. 13.

^r ch. 28. 13.

^r Ps. 104. 14.

^r ch. 6. 11.

Joel 2. 19.

^r ch. 20. 18.

Job 31. 27.

^r ch. 8. 19.

& 30. 17.

^r ch. 6. 15.

^r 1 Kin. 8. 35.

2 Chr. 6. 26.

^r ch. 4. 26.

& 30. 18.

Josh. 23. 13,

15, 16.

^r ch. 6. 6.

& 32. 40.

^r ch. 6. 8.

^r ch. 4. 9, 10.

& 6. 7.

^r ch. 6. 9.

^r ch. 4. 40.

Prov. 3. 2.

^r Ps. 72. 5.

& 80. 20.

^r ver. 13.

ch. 6. 17.

^r ch. 10. 20.

& 30. 20.

^r ch. 4. 38.

& 9. 5.

^r ch. 9. 1.

^r Josh. 1. 3.

& 14. 9.

^r Gen. 15.

Ex. 23. 31.

Num. 34. 3.

^r ch. 7. 24.

^r ch. 2. 25.

^r Ex. 23. 27.

^r ch. 30. 1,

15, 19.

^r ch. 28. 2.

^r ch. 28. 15.

^r ch. 27. 12.

Josh. 8. 33.

14. *the first rain and the latter rain*] The former is the proper term for the autumn rain, falling about the time of sowing, and which may be named "the former," as occurring in the early part of the Hebrew civil year, viz. in October and November. The other word is applied to the spring rain, which falls in March and April, because it fits the earth for the ingathering of harvest. Between these two wet periods, and except them, there was little or no rain in Canaan.

21. The sense is: "Keep the covenant faithfully, and so shall your own and your children's days be multiplied as long as the

heaven covers the earth." The promise of Canaan to Israel was thus a *perpetual* promise, but also a *conditional* one.

29. *thou shalt put the blessing upon mount Gerizim*] Lit. thou shalt give, i.e. give utterance to it. On the ceremony see xxvii. 14 seq.

Mount Gerizim, barren like Ebal, was probably selected as the hill of benediction because it was the southernmost of the two, the south being the region, according to Hebrew ideas, of light, and so of life and blessing. The situation of the mountains is described more accurately in v. 30. The words "by the way where the sun goeth

^a Gen. 12. 6.

Judg. 7. 1.

^b ch. 9. 1.

Josh. 1. 11.

^c ch. 5. 32.

& 12. 32.

^d ch. 6. 1.

^e ch. 4. 10.

1 Kin. 8. 40.

^f Ex. 34. 13.

ch. 7. 5.

^g 2 Kin. 16.

4. & 17. 10.

11.

Jer. 3. 6.

^h Num. 33.

52.

Judg. 2. 2.

ⁱ ver. 31.

^j ver. 11.

ch. 26. 2.

Josh. 9. 27.

1 Kin. 8. 20.

2 Chr. 7. 12.

Ps. 78. 68.

30 mount Ebal. *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, ^abeside the plains of 31 Moreh? ^bFor ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess 32 it, and dwell therein. And ye shall observe ^cto do all the statutes and judgments which I set before you this day.

CHAP. 12. ^d**THESE** are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, ^eall the days that ye live upon the 2 earth. ^fYe shall utterly destroy all the places, wherein the nations which ye shall ^gpossess served their gods, ^hupon the high mountains, and upon the hills, and under every green tree: 3 and ⁱye shall ^joverthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out 4 of that place. ^kYe shall not do so unto the LORD your God. 5 But unto the place which the LORD your God shall ^lchoose out of all your tribes to put his name there, *even* unto his habitation

¹ Or, *inherit*.

² Heb. *break down*.

down," should run, **beyond the road of the west**; *i.e.* on the further side of the main track which ran from Syria and Damascus to Jerusalem and Egypt through the centre of Palestine. This is called "the way of the west" in contrast to the other main route from Damascus to the south which passed through the district east of Jordan. The further specifications "Gilgal" and "the plains (rather, the oaks, cp. Gen. xii. 6 note) of Moreh," are added to define more particularly the section of Canaanites intended.

This Gilgal is perhaps to be found in Jiljilia, a large village about twelve miles south of Gerizim.

XII. Moses now passes on to apply (xii.-xxvi.) the leading principles of the Decalogue to the ecclesiastical, civil, and social life of the people. Particulars will be noticed which are peculiar to the Law as given in Deuteronomy; and even in laws repeated from the earlier books various new circumstances and details are introduced. This is but natural. The Sinaitic legislation was nearly forty years old, and had been given under conditions of time, place, and circumstance different and distant from those now present. Yet the Sinaitic system, far from being set aside or in any way abrogated, is on the contrary throughout presupposed and assumed. Its existence and authority are taken as the starting-point for what is here prescribed, and an accurate acquaintance with it on the part of the people is taken for granted.

3. *their [groves]* Render **their idols of wood**: and see vii. 5 note.

4. *i.e.* "The idolaters set up their altars and images on any high hill, and under every green tree at their pleasure, but *ye* shall not do so; the Lord Himself shall determine the spot for your worship, and

there only shall ye seek Him." The religion of the Canaanites was human; its modes of worship were of man's devising. It fixed its holy places on the hills in the vain thought of being nearer heaven, or in deep groves where the silence and gloom might overawe the worshipper. But such superstitious appliances were not worthy of the true religion. God had in it revealed Himself to men, and manifested amongst them His immediate Presence and power. He would Himself assign the Sanctuary and the ritual of His own service.

5. "To put his name there" means to manifest to men His Divine Presence. The Targumists rightly refer to the Shechinah; but the expression comprehends all the various modes in which God vouchsafed to reveal Himself and His attributes to men.

The purpose of the command of the text is to secure the unity, and through unity the purity of the worship of God. That there should be one national centre for the religion of the people was obviously essential to the great ends of the whole dispensation. Corruption began as soon as the precepts of the text were relaxed or neglected: Cp. the case of Gideon, Judg. viii. 27; of Micah, Judg. xviii.; of Jeroboam, 1 K. xii. 26 seq.

The words "the place which the LORD shall choose to put His Name there" suggest Jerusalem and Solomon's Temple to our minds. But though spoken as they were by a prophet, and interpreted as they are by the Psalms (*e.g.* Ps. lxxviii. 67-69), they have a proper application to the Temple, yet they must not be referred exclusively to it. The text does not import that God would always from the first choose one and the same locality "to put His Name there," but that there would always be a locality so

- *6 shall ye seek, and thither thou shalt come: and ^athither ye shall bring your burnt offerings, and your sacrifices, and your ^btithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your 7 flocks: and ^cthere ye shall eat before the LORD your God, and ^dye shall rejoice in all that ye put your hand unto, ye and your 8 households, wherein the LORD thy God hath blessed thee. ¶ Ye shall not do after all *the things* that we do here this day, ^eevery 9 man whatsoever *is* right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the LORD your 10 God giveth you. But *when* ^fye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so 11 that ye dwell in safety; then there shall be ^ga place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all ^hyour choice vows which ye vow unto 12 the LORD: and ⁱye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as ^jhe hath no part nor inheritance with you. 13 ^kTake heed to thyself that thou offer not thy burnt offerings 14 in every place that thou seest: ^lbut in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. 15 ¶ Notwithstanding ^mthou mayest kill and eat flesh in all thy

^a Lev. 17. 3, 4.

^b ver. 17. ch. 14. 22. & 15. 19.

^c ch. 14. 20. ^d ver. 12, 18. Lev. 23. 40. ch. 16. 11.

^e 28. 11. & 27. 7.

^f Judg. 17. 6. & 21. 25.

^g ch. 11. 31.

^h ver. 5, 14, 18, 21, 26. & ch. 14. 23.

ⁱ pass. Josh. 18. 1. 1 Kin. 8. 20. Ps. 78. 68. ^j ver. 7.

^k ch. 10. 9. & 14. 29.

^l Lev. 17. 4. ^m ver. 11.

ⁿ ver. 21.

¹ Heb. *the choice of your vows.*

chosen by Him; and that thither the people must bring their sacrifices, and not offer them at their pleasure or convenience elsewhere. Neither does the text forbid the offering of sacrifices to God at other places than the one chosen by Him "to put His Name there" on proper occasions and by proper authority (cp. xxvii. 5, 6; Judg. vi. 24, xiii. 16; 1 Kings iii. 4, xviii. 31). The text simply prohibits sacrifices at any other locality than that which should be appointed or permitted by God for the purpose.

6. Some have objected that this command cannot possibly have been ever carried out, at all events until in later days the territory which owned obedience to it was narrowed to the little kingdom of Judah. But in these and in other precepts Moses doubtless takes much for granted. He is here, as elsewhere, regulating and defining more precisely institutions which had long been in existence, as to many details of which custom superseded the necessity of specific enactment. No doubt the people well understood what Maimonides expressly tells us in reference to the matter, namely, that where immediate payment could not be made, the debt to God was to be reserved until the next great Feast, and then duly discharged. The thing specially to be observed was that no kind of sacrifice was to be offered except at the sacred spot fixed by God for its acceptance.

7. An injunction that the feasts which accompanied certain offerings (not specified) were to be also held in the same place.

8. Moses points out that heretofore they had not observed the prescribed order in their worship, because during their migratory life in the wilderness it had been impossible to do so. During their wanderings there were doubtless times when the Tabernacle was not set up for days together, and when the daily sacrifice (Num. xxviii. 3), together with many other ordinances, were necessarily omitted (cp. Josh. v. 5). This consideration must be carefully borne in mind throughout Deuteronomy. It illustrates the necessity for a repetition of very much of the Sinaitic legislation, and suggests the reason why some parts are so urgently reiterated and impressed, whilst others are left unnoticed. Moses now warns the people that as they were about to quit their unsettled mode of life, God's purpose of choosing for Himself a place to set His Name there would be executed, and the whole of the sacred ritual would consequently become obligatory. The "rest and safety" of Canaan is significantly laid down (vv. 10, 11) as the indispensable condition and basis for an entire fulfilment of the Law: the perfection of righteousness coinciding thus with the cessation of wanderings, dangers, and toils.

15. Whilst a stringent injunction is laid

- gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: "the unclean and the clean may eat thereof, ^aas of the roebuck, and as of the hart. ^vOnly ye shall not eat the blood; ye shall pour it upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: ^abut thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. "Take heed to thyself that thou forsake not the Levite ¹as long as thou livest upon the earth. ¶ When the LORD thy God shall enlarge thy border, ^aas he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. "Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike. "Only ²be sure that thou eat not the blood: ^afor the blood *is* the life; and thou mayest not eat the blood upon the earth as water. Thou shalt not eat it; ³that it may go well with thee, and with thy children after thee, ^awhen thou shalt do *that which is* right in the sight of the LORD. Only thy ⁴holy things which thou hast, and ⁴thy vows, thou shalt take, and go unto the place which the LORD shall choose: and ^kthou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, ¹that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God. ¶ When ^mthe LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou ²succeedest them, and dwellest in their land; take heed to thyself ⁿthat thou be not snared ⁴by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise. ^oThou
- ¹ Heb. *all thy days*. ³ Heb. *inheritest*, or, *possessest them*. ⁴ Heb. *after them*.
² Heb. *be strong*.

down that the old rule (cp. Lev. xvii. 3, &c.) must be adhered to as regards animals slain in sacrifice, yet permission is now given to slaughter at home what was necessary for the table. The ceremonial distinctions did not apply in such cases, any more than to "the roebuck" (or gazelle) "and hart," animals allowed for food but not for sacrifice.

21. *if the place, &c.*] Rather, "Because,

or since, the place will be too far from thee." The permission given in *vr.* 15, 16 is repeated, and the reason of it assigned.

30. This caution is based upon the notion generally entertained in the ancient heathen world, that each country had its own tutelary deities whom it would be perilous to neglect; cp. 1 K. xx. 23; 2 K. xvii. 26. Israel was to shun such superstitions as unworthy of the elect people of God.

- shalt not do so unto the LORD thy God: for every ¹abomination to the LORD, which he hateth, have they done unto their gods; for ²even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: ³thou shalt not add thereto, nor diminish from it.

CHAP. 13. IF there arise among you a prophet, or a ⁴dreamer of dreams, ⁵and giveth thee a sign or a wonder, and ⁶the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God ⁷proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall ⁸walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ⁹cleave unto him. And ¹⁰that prophet, or that dreamer of dreams, shall be put to death; because he hath ¹¹spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. ¹²So shalt thou put the evil away from the midst of thee. ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or ¹³the wife of thy bosom, or thy friend, ¹⁴which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; ¹⁵namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt ¹⁶not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but ¹⁷thou shalt surely kill him; ¹⁸thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of ¹⁹bondage. And ²⁰all Israel shall hear, and fear, and ²¹shall do no more any such wickedness as this is among you. ¶ If

¹ Lev. 18. 21 & 20. 2. ch. 18. 10. Jer. 32. 35. Ez. 23. 37. ² ch. 4. 2. & 13. 18. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18. ³ Zech. 10. 2. ⁴ Matt. 24. 24. ⁵ 2 Thes. 2. 9. ⁶ See ch. 18. 22. Jer. 28. 9. Matt. 7. 22. ⁷ ch. 8. 2. ⁸ 1 Cor. 11. 19. ⁹ 2 Thes. 2. 11. Rev. 13. 14. ¹⁰ 2 Kin. 23. 3. ¹¹ 2 Chr. 34. 31. ¹² ch. 10. 20. ¹³ ch. 18. 20. Jer. 14. 16. Zech. 13. 3. ¹⁴ 1 Cor. 6. 13. ¹⁵ ch. 17. 2. ¹⁶ See Gen. 16. 6. ch. 28. 54. Prov. 5. 20. Mic. 7. 5. ¹⁷ 1 Sam. 18. 1, 3. & 20. 17. ¹⁸ Prov. 1. 10. ¹⁹ ch. 17. 5. ²⁰ ch. 17. 7. Acts 7. 58. ²¹ ch. 17. 13. & 19. 20. ²² Josh. 22. 11, &c. Judg. 20. 1, 2.

¹ Heb. abomination of the.

² Heb. spoken revolt against the LORD.

³ Heb. bondmen.

XIII. The admonition of the closing verse of the last chapter introduces a new series of warnings intended to serve as a further safeguard against violation of these duties. The true modes and forms of worship have been laid down: the next step is to legislate against the authors and abettors of false ones.

1. *a prophet, or a dreamer of dreams*] Cp. Num. xii. 6. The "prophet" received his revelations by vision or direct oral communication (Num. xxiv. 16; 2 Sam. vii. 4; 2 Cor. xii. 2); "the dreamer of dreams" through the medium of a dream (1 K. iii. 5; Matt. ii. 13).

2. The Lord had said, "Thou shalt have none other gods but Me." A prophet is here supposed who invites the people "to go after other gods." To such a one no credit is under any circumstances to be given, even

should he show signs and wonders to authenticate his doctrine. The standing rule of faith and practice had been laid down once for all; that the people were to hold fast. The prophet who propounded another rule could only be an impostor.

A different case is considered in xviii. 18, &c.

5. The context and parallel passages (cp. xvii. 7; Lev. xx. 2) indicate that there was to be a regular judicial procedure, and that the manner of the execution was to be by stoning. In this the community was to take its part in order to show its horror at the crime, and to clear itself of complicity therein.

6. The omissions in this enumeration seem to imply that no one was bound to impeach father, mother, or husband.

12. City was to keep jealous watch over

* 1 John 2.

19.

Jude 19.

* 2 Kin. 17.

21.

* ver. 2. 6.

* Ex. 22. 20.

Lev. 27. 28.

Josh. 6. 17.

* Josh. 6. 24.

* Josh. 8. 28.

Isai. 17. 1.

& 25. 2.

Jer. 49. 2.

= ch. 7. 26.

Josh. 6. 18.

* Josh. 6. 26.

* Gen. 22. 17.

& 26. 4.

& 28. 14.

* ch. 12. 25,

28, 32.

* Rom. 8.

16. & 9. 8,

26.

Gal. 3. 26.

* Lev. 19.

28. & 21. 5.

Jer. 16. 6.

& 41. 5.

& 47. 5.

1 Thes. 4.

13.

* Lev. 20.

26.

ch. 7. 6.

& 26. 18, 19.

* Ez. 4. 14.

Acts 10. 13.

* Lev. 11. 2.

thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, *Certain* men, ¹the children of Belial, ²are gone out from among you, and have ³withdrawn the inhabitants of their city, saying, ⁴Let us go and serve other gods, which ye have not known; then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be truth, and the thing certain, that* such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, ⁵destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt ⁶burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be ⁷an heap for ever; it shall not be built again. And ⁸there shall cleave nought of the ⁹cursed thing to thine hand: that the LORD may ¹⁰turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, ¹¹as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, ¹²to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. 14. YE *are* ¹the children of the LORD your God: ²ye shall not cut yourselves, nor make any baldness between your eyes for the dead. ³For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth. ¶ ⁴Thou shalt not eat any abominable thing. ⁵These *are* the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the ⁶pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, ⁷and cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* 8 they *are* unclean unto you. And the swine, because it divideth

¹ Or, *naughty men*: See Judg. 19. 22. 1 Sam. 2. 12. & 25. 17, 25. 1 Kin. 21. 10, 13. 2 Cor. 6. 15.

² Or, *devoted*.

³ Or, *bison*.

⁴ Heb. *dishon*.

city, as man over man. The clause "which the Lord thy God hath given thee to dwell in" significantly reminds them that the real ownership of their dwellings rested in the Lord (cp. Lev. xxv. 23), and that they, the mere tenants, must not allow His property to become a centre of rebellion against His just authority.

13. In xv. 9 and in Nah. i. 11 the word Belial is rendered in our translation by the adjective "wicked." The word means *worthlessness*.

16. *every whit, for the LORD thy God*] Some prefer: "as a whole offering to the Lord thy God."

XIV. The whole life and walk of the people were to be regulated by the principle "ye are the children of the Lord your God" (v. 1).

1. *make any baldness between your eyes*] i.e. by shaving the forehead of the head and the eyebrows. The practices named in this verse were common amongst the heathen, and seem to be forbidden, not only because such wild excesses of grief (cp. 1 Kings xviii. 28) would be inconsistent in those who as children of a heavenly Father had prospects beyond this world, but also because these usages themselves arose out of idolatrous notions.

3-21. Cp. Lev. xi. The variations here, whether omissions or additions, are probably to be explained by the time and circumstances of the speaker.

5. The "pygarg" is a species of gazelle, and the "wild ox" and "chamois" are swift kinds of antelope.

- the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. / Lev. 11. 28, 27.
- 9 ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: and whatsoever hath not fins and scales ye may not eat: it is unclean unto you. ¶ Of all clean birds ye shall eat. ^a But these are they of which ye shall not eat: ^a Lev. 11. 13.
- 13 the eagle, and the ossifrage, and the ospray, and the glade, and 14 the kite, and the vulture after his kind, and every raven after 15 his kind, and the owl, and the night hawk, and the cuckow, and 16 the hawk after his kind, the little owl, and the great owl, and 17 the swan, and the pelican, and the gier eagle, and the cormorant, 18 and the stork, and the heron after her kind, and the lapwing, 19 and the bat. And every creeping thing that flieth is unclean ^c Lev. 11. 20.
- 20 unto you: ^b they shall not be eaten. But of all clean fowls ye ^d See Lev. 11. 21.
- 21 may eat. ^e Ye shall not eat of any thing that dieth of itself: ^f Lev. 17. 15.
- thou shalt give it unto the stranger that is in thy gates, that he ^g Ez. 4. 11.
- may eat it; or thou mayest sell it unto an alien: ^h for thou art ⁱ vor. 2.
- an holy people unto the LORD thy God. ^j Thou shalt not ^k Ex. 23. 19.
- 22 seethe a kid in his mother's milk. ¶ Thou shalt truly tithe all ^l & 31. 26.
- the increase of thy seed, that the field bringeth forth year by ^m Lev. 27. 30.
- 23 year. ⁿ And thou shalt eat before the LORD thy God, in the ^o ch. 12. 6, 17.
- place which he shall choose to place his name there, the tithe of ^p Neh. 10. 37.
- thy corn, of thy wine, and of thine oil, and the firstlings of thy ^q ch. 12. 5, 6,
- herds and of thy flocks; that thou mayest learn to fear the LORD ^r 7, 17, 18.
- 24 thy God always. And if the way be too long for thee, so that ^s ch. 15. 19,
- thou art not able to carry it; or if the place be too far from ^t 20.
- thee, which the LORD thy God shall choose to set his name there, ^u ch. 12. 21.
- 25 when the LORD thy God hath blessed thee: then shalt thou turn ^v ch. 12. 7,
- it into money, and bind up the money in thine hand, and shalt ^w 18. & 26. 11.
- 26 go unto the place which the LORD thy God shall choose: and ^x ch. 12. 12,
- thou shalt bestow that money for whatsoever thy soul lusteth ^y 18, 19.
- after, for oxen, or for sheep, or for wine, or for strong drink, or ^z Num. 18.
- for whatsoever thy soul desireth: ^a and thou shalt eat there ^{aa} 20.
- before the LORD thy God, and thou shalt rejoice, thou, and thine ^{ab} ch. 18. 1, 2.
- 27 household, and the Levite that is within thy gates; thou shalt ^{ac} ch. 26. 12.
- not forsake him; for he hath no part nor inheritance with thee. ^{ad} Amos 4. 4.
- 28 ¶ At the end of three years thou shalt bring forth all the tithe ^{ae}
- of thine increase the same year, and shalt lay it up within thy

¹ Heb. *asketh of thee*.

21. The prohibition is repeated from Lev. xxii. 8. The directions as to the disposal of the carcase are peculiar to Deuteronomy, and their motive is clear. To have forbidden the people either themselves to eat that which had died, or to allow any others to do so, would have involved loss of property, and consequent temptation to an infraction of the command. The permissions now for the first time granted would have been useless in the wilderness. During the forty years' wandering there could be but little opportunity of selling such carcases; whilst non-Israelites living in the camp would in such a matter be bound by the same rules as the Israelites (Lev. xvii. 15, and xxiv. 22). Further, it would seem (cp. Lev. xvii. 15) that greater stringency is here given to the requirement of abstinence from that which had died of itself. Probably on this,

as on so many other points, allowance was made for the circumstances of the people. Flesh meat was no doubt often scarce in the desert. It would therefore have been a hardship to forbid entirely the use of that which had not been killed. Now however that the plenty of the Promised Land was before them, the modified toleration of this unholy food was withdrawn.

22. These words recall in general terms the command of the earlier legislation respecting tithes (cp. Lev. xxvii. 30; Num. xviii. 26), but refer more particularly to the second or Festival tithe, which was an exclusively vegetable one.

28, 29. Cp. marg. *reff*. The tithe thus directed in the third year to be dispensed in charity at home, was not paid in addition to that in other years bestowed on the sacred meals, but was substituted for it. The

^v ch. 26. 12.
^s ver. 27.
ch. 12. 12.

^a ch. 15. 10.
Prov. 3. 9,
10.
See Mal. 3.
10.

^a Ex. 21. 2.
ch. 31. 10.
Jer. 34. 14.
^b See ch. 23.
20.

^c ch. 28. 8.

^d ch. 28. 1.

^e ch. 28. 12,
44.
^f ch. 28. 13.
Prov. 22. 7.
^g 1 John 3.
17.

^h Lev. 25. 35.
Matt. 5. 42.
Luke 6. 34,
35.

ⁱ ch. 28. 54,
56.
Prov. 23. 6.
& 28. 22.

Matt. 20. 15.
^k ch. 24. 15.
^l Matt. 25.
41, 42.

^m 2 Cor. 9.
5, 7.

ⁿ ch. 14. 29.
& 24. 10.
Ps. 41. 1.

Prov. 22. 9.
^o Matt. 26.
11.

Mark 14. 7.

John 12. 8.

29 gates: ^vand the Levite, (because ^she hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which ^{are} within thy gates, shall come, and shall eat and be satisfied; that ^athe LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. 15. AT the end of ^{every} seven years thou shalt make a release. And this is the manner of the release: Every ¹creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release. ^bOf a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release; ²save when there shall be no poor among you; ^cfor the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it: only ^dif thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. For the LORD thy God blesseth thee, as he promised thee: and ^ethou shalt lend unto many nations, but thou shalt not borrow; and ^fthou shalt reign over many nations, but they shall not reign over thee. ^gIf there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, ^hthou shalt not harden thine heart, nor shut thine hand from thy poor brother: ⁱbut thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. Beware that there be not a ^jthought in thy ^kwicked heart, saying, The seventh year, the year of release, is at hand; and thine ^leye be evil against thy poor brother, and thou givest him nought; and ^mhe cry unto the LORD against thee, and ⁿit be sin unto thee. Thou shalt surely give him, and ^othine heart shall not be grieved when thou givest unto him: because that ^pfor this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For ^qthe poor shall never cease out of the land:

¹ Heb. *master of the lending of his hand.*

² Or, *To the end that there be no poor among you.*

³ Heb. *word.*

⁴ Heb. *Belial.*

three years would count from the Sabbatical year (see next chap.), in which year there would of course be neither payment of tithe nor celebration of the Feasts at the Sanctuary. In the third and sixth years of the septennial cycle the Feasts would be superseded by the private hospitality enjoined in these verses.

XV. 1-11. The Year of Release is no doubt identical with the Sabbatical Year of the earlier legislation (Ex. xxiii. 10 seq., and Lev. xxv. 2 seq.), the command of the older legislation being here amplified. The release was probably for the year, not total and final, and had reference only to loans lent because of poverty (cp. *vr.* 4, 7). Yet even so the law was found too stringent for the avarice of the people; for it was one of those which the Rabbins "made of none effect by their traditions."

2. *because it is called the LORD's release*] Render, *because proclamation has been made of the LORD's release.* The verb is impersonal, and implies (cp. xxxi. 10) that "the solemnity of the year of release" has

been publicly announced.

3. The foreigner would not be bound by the restriction of the Sabbatical year, and therefore would have no claim to its special remissions and privileges. He could earn his usual income in the seventh as in other years, and therefore is not exonerated from liability to discharge a debt any more in the one than the others.

4. There is no inconsistency between this and *v.* 11. The meaning seems simply to be, "Thou must release the debt for the year, except when there be no poor person concerned, a contingency which may happen, for the Lord shall greatly bless thee." The general object of these precepts, as also of the year of Jubilee and the laws respecting inheritance, is to prevent the total ruin of a needy man, and his disappearance from the families of Israel by the sale of his patrimony.

9. Lit.: "Beware that there be not in thy heart a word which is worthlessness" (cp. xiii. 13 note).

- therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.
- 12 ¶ And ^pif thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh
- 13 year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away
- 14 empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath ^qblessed thee thou shalt give unto him.
- 15 And ^rthou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore
- 16 I command thee this thing to day. And it shall be, ^sif he say unto thee, I will not go away from thee; because he loveth thee
- 17 and thine house, because he is well with thee; then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant
- 18 thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth
- ^ta double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.
- 19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of
- 20 thy sheep. ^uThou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy
- 21 household. ^vAnd if there be *any* blemish therein, *as if it be* lame or blind, *or have any ill blemish*, thou shalt not sacrifice it
- 22 unto the LORD thy God. Thou shalt eat it within thy gates: ^wthe unclean and the clean *person shall eat it* alike, as the roe-
- 23 buck, and as the hart. ^xOnly thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.
- CHAP. 16.** OBSERVE the ^ymonth of Abib, and keep the passover unto the LORD thy God: for ^zin the month of Abib the LORD

^p Ex. 21. 2.
Lev. 25. 39.
Jer. 34. 14.

^q Prov. 10.
22.
^r ch. 5. 15.
& 16. 12.
^s Ex. 21. 5,
6.

^t See Isai.
10. 14.
& 21. 16.
^u Ex. 34. 19.
Lev. 27. 26.
Num. 3. 13.
^v ch. 16. 11,
14.

^w Lev. 22. 20.
ch. 17. 1.

^x ch. 12. 15,
22.
^y ch. 12. 16,
23.

^z Ex. 12. 2,
&c.
^a Ex. 13. 4.
& 34. 18.

14. *thou shalt furnish him liberally*] The verb in the Hebrew is remarkable. It means "thou shalt lay on his neck," "adorn his neck with thy gifts."

12-18. The commands here are repeated from Ex. xxi. 2-6, with amplifications relative to the maidservant (v. 12) and to the making (v. 13 seq.) liberal provision for launching the freedman on an independent course of life. The release of the servant is connected with the Sabbatical principle though not with the Sabbatical year. It is noteworthy also that the prospect of a gift of this sort, the amount of which was left to the master's discretion, would be likely to encourage diligence and faithfulness during the years of servitude.

18. *he hath been worth a double hired servant to thee, in serving thee six years*] i.e. such a servant has earned twice as much as a common hired labourer would have done in the same time.

19-23. Cp. Ex. xiii. 11 seq. The directions of the preceding legislation (see Num. xviii. 15 seq.) are here assumed, with the injunction added, that the animals thus set apart to God (v. 19) were not to be used by

their owners for their earthly purposes. It is further allowed that firstborn animals which had a blemish should be regarded as exceptions, and instead of being given to God might be used as food (v. 21, 22). The application of the firstborn of cattle is here directed as in xii. 6, 17 and xiv. 23: they are to be consumed in the sacred Feasts at the Sanctuary.

XVI. The cardinal point on which the whole of the prescriptions in this chapter turn, is evidently the same as has been so often insisted on in the previous chapters, viz. the concentration of the religious services of the people round one common Sanctuary. The prohibition against observing the great Feasts of Passover, Pentecost, and Tabernacle, the three annual epochs in the sacred year of the Jew, at home and in private, is reiterated in a variety of words no less than six times in the first sixteen verses of this chapter (2, 6, 7, 11, 15, 16). Hence it is easy to see why nothing is here said of the other holy days.

1-8. The Feast of Passover (Ex. xii. 1-27; Num. ix. 1-14; Lev. xxiii. 1-8). A reinforcement of this ordinance was the more

- ^a Ex. 12. 29, 42.
^d Num. 28. 19.
^e ch. 12. 5, 26.
^f Ex. 12. 15, 19, 39.
^g 13. 3, 6, 7. & 34. 18.
^h Ex. 13. 7.
ⁱ Ex. 12. 10. & 34. 25.
^j Ex. 12. 6.
^k Ex. 12. 8, 9.
^l 2 Chr. 35. 13.
^m 2 Kin. 23. 23.
ⁿ John 2. 13, 23. & 11. 55.
^o Ex. 12. 16. & 13. 6.
^p Lev. 23. 8.
^q Ex. 23. 16. & 34. 22.
^r Num. 23. 15.
^s Lev. 23. 26.
^t Acts 2. 1.
^u ver. 17.
^v 1 Cor. 16. 2.
^w ch. 12. 7, 12, 18.
^x ver. 14.
^y ch. 15. 15.
^z Ex. 23. 16.
^{aa} Lev. 23. 34.
^{ab} Num. 29. 12.
^{ac} Neh. 8. 9, &c.
^{ad} Lev. 23. 30, 40.
 2 thy God brought thee forth out of Egypt ^cby night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and ^dthe herd, in the ^eplace which the LORD shall choose to place his name there. ^fThou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.
 4 ^gAnd there shall be no leavened bread seen with thee in all thy coast seven days; ^hneither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night 5 until the morning. ¶ Thou mayest not ⁱsacrifice the passover within any of thy gates, which the LORD thy God giveth thee: 6 but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ^jat even, at the going down of the sun, at the season that thou camest forth 7 out of Egypt. And thou shalt ^kroast and eat *it* ^lin the place which the LORD thy God shall choose: and thou shalt turn in 8 the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and ^mon the seventh day *shall be a* ⁿsolemn assembly to the LORD thy God: thou shalt do no work *therein*.
 9 ¶ ^oSeven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to *put* the 10 sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with ^pa tribute of a freewill offering of thine hand, which thou shalt give *unto the Lord thy God*, ^qac- cording as the LORD thy God hath blessed thee: and ^rthou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the father- 11 less, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. ^sAnd thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. ¶ ^tThou shalt observe the feast of tabernacles seven days, after that thou hast gathered 12 in thy ^ucorn and thy wine: and ^vthou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the father- 13 less, and the widow, that *are* within thy gates. ^wSeven days shalt thou keep a solemn feast unto the LORD thy God in the

¹ Or, *kill*.² Heb. *restraint*, Lev. 23, 36.³ Or, *insufficiency*.⁴ Heb. *floor*, and *thy winepress*.

necessary because its observance had clearly been intermitted for thirty-nine years (see Josh. vi. 10). One Passover only had been kept in the wilderness, that recorded in Num. ix., where see notes.

2. *sacrifice the passover* i.e. offer the sacrifices proper to the Feast of the Passover, which lasted seven days. Cp. a similar use of the word in a general sense in John xviii. 28. In the latter part of v. 4 and in the following verses Moses passes, as the context again shows, into the narrower sense of the word Passover.

7. After the Paschal Supper in the courts or neighbourhood of the Sanctuary was over, they might disperse to their several "tents" or "dwellings" (1 K. viii. 66).

These would of course be within a short distance of the Sanctuary, because the other Paschal offerings were yet to be offered day by day for seven days, and the people would remain to share them; and especially to take part in the holy convocation on the first and seventh of the days.

9-12. Feast of Weeks; and vv. 13-17, Feast of Tabernacles. Nothing is here added to the rules given in Leviticus and Numbers except the clauses so often recurring in Deuteronomy and so characteristic of it, which restrict the public celebration of the Festivals to the Sanctuary, and enjoin that the enjoyments of them should be extended to the Levites, widows, orphans, &c.

- place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of
 16 thine hands, therefore thou shalt surely rejoice. ¶ "Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles:
 17 and "they shall not appear before the LORD empty: every man shall give "as he is able, "according to the blessing of the LORD
 18 thy God which he hath given thee. ¶ "Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people
 19 with just judgment. "Thou shalt not wrest judgment; "thou shalt not respect persons, "neither take a gift: for a gift doth blind the eyes of the wise, and pervert the "words of the right-
 20 eous. "That which is altogether just shalt thou follow, that thou mayest "live, and inherit the land which the LORD thy God
 21 giveth thee. ¶ "Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make
 22 thee. "Neither shalt thou set thee up any "image; which the LORD thy God hateth.

CHAP. 17. THOU "shalt not sacrifice unto the LORD thy God any bullock, or "sheep, wherein is blemish, or any evil-favouredness: 2 for that is an abomination unto the LORD thy God. ¶ "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, "in transgressing his 3 covenant, and hath gone and served other gods, and worshipped them, either "the sun, or moon, or any of the host of heaven, 4 "which I have not commanded; "and it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in 5 Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and "shalt stone them with stones, till

¹ Heb. according to the gift of his hand, 2 Cor. 8. 12.

² Or, matters.

³ Heb. Justice, justice.

⁴ Or, statue, or, pillar.

⁵ Or, goat.

" Ex. 23. 14, 17. & 34. 23.

" Ex. 23. 15. & 34. 20.

" ver. 10.

" ch. 1. 16.

1 Chr. 23. 4.

& 26. 29.

2 Chr. 19. 5.

8.

" Ex. 23. 2.

Lev. 19. 15.

" ch. 1. 17.

Prov. 24. 23.

" Ex. 23. 8.

Prov. 17. 23.

Eccles. 7. 7.

" Ez. 18. 5, 9.

" Ex. 34. 13.

1 Kin. 14. 15.

2 Kin. 17. 16.

2 Chr. 33. 3.

Lev. 26. 1.

" Mal. 1. 8.

13. 14.

" ch. 13. 6.

" Josh. 7. 11.

15.

Judg. 2. 20.

2 Kin. 18. 12.

Hos. 8. 1.

" ch. 4. 10.

Job 31. 26.

" Jer. 7. 22.

23. 31.

" ch. 13. 12.

" Lev. 24. 14.

16.

ch. 13. 10.

Josh. 7. 25.

18-22. These verses are closely connected in subject with the following chapter, and introduce certain directions for the administration of justice and the carrying on of the civil government of the people in Canaan. During the lifetime of Moses, he himself, specially inspired and guided by God, was sufficient, with the aid of the subordinate judges (cp. Ex. xviii. 13 seq.), for the duties in question. But now that Moses was to be withdrawn, and the people would soon be scattered up and down the land of Canaan, regular and permanent provision must be made for civil and social order and good government.

21. *a grove, &c.*] Render, **Thou shalt not plant for thee any tree as an idol**: literally "as an Asherah," i.e. an image of Astarte or Ashtaroth, the Phœnician goddess (cp. vii. 5 note, 13). The word is rendered "grove" by A. V. also in vii. 5, xii. 3; Ex. xxxiv. 13; Judg. vi. 25, but cannot be maintained, for the word is connected with various verbs

which are quite inapplicable to a grove. The wooden idol in question was the stem of a tree, stripped of its boughs, set upright in the ground, and rudely carved with emblems.

XVII. 1. This verse belongs in subject to the last chapter. It prohibits once more (cp. xv. 21) that form of insult to God which consists in offering to Him a blemished sacrifice.

any evil-favouredness] Render **any evil thing**. The reference is to the faults or mains enumerated in Lev. xxii. 22-24.

2-7. Cp. xiii. 1 seq. Here special reference is made to the legal forms to be adopted, vv. 5-7. The sentence was to be carried into effect at "the gates" (cp. Gen. xix. 1 note) of the town in which the crime was committed; because, as "all the people" were to take a part, an open space would be requisite for the execution. Note the typical and prophetic aspect of the injunction; cp. Acts vii. 58; Heb. xiii. 12.

^a Num. 35.
30.
ch. 19. 15.
Matt. 18. 16.
John 8. 17.
2 Cor. 13. 1.
1 Tim. 5. 19.
Heb. 10. 28.
^c ch. 13. 9.
^k ver. 12.
ch. 13. 5.
^f 2 Chr. 19.
10.
Hag. 2. 11.
Mal. 2. 7.
^m See Ex.
21. 13, 20.
Num. 35. 11,
16, 19.
ch. 19. 4.
ⁿ ch. 12. 5.
Ps. 122. 5.
^o See Jer. 18.
18.
^p ch. 19. 17.
^q Ez. 44. 24.
^r Num. 15.
30.
Ezra 10. 8.
Hos. 4. 4.
^s ch. 18. 5.
^t ch. 13. 5.
^u ch. 13. 11.
& 19. 20.
^v 1 Sam. 8.
5, 19, 20.
^w See 1 Sam.
9. 15.
1 Chr. 22.
10.
^x Jer. 30. 21.
^y 1 Kin. 4.
26.
Ps. 20. 7.
^z Isai. 31. 1.
Ez. 17. 15.
^a Ex. 13. 17.
Num. 14. 3.
4.

6 they die. ^aAt the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the
7 mouth of one witness he shall not be put to death. 'The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So ^kthou shalt put the
8 evil away from among you. ¶ ^lIf there arise a matter too hard for thee in judgment, ^mbetween blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, ⁿand get thee
9 up into the place which the LORD thy God shall choose; and ^othou shalt come unto the priests the Levites, and ^punto the judge that shall be in those days, and enquire; ^qand they shall
10 shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do
11 according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the
12 right hand, nor *to* the left. And ^rthe man that will do presumptuously, ^sand will not hearken unto the priest ^tthat standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and ^uthou shalt put away the
13 evil from Israel. ^vAnd all the people shall hear, and fear, and
14 do no more presumptuously. ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^wI will set a king over
15 me, like as all the nations that *are* about me; thou shalt in any wise set *him* king over thee, ^xwhom the LORD thy God shall choose: *one* ^yfrom among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy
16 brother. But he shall not multiply ^zhorses to himself, nor cause the people ^ato return to Egypt, to the end that he should multiply horses: forasmuch as ^bthe LORD hath said unto you,

¹ Heb. *not to hearken.*

8-13. The cases in question are such as the inferior judges did not feel able to decide satisfactorily, and which accordingly they remitted to their superiors (cp. Ex. xviii. 23-27).

The Supreme Court (v. 9) is referred to in very general terms as sitting at the Sanctuary (v. 8). "The judge" would no doubt usually be a layman, and thus the court would contain both an ecclesiastical and a civil element. Jehoshaphat (2 Chr. xix. 4-11) organized his judicial system very closely upon the lines here laid down.

14. No encouragement is given to the desire, natural in an Oriental people, for monarchical government; but neither is such desire blamed, as appears from the fact that conditions are immediately laid down upon which it may be satisfied. Cp. *margin*, *reff.*

15. The king, like the judges and officers (cp. xvi. 18), is to be chosen by the people; but their choice is to be in accordance with the will of God, and to be made from

amongst "their brethren." Cp. 1 S. ix. 15, x. 24, xvi. 1; 1 K. xix. 16.

thou mayest not set a stranger over thee] The Jews extended this prohibition to all offices whatsoever (cp. Jer. xxx. 21); and naturally attached the greatest importance to it: whence the significance of the question proposed to our Lord, "Is it lawful to give tribute to Cæsar?" (Matt. xxii. 17). A Gentile head for the Jewish people, which it was a principal aim of the Law to keep peculiar and distinct from others, was an anomaly.

16. The horse was not anciently used in the East for purposes of agriculture or travelling, but ordinarily for war only. He appears constantly in Scripture as the symbol and embodiment of fleshly strength and the might of the creature (cp. Ps. xx. 7, xxxiii. 16, 17, cxlvii. 10; Job xxxix. 19 seq.), and is sometimes significantly spoken of simply as "the strong one" (cp. Jer. viii. 16). The spirit of the prohibition therefore is that the king of Israel must not, like other

- 17 ^aYe shall henceforth return no more that way. Neither shall he multiply wives to himself, that ^bhis heart turn not away: neither shall he greatly multiply to himself silver and gold.
- 18 ^cAnd it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of ^dthat which is before the priests the Levites: and ^eit shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words
- 20 of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he ^fturn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.
- CHAP. 18.** THE priests the Levites, and all the tribe of Levi, ^gshall have no part nor inheritance with Israel: they ^hshall eat the 2 offerings of the LORD made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the 3 LORD is their inheritance, as he hath said unto them. ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and ⁱthey shall give unto the priest the shoulder, and the two cheeks, and the maw.

^a ch. 28. 69.
Hos. 11. 5.
See Jer. 42.
15.
^b See 1 Kin.
11. 3, 4.
^c 2 Kin. 11.
12.
^d ch. 31. 9,
20.
See 2 Kin.
22. 8.
^e Josh. 1. 8.
Ps. 110. 97.
^f ch. 5. 32.
1 Kin. 15. 5.

^g Num. 18.
20.
& 26. 62.
ch. 10. 9.
^h Num. 18.
8, 9.
1 Cor. 9. 13.

ⁱ Lev. 7. 30
—34.

earthly potentates, put his trust in costly and formidable preparations for war (cp. Hos. i. 7).

Egypt was the principal source whence the nations of western Asia drew their supplies of this animal (cp. Ex. xiv. 5 seq.; 1 K. x. 28, 29; 2 K. vii. 6); but intercourse, traffic, or alliance which would "cause the people to return to Egypt" would be to reverse that great and beneficent wonderwork of God which inaugurated the Mosaic Covenant, the deliverance from the bondage of Egypt; and to bring about of set purpose that which God threatened (xxviii. 68) as the sorest punishment for Israel's sin.

17. Multiplication of wives would lead to sensuality, and so to an apostasy no less fatal in effect than downright idolatry (cp. Ex. xxxiv. 16). This rule, like the others, abridges to the ruler of Israel liberties usually enjoyed without stint by the kings of the East. The restriction was in the days of Moses unprecedented; and demanded a higher standard in the king of Israel than was looked for amongst his equals in other nations.

neither shall he greatly multiply to himself silver and gold [In this third prohibition, as in the other two, excess is forbidden. Vast accumulation of treasure could hardly be effected without oppression; nor when effected fail to produce pride and a "trust in uncertain riches" (1 Tim. vi. 17).

18. It is in striking consistency with the unity which everywhere throughout the Mosaic legislation surrounds the chosen people of God, that even if they will be "like as all the nations about" (v. 14), and be governed by a king, care should nevertheless be taken that he shall be no Oriental despot. He is to be of no royal caste, but "one from among thy brethren" (v. 15); he

is to bear himself as a kind of "primus inter pares," his heart "not being lifted up above his brethren" (v. 20); he is, like his subjects, to be bound by the fundamental laws and institutions of the nation, and obliged, as they were, to do his duty in his station of life with constant reference thereto. The spirit of the text is that of Matt. xxiii. 9. *a copy of this law*] The whole Pentateuch, or at any rate the legal portion of the Pentateuch.

a book...before the priests the Levites] Cp. marg. ref.

XVIII. 1. Better, "there shall not be to the priests, the Levites, yea the whole tribe of Levi, any inheritance, &c."

and his inheritance] i.e. God's inheritance, that which in making a grant to His people of the Promised Land with its earthly blessings He had reserved for Himself; more particularly the sacrifices and the holy gifts, such as tithes and firstfruits. These were God's portion of the substance of Israel; and as the Levites were His portion of the persons of Israel, it was fitting that the Levites should be sustained from these. On the principle here laid down, cp. 1 Cor. ix. 13, 14.

3. For *maw* read *stomach*, which was regarded as one of the richest and choicest parts. As the animal slain may be considered to consist of three principal parts, head, feet, and body, a portion of each is by the regulation in question to be given to the priest, thus representing the consecration of the whole; or, as some ancient commentators think, the dedication of the words, acts, and appetites of the worshipper to God.

The text probably refers to Peace-offerings, and animals killed for the sacrificial meals held in connection with the Peace-offerings.

^d Ex. 22. 29.
Num. 18. 12,
24.

^e Ex. 28. 1.
Num. 3. 10.
^f ch. 10. 8.
^g 17. 12.

^h Num. 35.
2, 3.

ⁱ ch. 12. 5.
^j 2 Chr. 31.

2.
^k 2 Chr. 31.

4.
Neh. 12. 44,
47.

^l Lev. 18. 20,
27, 30.

ch. 12. 29.
^m Lev. 18.

21.
ch. 12. 31.

ⁿ Lev. 10.
26, 31.

& 20. 27.
Isai. 8. 19.

^o Lev. 20. 27.
^p 1 Sam. 28.

7.
^q Lev. 18. 24,
25.

ch. 9. 4.
^r ver. 18.

John 1. 45.
Acts 3. 22.

& 7. 37.

4 ^dThe firstfruit *also* of thy corn, of thy wine, and of thine oil; and the first of the fleece of thy sheep, shalt thou give him.

5 For ^ethe LORD thy God hath chosen him out of all thy tribes, ^fto stand to minister in the name of the LORD, him and his sons

6 for ever. ¶ And if a Levite come from any of thy gates out of all Israel, where he ^gsojourneth, and come with all the desire of

7 his mind ^hunto the place which the LORD shall choose; then he shall minister in the name of the LORD his God, ⁱas all his

brethren the Levites *do*, which stand there before the LORD.

8 They shall have like ^kportions to eat, beside ^lthat which cometh of the sale of his patrimony. ¶ When thou art come into the

land which the LORD thy God giveth thee, ^mthou shalt not learn to do after the abominations of those nations. There shall not

be found among you *any one* that maketh his son or his daughter ⁿto pass through the fire, ^oor that useth divination, ^por an

observer of times, or an enchanter, or a witch, ^qor a charmer, or a consulter with familiar spirits, or a wizard, or a ^rnecromancer.

12 For all that do these things *are* an abomination unto the LORD: and ^sbecause of these abominations the LORD thy God doth

13 drive them out from before thee. Thou shalt be ^tperfect with the LORD thy God. For these nations, which thou shalt

14 possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to *do*.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye

¹ Heb. his sales by the fathers. ² Or, upright, or, sincere, ³ Or, inherit. Gen. 17. 1.

6-8. These verses presuppose that part of the Levites only will be in residence and officiating at the place of the Sanctuary, the others of course dwelling at their own homes in the Levitical cities, or "sojourning" elsewhere; cp. marg. reff. But if any Levite out of love for the service of the Sanctuary chose to resort to it when he might reside in his own home, he was to have his share in the maintenance which was provided for those ministering in the order of their course.

8. *beside that which cometh of the sale of his patrimony*] The Levites had indeed "no part nor inheritance with Israel," but they might individually possess property, and in fact often did so (cp. 1 K. ii. 26; Jer. xxxii. 7; Acts iv. 36). The Levite who desired to settle at the place of the Sanctuary would probably sell his patrimony when quitting his former home. The text directs that he should, notwithstanding any such private resources, duly enjoy his share of the perquisites provided for the ministers at the sanctuary, and as he was "waiting at the altar" should be "partaker with the altar" (1 Cor. ix. 13).

10. *to pass through the fire*] i.e. to Moloch; cp. Levit. xx. 2 note.

that useth divination] Cp. Num. xxiii. 23 note.

observer of times...enchanter] Cp. Lev. xix. 26 note.

witch] Rather "sorcerer," cp. Ex. vii. 11 note.

11. *a charmer*] i.e. one who fascinates and subdues noxious animals or men, such as the famous serpent-charmers of the East (Ps. lviii. 4, 5).

a consulter with familiar spirits...a wizard] Cp. Lev. xix. 31 note.

necromancer] Lit. "one who interrogates the dead." The purpose of the text is obviously to group together all the known words belonging to the practices in question. Cp. 2 Chr. xxxiii. 6.

13. *perfect*] As in Gen. xvii. 1; Job i. 1; Matt. v. 48. The sense is that Israel was to keep the worship of the true God wholly uncontaminated by idolatrous pollutions.

15-19. The ancient Fathers of the Church and the generality of modern commentators have regarded our Lord as the Prophet promised in these verses. It is evident from the New Testament alone that the Messianic was the accredited interpretation amongst the Jews at the beginning of the Christian era (cp. marg. reff., and John iv. 25); nor can our Lord Himself, when He declares that Moses "wrote of Him" (John v. 45-47), be supposed to have any other words more directly in view than these, the only words in which Moses, speaking in his own person, gives any prediction of the kind. But the verses seem to have a further, no less evident if subsidiary, reference to a prophetic order which should stand from time to time, as Moses had done, between God and the people; which should make known God's will to the latter; which should by its

- 16 shall hearken; according to all that thou desiredst of the LORD thy God in Horeb 'in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, neither let me see
 17 this great fire any more, that I die not. And the LORD said unto me, "They have well *spoken that which they have spoken*.
 18 "I will raise them up a Prophet from among their brethren, like unto thee, and 'will put my words in his mouth; 'and he
 19 shall speak unto them all that I shall command him. "And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.
 20 But 'the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or 'that shall speak in the name of other gods, even that prophet shall
 21 die. And if thou say in thine heart, How shall we know the
 22 word which the LORD hath not spoken? "When a prophet speaketh in the name of the LORD, 'if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, but the prophet hath spoken it 'presumptuously: thou shalt not be afraid of him.
- CHAP. 19.** WHEN the LORD thy God 'hath cut off the nations, whose land the LORD thy God giveth thee, and thou 'succeedest
 2 them, and dwellest in their cities, and in their houses; 'thou shalt separate three cities for thee in the midst of thy land,
 3 which the LORD thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every
 4 slayer may flee thither. And 'this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his

^c ch. 9. 10.
^d Ex. 20. 19.
 Heb. 12. 19.
^e ch. 5. 28.
^f ver. 15.
 John 1. 45.
 Acts 3. 22.
 & 7. 37.
^g Isai. 51. 16.
 John 17. 8.
^h John 4. 25.
 & 8. 28.
 & 12. 49. 50.
ⁱ Acts 3. 23.
^j ch. 13. 5.
 Jer. 14. 14.
 Zech. 13. 3.
^k ch. 13. 1.
 Jer. 2. 8.
^l Jer. 28. 9.
^m See ch. 13. 2.
ⁿ ver. 20.
^o ch. 12. 29.
^p Ex. 21. 13.
 Num. 35. 10, 14.
 Josh. 20. 2.
^q Num. 35. 15.
 ch. 4. 42.

¹ Heb. *inheritant, or, possessor.*

presence render it unnecessary either that God should address the people directly, as at Sinai (v. 16; cp. v. 25 seq.), or that the people themselves in lack of counsel should resort to the superstitions of the heathen.

In fact, in the words before us, Moses gives promise both of a prophetic order, and of the Messiah in particular as its chief; of a line of prophets culminating in one eminent individual. And in proportion as we see in our Lord the characteristics of the Prophet most perfectly exhibited, so must we regard the promise of Moses as in Him most completely accomplished.

20. Cp. marg. reff.

21. *And if thou say in thine heart, How, &c.* The passage evidently assumes such an occasion for consulting the prophet as was usual amongst the heathen, e.g. an impending battle or other such crisis (cp. 1 K. xxii. 11), in which his veracity would soon be put to the test. Failure of a prediction is set forth as a sure note of its being "presumptuous." But from xiii. 2 seq. we see that the fulfilment of a prediction would not decisively accredit him who uttered it: for the prophet or dreamer of dreams who endeavoured on the strength of miracles to seduce to idolatry was to be rejected and punished. Nothing therefore *contrary* to the revealed truth of God was to be ac-

cepted under any circumstances.

XIX. This and the next two chapters contain enactments designed to protect human life, and to impress its sanctity on Israel.

1-13. In these verses the directions respecting the preparation of the roads to the cities of refuge, the provision of additional cities in case of an extension of territory, and the intervention of the elders as representing the congregation, are peculiar to Deuteronomy and supplementary to the laws on the same subject given in the earlier books (cp. marg. ref.).

1, 2. The three cities of refuge for the district east of Jordan had been already named. Moses now directs that when the territory on the west of Jordan had been conquered, a like allotment of three other cities in it should be made. This was accordingly done; cp. Josh. xx. 1 seq.

3. *Thou shalt prepare thee a way* It was the duty of the Senate to repair the roads that led to the cities of refuge annually, and remove every obstruction. No hillock was left, no river over which there was not a bridge; and the road was at least two and thirty cubits broad. At cross-roads there were posts bearing the words *Refuge, Refuge*, to guide the fugitive in his flight. It seems as if in Isai. xl. 3 seq. the imagery were borrowed from the preparation of the ways to the cities of refuge.

- 5 neighbour ignorantly, whom he hated not ¹in time past; at when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the ²head slippeth from the ³helve, and ⁴lighteth upon his neighbour, that he die; he shall flee unto one of those 6 cities, and live: ⁵lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ⁶slay him; whereas he *was* not worthy of death, inas- 7 much as he hated him not ⁶in time past. ¶ Wherefore I com- mand thee, saying, Thou shalt separate three cities for thee. 8 And if the LORD thy God ⁶enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised 9 to give unto thy fathers; if thou shalt keep all these command- ments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; ⁷then shalt thou 10 add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which the LORD thy God giveth 11 thee *for* an inheritance, and *so* blood be upon thee. ¶ But ⁸if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him ⁷mortally that he die, and fleeth 12 into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the 13 avenger of blood, that he may die. ⁹Thine eye shall not pity him, ¹but thou shalt put away *the guilt of* innocent blood from 14 Israel, that it may go well with thee. ¶ ¹⁰Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the 15 LORD thy God giveth thee to possess it. ¶ ¹¹One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the 16 mouth of three witnesses, shall the matter be established. If a false witness ¹²rise up against any man to testify against him 17 ⁸*that which is wrong*; then both the men, between whom the controversy *is*, shall stand before the LORD, ¹³before the priests 18 and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, and hath testified falsely against his brother; 19 ¹⁴then shall ye do unto him, as he had thought to have done unto his brother: so ¹⁵shalt thou put the evil away from among
- ¹ Heb. *from yesterday the third day.*
² Heb. *iron.*
³ Heb. *wood.*
⁴ Heb. *findeth.*
⁵ Heb. *smite him in life.*
⁶ Heb. *from yesterday the third day.*
⁷ Heb. *in life.*
⁸ Or, *falling away.*

5. *with the axe* Lit. "with the iron." Note the employment of iron for tools, and cp. iii. 11 note.

8, 9. Provision is here made for the anticipated enlargement of the borders of Israel to the utmost limits promised by God, from the river of Egypt to the Euphrates (Gen. xv. 18; Ex. xxiii. 31, and notes). This promise, owing to the sins of the people, did not receive its fulfilment till after David had conquered the Philistines, Syrians, &c.; and this but a transient one, for many of the conquered peoples regained independence on the dissolution of Solomon's empire.

14. As a man's life is to be held sacred, so are his means of livelihood; and in this connection a prohibition is inserted against re-

moving a neighbour's landmark: cp. marg. ref.

16. *testify against him that which is wrong* Marg. more literally, "a falling away." The word is used (xxiii. 5) to signify apostasy or revolt; here it is no doubt to be understood in the wider sense of any departure from the Law.

17. *both the men, between whom the controversy is* Not the accused and the false witness, but the plaintiff and defendant (cp. Ex. xxiii. 1) who were summoned before the supreme court held, as provided in chap. xvii., at the Sanctuary. The judges acted as God's representative; to lie to them was to lie to Him.

19, 21. See marg. ref.

20 you. ^aAnd those which remain shall hear, and fear, and shall
21 henceforth commit no more any such evil among you. ^rAnd
thine eye shall not pity; but ^alife shall go for life, eye for eye,
tooth for tooth, hand for hand, foot for foot.

CHAP. 20. WHEN thou goest out to battle against thine enemies,
and seest ^ahorses, and chariots, and a people more than thou, be
not afraid of them: for the LORD thy God is ^bwith thee, which
2 brought thee up out of the land of Egypt. And it shall be,
when ye are come nigh unto the battle, that the priest shall
3 approach and speak unto the people, and shall say unto them,
Hear, O Israel, ye approach this day unto battle against your
enemies: let not your hearts ¹faint, fear not, and do not ²tremble,
4 neither be ye terrified because of them; for the LORD your God
is he that goeth with you, ^cto fight for you against your enemies,
5 to save you. ¶ And the officers shall speak unto the people,
saying, What man is there that hath built a new house, and
hath not ^ddedicated it? Let him go and return to his house, lest
6 he die in the battle, and another man dedicate it. And what
man is he that hath planted a vineyard, and hath not yet ^eeaten
of it? Let him also go and return unto his house, lest he die in
7 the battle, and another man eat of it. ^cAnd what man is there
that hath betrothed a wife, and hath not taken her? Let him go
and return unto his house, lest he die in the battle, and another
8 man take her. And the officers shall speak further unto the
people, and they shall say, ^fWhat man is there that is fearful
and fainthearted? Let him go and return unto his house, lest his
9 brethren's heart ^gfaint as well as his heart. And it shall be,
when the officers have made an end of speaking unto the people,
that they shall make captains of the armies ^hto lead the people.
10 ¶ When thou comest nigh unto a city to fight against it, ⁱthen
11 proclaim peace unto it. And it shall be, if it make thee answer
of peace, and open unto thee, then it shall be, that all the people
that is found therein shall be tributaries unto thee, and they
12 shall serve thee. And if it will make no peace with thee, but
13 will make war against thee, then thou shalt besiege it: and when
the LORD thy God hath delivered it into thine hands, ^kthou shalt
14 smite every male thereof with the edge of the sword: but the
women, and the little ones, and ^lthe cattle, and all that is in the
city, even all the spoil thereof, shalt thou ^mtake unto thyself;

¹ Heb. be tender.

² Heb. make haste.

³ Heb. made it common:

See Lev. 19. 23, 24. ch.

28. 30.

⁴ Heb. melt.

⁵ Heb. to be in the head of
the people.

⁶ Heb. spoil.

^a ch. 17. 13.

& 21. 21.

^r ver. 13.

^a Ex. 21. 23.

Lev. 24. 20.

Matt. 5. 38.

^c See Ps. 20.

7.

Isai. 31. 1.

^b Num. 23.

21.

ch. 31. 6, 8.

2 Chr. 13. 12.

& 32. 7, 8.

^c ch. 1. 30.

& 3. 22.

Josh. 23. 10.

^d See Neh.

12. 27.

Ps. 30. title.

^e ch. 24. 5.

^f Jdg. 7. 3.

^g 2 Sam. 20.

18, 20.

^k Num. 31.

7.

^l Josh. 8. 2.

XX. 1. *horses, and chariots* The most formidable elements of an Oriental host, which the Canaanites possessed in great numbers; cp. Josh. xvii. 16; Judg. iv. 3; 1 S. xiii. 5. Israel could not match these with corresponding forces (cp. xvii. 16 notes and reff.), but, having the God of battles on its side, was not to be dismayed by them; the assumption being that the war had the sanction of God, and was consequently just.

2. *the priest* Not the High-priest, but one appointed for the purpose, and called, according to the Rabbins, "the Anointed of the War:" hence perhaps the expression of Jer. vi. 4, &c. "prepare ye" (lit. consecrate) "war." Thus Phineas went with the warriors to fight against Midian, (Num. xxxi. 6; cp. 1 S. iv. 4, 11; 2 Chr. xiii. 12).

5. *the officers* See Ex. v. 6 note. *dedicated it* Cp. marg. reff. The expression is appropriate, because various ceremonies of a religious kind were customary amongst the Jews on taking possession of a new house. The immunity conferred in this verse lasted, like that in v. 7 (cp. xxiv. 5), for a year.

6. See marg. and reff. The fruit of newly-planted trees was set apart from common uses for four years.

9. The meaning is that the "officers" should then subdivide the levies, and appoint leaders of the smaller divisions thus constituted.

10-20. Directions intended to prevent wanton destruction of life and property in sieges.

- * Josh. 22. 8. and ²thou shalt eat the spoil of thine enemies, which the LORD
 15 thy God hath given thee. Thus shalt thou do unto all the cities
which are very far off from thee, which are not of the cities of
 * Num. 21. 2, 3, 35. 16 these nations. But ¹of the cities of these people, which the
 & 33. 52. LORD thy God doth give thee *for an inheritance*, thou shalt save
 ch. 7. 1. 2. 17 alive nothing that breatheth: but thou shalt utterly destroy
 Josh. 11. 14. them; *namely*, the Hittites, and the Amorites, the Canaanites,
 and the Perizzites, the Hivites, and the Jebusites; as the LORD
 m ch. 7. 4. 18 thy God hath commanded thee: that ^mthey teach you not to do
 & 12. 30, 31. after all their abominations, which they have done unto their
 & 18. 9. gods; so should ye ^asin against the LORD your God. ¶ When
 " Ex. 23. 33. thou shalt besiege a city a long time, in making war against it
 to take it, thou shalt not destroy the trees thereof by forcing an
 axe against them: for thou mayest eat of them, and thou shalt
 not cut them down (¹for the tree of the field *is man's life*) ²to
 20 employ *them* in the siege: only the trees which thou knowest
 that they *be* not trees for meat, thou shalt destroy and cut them
 down; and thou shalt build bulwarks against the city that
 maketh war with thee, until ³it be subdued.
- CHAP. 21. IF *one* be found slain in the land which the LORD thy
 God giveth thee to possess it, lying in the field, *and* it be not
 2 known who hath slain him: then thy elders and thy judges
 shall come forth, and they shall measure unto the cities which
 3 are round about him that is slain: and it shall be, *that* the city
which is next unto the slain man, even the elders of that city
 4 *shall take an heifer, which hath not been wrought with, and*
which hath not drawn in the yoke; and the elders of that city
 shall bring down the heifer unto a rough valley, which is neither
 eared nor sown, and shall strike off the heifer's neck there in the
 5 valley: and the priests the sons of Levi shall come near; for
 "them the LORD thy God hath chosen to minister unto him, and
 to bless in the name of the LORD; and ^bby their ⁴word shall
 6 every controversy and every stroke *be tried*: and all the elders
 of that city, *that are next unto the slain man*, ^cshall wash their
 7 hands over the heifer that is beheaded in the valley: and they

^a ch. 10. 8.
¹ Chr. 23. 13.
^b ch. 17. 8, 9.

^c See Ps. 19.
 12. & 26. 6.
 Matt. 27. 24.

¹ Or, *for, O man, the tree of the field is to be employed in the siege.*

² Heb. *to go from before thee.*

³ Heb. *it come down.*
⁴ Heb. *mouth.*

16. Forbearance, however, was not to be shown towards the Canaanitish nations, which were to be utterly exterminated (cp. vii. 1-4). The command did not apply to beasts as well as men (cp. Josh. xi. 11 and 14).

19. The parenthesis may be more literally rendered "for man is a tree of the field," *i.e.* has his life from the tree of the field, is supported in life by it (cp. xxiv. 6). The Egyptians seem invariably to have cut down the fruit-trees in war.

XXI. 2. The elders represented the citizens at large, the judges the magistracy: priests (*v.* 5) from the nearest priestly town, were likewise to be at hand. Thus all classes would be represented at the purging away of that blood-guiltiness which until removed attached to the whole community.

3. The requirements as regards place and victim are symbolical. The heifer represented the murderer, so far at least as to

die in his stead, since he himself could not be found. As bearing his guilt the heifer must therefore be one which was of full growth and strength, and had not yet been ceremonially profaned by human use. The Christian commentators find here a type of Christ and of His sacrifice for man: but the heifer was not strictly a sacrifice or Sin-offering. The transaction was rather figurative, and was so ordered as to impress the lesson of Gen. ix. 5.

4. *eared*] *i.e.* ploughed; cp. Gen. xlv. 6 note and *reff.* The word is derived from the Latin, and is in frequent use by English writers of the fifteenth and two following centuries.

strike off the heifer's neck] Rather, "break its neck" (cp. Ex. xiii. 13). The mode of killing the victim distinguishes this lustration from the Sin-offering, in which there would be of course shedding and sprinkling of the blood.

shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD. ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and ²pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and shall bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her. ¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be her's that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of

^d Jonah 1.
14.

^e ch. 19. 13.

^f See Ps. 45.
10.

^g Gen. 31. 2.
ch. 22. 29.
Judg. 19. 24.
^h Gen. 29.
33.

ⁱ 1 Chr. 5. 2.
& 26. 10.
2 Chr. 11. 10,
22.

^k See 1 Chr.
5. 1.
^l Gen. 40. 3.
^m Gen. 25.
31, 33.

¹ Heb. in the midst.

² Or, suffer to grow.

³ Heb. make, or, dress.

⁴ Heb. that is found with him.

10 seq. The regulations which now follow in the rest of this and throughout the next chapter bring out the sanctity of various personal rights and relations fundamental to human life and society.

10-14. The war supposed here is one against the neighbouring nations after Israel had utterly destroyed the Canaanites (cp. vii. 3), and taken possession of their land.

12. The shaving the head (a customary sign of purification, Lev. xiv. 8; Num. viii. 7), and the putting away "the garment of her captivity," were designed to signify the translation of the woman from the state of a heathen and a slave to that of a wife amongst the Covenant-people. Consistency required that she should "pare" (dress, cp. 2 S. xix. 24), not "suffer to grow," her nails; and thus, so far as possible, lay aside everything belonging to her condition as an alien.

13. *bewail her father and her mother a full month* This is prescribed from motives of humanity, that the woman might have time and leisure to detach her affections from

their natural ties, and prepare her mind for new ones.

14. *thou shalt not make merchandise of her* Rather, *thou shalt not constrain her*: lit. "treat her with constraint," or "treat her as a slave."

15-17. Moses did not originate the rights of primogeniture (cp. Gen. xxv. 31), but recognized them, since he found them pre-existing in the general social system of the East. Paternal authority could set aside these rights on just grounds (Gen. xxvii. 33), but it is forbidden here to do so from mere partiality.

18-21. The formal accusation of parents against a child was to be received without inquiry, as being its own proof. Thus the just authority of the parents is recognized and effectually upheld (cp. Ex. xx. 12, xxi. 15, 17; Lev. xx. 9); but the extreme and irresponsible power of life and death, conceded by the law of Rome and other heathen nations, is withheld from the Israelite father. In this, as in the last law, provision is made against the abuses of a necessary authority.

ⁿ ch. 13. 6.
[&] 19. 19, 20.
[&] 22. 21, 24.
^o ch. 13. 11.
^p ch. 18. 6.
[&] 22. 26.
^{Acts} 23. 29.
[&] 25. 11, 25.
[&] 26. 31.
^q Josh. 8.
 29.
[&] 10. 26, 27.
^{John} 10. 31.
^r Gal. 3. 13.
^s Lev. 18. 25.
^{Num.} 35. 34.
^a Ex. 23. 4.

^b Ex. 23. 5.

^c Lev. 22. 28.

^d ch. 4. 40.

20 his place; and they shall say unto the elders of his city, *This our son is stubborn and rebellious, he will not obey our voice; 21 he is a glutton, and a drunkard.* And all the men of his city shall stone him with stones, that he die: *"so shalt thou put evil away from among you; and all Israel shall hear, and fear.* 22 ¶ And if a man have committed a sin ^p worthy of death, and he 23 be to be put to death, and thou hang him on a tree: *his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;)* that *thy land be not defiled, which the LORD thy God giveth thee for an inheritance.*

CHAP. 22. THOU *"shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring 2 them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother 3 seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest 4 not hide thyself. bThou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt 5 surely help him to lift them up again. ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto 6 the LORD thy God. ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the 7 eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; 8 that it may be well with thee, and that thou mayest prolong thy 8 days. ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine*

¹ Heb. *the curse of God*: See Num. 25. 4. 2 Sam. 21. 6.

22. There were four methods of execution in use amongst the ancient Jews; stoning (Ex. xvii. 4; Deut. xiii. 10, &c.), burning (Lev. xx. 14; xxi. 9), the sword (Ex. xxxii. 27), and strangulation. The latter, though not named in Scripture, is regarded by the Rabbins as the most common, and the proper one to be adopted when no other is expressly enjoined by the Law. Suspension, whether from cross, stake, or gallows, was not used as a mode of taking life, but was sometimes added after death as an enhancement of punishment. Pharaoh's chief baker (Gen. xl. 19) was hanged after being put to death by the sword; and similarly Joshua appears (Jos. x. 26) to have dealt with the five kings who made war against Gibeon. Cp. also Num. xxv. 4.

23. *he that is hanged is accursed of God*] i.e. "Bury him that is hanged out of the way before evening: his hanging body defiles the land; for God's curse rests on it." The curse of God is probably regarded as lying on the malefactor because, from the fact of his being hanged, he must have been guilty of a peculiarly atrocious breach of God's Covenant. Such

an offender could not remain on the face of the earth without defiling it (cp. Lev. xviii. 25, 28; Num. xxxv. 34). Therefore after the penalty of his crime had been inflicted, and he had hung for a time as a public example, the Holy Land was to be at once and entirely delivered from his presence. See Gal. iii. 13 for St. Paul's quotation of this text and his application of it.

XXII. On the general character of the contents of this chapter see xxi. 10 note.

5. *that which pertaineth unto a man*] i.e. not only his dress but all that specially pertains distinctively to his sex; arms, domestic and other utensils, &c.

The distinction between the sexes is natural and divinely established, and cannot be neglected without indecorum and consequent danger to purity (cp. 1 Cor. xi. 3-15).

6-8. These precepts are designed to cultivate a spirit of humanity. Cp. xxv. 4; Lev. xxii. 28; and 1 Cor. ix. 9, 10.

8. The roofs of houses in Palestine flat and used for various purposes. Josh. ii. 6; 2 Sam. xi. 2; Acts i. 9, &c. A battlement was almost a necessary precaution. It was a low wall or parapet on the edge of a roof, or on the side of a city wall, for defence.

- 9 house, if any man fall from thence. ¶¹Thou shalt not sow thy vineyard with divers seeds: lest the ¹fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. / Thou shalt not plow with an ox and an ass together. °Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.
- 12 ¶Thou shalt make thee ²fringes upon the four ³quarters of thy vesture, wherewith thou coverest *thyself*. ¶If any man take a wife, and 'go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; and, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; and they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, and *the tokens* of virginity be not found for the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath ⁴wrought folly in Israel, to play the whore in her father's house:
- 22 ⁵so shalt thou put evil away from among you. ¶⁶If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. ¶If a damsel *that is* a virgin be ⁷betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath ⁸humbled his neighbour's wife: ⁹so thou shalt put away evil from among you.
- 25 ¶But if a man find a betrothed damsel in the field, and the man ¹⁰force her, and lie with her: then the man only that lay with her shall die: but unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: for he found her in the field, and the betrothed damsel cried, and *there was* none to save her. ¶¹¹If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and 29 lie with her, and they be found; then the man that lay with her

• Lev. 19. 19.

/ See 2 Cor. 8. 14, 15, 16.
° Lev. 19. 19.• Num. 15. 38.
Matt. 23. 5.
i Gen. 20. 21.
Judg. 15. 1.• Gen. 34. 7.
Judg. 20. 6, 10.
2 Sam. 13. 12, 13.
i ch. 13. 5.
• Lev. 20. 10.
John 8. 5.
• Matt. 1. 18, 19.° ch. 21. 14.
° ver. 21, 22.

• Ex. 22. 16, 17.

¹ Heb. *fulness* of thy seed.² Heb. *wings*.³ Or, *take strong hold of her*, 2 Sam. 13. 14.

Rabbins, at least two cubits (about 3 ft.) high.

9-11. Cp. marg. ref. The prohibition of v. 10 was also dictated by humanity. The ox and the ass being of such different size and strength, it would be cruel to the latter to yoke them together. These two animals are named as being those ordinarily employed in agriculture; cp. Isai. xxxii. 20.

12. Cp. Num. xv. 38 and note.

19. The fine was to be paid to the father, because the slander was against him principally as the head of the wife's family. If the damsel were an orphan the fine reverted to herself. The fact that the penalties attached to bearing false witness against a wife are fixed and comparatively light indicates the low estimation and position of the woman at that time.

* ver. 24.

* Lev. 18. 8.
& 20. 11,
ch. 27. 20.
1 Cor. 5. 1.
† See Ruth
3. 9.
Ez. 16. 8.

* Neh. 13. 1,
2.

† See ch. 2.
29.
* Num. 22.
5, 6.

* Ezra 9. 12.
* Gen. 25.
24, 25, 26.
Obud. 10. 12.
† Ex. 22. 21.
& 23. 9.
Lev. 19. 34.
ch. 10. 19.
* Lev. 15. 16.

* Lev. 15. 5.

shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; *because he hath humbled her, he may not³ put her away all his days. *A man shall not take his father's wife, nor *discover his father's skirt.

CHAP. 23. HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. *An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: ^bbecause they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^cbecause they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. ^dThou shalt not seek their peace nor their ^eprosperity all thy days for ever. Thou shalt not abhor an Edomite; ^ffor he is thy brother: thou shalt not abhor an Egyptian; because ^gthou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the LORD in their third generation. ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing. ^hIf there be among you any man, that is not clean by reason ⁱof uncleanness that chanceth him by night, then shall he go abroad out of the camp, ^jhe shall not come within the camp: but it shall be, when evening ^kcometh on, ^lhe shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*. Thou shalt have a place also without the camp, whither thou shalt go forth

¹ Heb. *good*.

² Heb. *turneth toward*.

XXIII. This chapter enjoins sanctity and purity in the congregation of Israel as a whole, and lays down certain rights and duties of citizenship.

1. Cp. Lev. xxi. 17-24. Such persons, exhibiting a mutilation of that human nature which was made in God's image, were rejected from the Covenant entirely. They could however be proselytes (cp. Acts viii. 27). The Old Test. itself foretells (Isai. lvi. 3-5) the removal of this ban when under the kingdom of Messiah the outward and emblematic perfection and sanctity of Israel should be fulfilled in their inner meaning by the covenanted Presence and work of the Holy Spirit in the Church.

2. *a bastard*] Probably, a child born of incest or adultery.

even to his tenth generation] i.e. (see next verse and Neh. xiii. 1), *for ever*. Ten is the number of perfection and completeness.

3-5. This law forbids only the naturalization of those against whom it is directed. It does not forbid their dwelling in the land; and seems to refer rather to the nations than to individuals. It was not understood at any rate to interdict marriage with a Moabitess; cp. Ruth i. 4, iv. 13. Ruth however and her sister were doubtless proselytes.

4. Cp. marg. ref. The Moabites and the Ammonites are to be regarded as clans of the same stock rather than as two independent nations, and as acting together. Cp. 2 Chr. xx. 1.

6. i.e. "thou shalt not invite them to be on terms of amity with thee (cp. xx. 10 seq.), nor make their welfare thy care": cp. Ezra ix. 12. There is no injunction to hatred or retaliation (cp. ii. 9, 19); but later history contains frequent record of hostility between Israel and these nations.

7, 8. The Edomite, as descended from Esau the twin brother of Jacob (cp. ii. 4), and the Egyptian, as of that nation which had for long shewn hospitality to Joseph and his brethren, were not to be objects of abhorrence. The oppression of the Egyptians was perhaps regarded as the act of the Pharaohs rather than the will of the people (Ex. xi. 2, 3); and at any rate was not to cancel the memory of preceding hospitality.

8. *in their third generation*] i.e. the great grandchildren of the Edomite or Egyptian alien: cp. the similar phrase in Ex. xx. 5.

9-14. The whole passage refers not to the encampments of the nation whilst passing from Egypt through the wilderness, but to future warlike expeditions sent out from Canaan.

- 13 abroad : and thou shalt have a paddle upon thy weapon ; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh
- 14 from thee : for the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee ; therefore shall thy camp be holy : that he see no unclean thing
- 15 in thee, and turn away from thee. ¶¹Thou shalt not deliver unto his master the servant which is escaped from his master
- 16 unto thee : he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best : thou shalt not oppress him. ¶ There shall be no
- 17 whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow : for even both these are abomination unto the LORD thy God.
- 19 ¶ Thou shalt not lend upon usury to thy brother ; usury of money, usury of victuals, usury of anything that is lent upon
- 20 usury : unto a stranger thou mayest lend upon usury ; but unto thy brother thou shalt not lend upon usury : that the LORD thy God may bless thee in all that thou settest thine hand
- 21 to in the land whither thou goest to possess it. ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it : for the LORD thy God will surely require it of thee ; and it would be sin in thee. But if thou shalt forbear to vow,
- 22 it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform ; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast
- 24 promised with thy mouth. ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure ; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand ; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAP. 24. WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he

¹ Heb. *sittest down.*

² Heb. *nakedness of any thing.*

³ Heb. *is good for him.*

⁴ Or, *sodomites.*

15, 16. The case in question is that of a slave who fled from a heathen master to the Holy Land. It is of course assumed that the refugee was not flying from justice, but only from the tyranny of his lord.

17. Cp. marg. ref. Prostitution was a common part of religious observances amongst idolatrous nations, especially in the worship of Ashtoreth or Astarte. Cp. Micah i. 7 ; Baruch vi. 43.

18. Another Gentile practice, connected with the one alluded to in the preceding verse, is here forbidden. The word "dog" is figurative (cp. Rev. xxii. 15), and equivalent to the "sodomite" of the verse preceding.

XXIV. In this and the next chapter certain particular rights and duties, domestic, social, and civil, are treated. The cases brought forward have often no definite connexion, and seem selected in order to illus-

trate the application of the great principles of the Law in certain important events and circumstances.

1-4. These four verses contain only one sentence, and should be rendered thus : If a man hath taken a wife, &c., and given her a bill of divorcement ; and (v. 2) if she has departed out of his house and become another man's wife ; and (v. 3) if the latter husband hate her, then (v. 4) her former husband, &c.

Moses neither institutes nor enjoins divorce. The exact spirit of the passage is given in our Lord's words to the Jews, "Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. xix. 8). Not only does the original institution of marriage as recorded by Moses (Gen. ii. 24) set forth the perpetuity of the bond, but the verses before us plainly intimate that divorce, whilst tolerated for

- hath found ¹some uncleanness in her: then let him write her a bill of ²divorcement, and give it in her hand, and send her out of ²his house. And when she is departed out of his house, she may ³go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband ⁴die, which took her to be his wife; ^bher former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God ⁵giveth thee for an inheritance. ¶ ^cWhen a man hath taken a new wife, he shall not go out to war, ³neither shall he be charged with any business: but he shall be free at home one ⁶year, and shall ^acheer up his wife which he hath taken. ¶ No man shall take the nether or the upper millstone to pledge: for ⁷he taketh a man's life to pledge. ¶ ^eIf a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and ⁸thou shalt put evil away from among you. ¶ Take heed in ⁹the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. ^aRemember what the LORD thy God did ¹⁰unto Miriam by the way, after that ye were come forth out of Egypt. ¶ When thou dost ¹¹lend thy brother any thing, thou shalt not go into his house to fetch his pledge. ¹¹Thou shalt stand abroad, and the man to whom thou dost lend ¹²shall bring out the pledge abroad unto thee. And if the man be ¹³poor, thou shalt not sleep with his pledge: ^kin any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and ¹⁴bless thee: and ¹⁵it shall be righteousness unto thee before the LORD thy God. ¶ Thou shalt not ¹⁶oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are ¹⁷in thy land within thy gates: at his day ^othou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and ¹⁸setteth his heart upon it: ^plest he cry against thee unto the LORD, and it be sin unto thee. ¶ ¹⁹The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. ¶ ²⁰Thou shalt not pervert the judgment of the stranger, nor of the fatherless; ²¹nor take a widow's raiment to
- ¹ Heb. matter of nakedness.
² Heb. cutting off.
³ Heb. not any thing shall
⁴ pass upon him.
⁵ Heb. lend the loan of
⁶ any thing to, &c.
⁷ Heb. lifeth his soul unto
 it, Ps. 25. 1. & 86. 4.

the time, contravenes the order of nature and of God. The divorced woman who marries again is "defiled" (v. 4), and is grouped in this particular with the adulteress (cp. Lev. xviii. 20). Our Lord then was speaking according to the spirit of the law of Moses when he declared, "Whoso marrieth her which is put away doth commit adultery" (Matt. xix. 9). He was speaking too not less according to the mind of the Prophets (cp. Mal. ii. 14-16). But Moses could not absolutely put an end to a practice which was traditional, and common to the Jews with other Oriental nations. His

aim is therefore to regulate and thus to mitigate an evil which he could not extirpate.

6. Cp. Ex. xxii. 25, 26.

7. Cp. xxi. 14, and Ex. xxi. 16.

10-13. Cp. Ex. xxii. 25-27.

13. *righteousness unto thee*] Cp. vi. 25 note.

16. A caution addressed to earthly judges. Amongst other Oriental nations the family of a criminal was commonly involved in his punishment (cp. Esth. ix. 13, 14). In Israel it was not to be so; cp. marg. ref.

17-22. Cp. marg. ref. The motive assigned for these various acts of consideration is one and the same (vv. 18, 22).

- 18 pledge: but 'thou shalt remember that thou wast a bondman in
 * Egypt, and the LORD thy God redeemed thee thence: therefore
 19 I command thee to do this thing. ¶^aWhen thou cuttest down
 thine harvest in thy field, and hast forgot a sheaf in the field,
 thou shalt not go again to fetch it: it shall be for the stranger,
 for the fatherless, and for the widow: that the LORD thy God
 20 may ^abless thee in all the work of thine hands. When thou
 beatest thine olive tree, ¹thou shalt not go over the boughs again:
 it shall be for the stranger, for the fatherless, and for the widow.
 21 When thou gatherest the grapes of thy vineyard, thou shalt not
 glean it ²afterward: it shall be for the stranger, for the father-
 22 less, and for the widow. And ³thou shalt remember that thou
 wast a bondman in the land of Egypt: therefore I command
 thee to do this thing.
- CHAP. 25.** IF there be a ^acontroversy between men, and they come
 unto judgment, that the *judges* may judge them; then they ^bshall
 2 justify the righteous, and condemn the wicked. And it shall be,
 if the wicked man be ^cworthy to be beaten, that the judge shall
 cause him to lie down, ^dand to be beaten before his face, accord-
 3 ing to his fault, by a certain number. ^eForty stripes he may
 give him, and not exceed: lest, ^fif he should exceed, and beat
 him above these with many stripes, then thy brother should
 4 ^gseem vile unto thee. ¶^hThou shalt not muzzle the ox when he
 5 ⁱtreadeth out the corn. ¶^jIf brethren dwell together, and one of
 them die, and have no child, the wife of the dead shall not marry
 without unto a stranger: her ^khusband's brother shall go in
 unto her, and take her to him to wife, and perform the duty of
 6 an husband's brother unto her. And it shall be, ^lthat the first-

^a ver. 22.
ch. 16. 12.

^b Lev. 19. 9.
10. & 23. 22.

^c ch. 15. 10.
Ps. 41. 1.
Prov. 19. 17.

^g ver. 18.

^a ch. 19. 17.
Ez. 44. 24.

^b See Prov
17. 15.
^c Luke 12.
48.

^d Matt. 10.
17.

^e 2 Cor. 11.
24.

^f Job 18. 3.
^g Prov. 12.
10.

^h 1 Cor. 9. 9.
ⁱ 1 Tim. 5. 18.

^j Matt. 22.
24.
Mark 12. 19.
Luke 20. 28.

¹ Heb. *thou shalt not bough*
it after thee.

² Heb. *thresheth*, Hos. 10.
11.

³ Or. *next kinsman*, Gen.
38. 8. Ruth 1. 12, 13. &
3. 9.

XXV. 1, 2. Render: (1) **If there be a controversy between men, and they come to judgment, and the judges judge them, and justify the righteous and condemn the wicked** (cp. marg. ref. and Ex. xxiii. 7; Prov. xvii. 15); (2) **then it shall be, &c.**

2. Scourging is named as a penalty in Lev. xix. 20. The beating here spoken of would be on the back with a rod or stick (cp. Prov. x. 13, xix. 29, xxvi. 3).

3. The Jews to keep within the letter of the law fixed 39 stripes as the maximum (cp. marg. ref.). Forty signifies the full measure of judgment (cp. Gen. vii. 12; Num. xiv. 33, 34); but the son of Israel was not to be lashed like a slave at the mercy of another. The judge was always to be present to see that the Law in this particular was not overpassed.

4. Cp. marg. ref. In other kinds of labour the oxen were usually muzzled. When driven to and fro over the threshing-floor in order to stamp out the grain from the chaff, they were to be allowed to partake of the fruits of their labours.

5-10. Law of levirate marriage. The law on this subject is not peculiar to the Jews, but is found (see Gen. xxxviii. 8) in all essential respects the same amongst various

Oriental nations, ancient and modern. The rules in these verses, like those upon divorce, do but incorporate existing immemorial usages, and introduce various wise and politic limitations and mitigations of them. The root of the obligation here imposed upon the brother of the deceased husband lies in the primitive idea of childlessness being a great calamity (cp. Gen. xvi. 4, and note), and extinction of name and family one of the greatest that could happen (cp. ix. 14; Ps. cix. 12-15). To avert this the ordinary rules as to inter-marriage are in the case in question (cp. Lev. xviii. 16) set aside. The obligation was onerous (cp. Ruth iv. 6), and might be repugnant; and it is accordingly considerably reduced and restricted by Moses. The duty is recognized as one of affection for the memory of the deceased; it is not one which could be enforced at law. That it continued down to the Christian era is apparent from the question on this point put to Jesus by the Sadducees (see marg. ref.).

5. *no child*] Lit. "no son." The existence of a daughter would clearly suffice. The daughter would inherit the name and property of the father; cp. Num. xxvii. 1-11.

- ¹ Gen. 38. 9. born which she beareth ¹shall succeed in the name of his brother
² Ruth 4. 10. 7 *which is* dead, that ²his name be not put out of Israel. And if
 the man like not to take his ¹brother's wife, then let his brother's
¹ Ruth 4. 1, wife go up to the ¹gate unto the elders, and say, My husband's
 2. brother refuseth to raise up unto his brother a name in Israel,
 8 he will not perform the duty of my husband's brother. Then
 the elders of his city shall call him, and speak unto him: and if
^m Ruth 4. 6. 9 he stand to it, and say, ^mI like not to take her; then shall his
ⁿ Ruth 4. 7. brother's wife come unto him in the presence of the elders, and
 ⁿ loose his shoe from off his foot, and spit in his face, and shall
 answer and say, So shall it be done unto that man that will not
^o Ruth 4. 11. 10 ^o build up his brother's house. And his name shall be called
 11 in Israel, The house of him that hath his shoe loosed. ¶ When
 men strive together one with another, and the wife of the one
 draweth near for to deliver her husband out of the hand of him
 that smiteth him, and putteth forth her hand, and taketh him by
^p ch. 19. 13. 12 the secrets: then thou shalt cut off her hand, ^pthine eye shall
^q Prov. 11. 1. 13 not pity her. ¶ ^qThou shalt not have in thy bag ³divers weights,
 14 a great and a small. Thou shalt not have in thine house ³divers
 15 measures, a great and a small. But thou shalt have a perfect
 and just weight, a perfect and just measure shalt thou have:
 ^rthat thy days may be lengthened in the land which the LORD
^r Ex. 20. 12. 16 thy God giveth thee. For ^rall that do such things, and all that
^s Prov. 11. 1. do unrighteously, are an abomination unto the LORD thy God.
 1 Thes. 4. 6. 17 ¶ Remember what Amalek did unto thee by the way, when ye
^t Ex. 17. 8. 18 were come forth out of Egypt; how he met thee by the way, and
 smote the hindmost of thee, even all *that were* feeble behind thee,

¹ Or, next kinsman's wife.² Heb. a stone and a stone.³ Heb. an ephah and an ephah.

9. *loose his shoe from off his foot*] In token of taking from the unwilling brother all right over the wife and property of the deceased. Planting the foot on a thing was an usual symbol of lordship and of taking possession (cp. Gen. xiii. 17; Josh. x. 24), and loosing the shoe and handing it to another in like manner signified a renunciation and transfer of right and title (cp. Ruth iv. 7, 8; Ps. lx. 8, and cviii. 9). The widow here is directed herself, as the party slighted and injured, to deprive her brother-law of his shoe, and spit in his face (cp. Num. xii. 14). The action was intended to aggravate the disgrace conceived to attach to the conduct of the man.

10. *The house, &c.*] Equivalent to "the house of the barefooted one." To go barefoot was a sign of the most abject condition; cp. 2 S. xv. 30.

12. This is the only mutilation prescribed by the Law of Moses, unless we except the retaliation prescribed as a punishment for the infliction on another of bodily injuries (Lev. xxiv. 19, 20). The act in question was probably not rare in the times and countries for which the Law of Moses was designed. It is of course to be understood that the act was wilful, and that the prescribed punishment would be inflicted according to the sentence of the judges.

13-19. Honesty in trade, as a duty to our

neighbour, is emphatically enforced once more (cp. Lev. xix. 35, 36). It is noteworthy that St. John the Baptist puts the like duties in the forefront of his preaching (cp. Luke iii. 12 seq.); and that "the Prophets" (cp. Ezek. xlv. 10-12; Amos viii. 5; Mic. vi. 10, 11) and "the Psalms" (Prov. xvi. 11, xx. 10, 23), not less than "the Law," specially insist on them.

13. *divers weights*] i.e. stones of unequal weights, the lighter to sell with, the heavier to buy with. Stones were used by the Jews instead of brass or lead for their weights, as less liable to lose anything through rust or wear.

17-19. It was not after the spirit or mission of the Law to aim at overcoming inveterate opposition by love and by attempts at conversion (contrast Luke ix. 55, 56). The law taught God's hatred of sin and of rebellion against Him by enjoining the extinction of the obstinate sinner. The Amalekites were a kindred people (Gen. xxxvi. 15, 16); and living as they did in the peninsula of Sinai, they could not but have well known the mighty acts God had done for His people in Egypt and the Red Sea; yet they manifested from the first a persistent hostility to Israel (cp. Ex. xvii. 8, and note; Num. xiv. 45). They provoked therefore the sentence here pronounced, which was executed at last by Saul (1 S. xv. 3 seq.).

- when thou *wast* faint and weary; and he *feared* not God.
 19 Therefore it shall be, *when* the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt *blot out* the remembrance of Amalek from under heaven; thou shalt not forget it.

CHAP. 26. AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and 2 possessest it, and dwellest therein; *that* thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt *go* unto the place which the LORD thy God 3 shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give 4 us. And the priest shall take the basket out of thine hand, and 5 set it down before the altar of the LORD thy God. And thou shalt speak and say before the LORD thy God, *'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great,* 6 *mighty, and populous: and the Egyptians evil entreated us,* 7 *and afflicted us, and laid upon us hard bondage: and when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our* 8 *oppression: and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great* 9 *terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even* *'a* 10 *land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy* 11 *God, and worship before the LORD thy God: and thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the* 12 *stranger that is among you. ¶ When thou hast made an end of*

• Ps. 36. 1.
 Prov. 16. 6.
 Rom. 8. 18.
 * 1 Sam. 15. 3.

• Ex. 17. 14.

• Ex. 23. 19.
 & 34. 26.
 Num. 18. 12.
 ch. 16. 10.
 Prov. 3. 9.
 • ch. 12. 5.

• Hos. 12. 12.
 • Gen. 43. 1.
 2. & 46. 7. 11.
 • Gen. 46. 1.
 6.
 Acts 7. 15.
 • Gen. 46. 27.
 ch. 10. 22.
 • Ex. 1. 11, 14.
 • Ex. 2. 23, 24, 25.
 & 3. 9.
 & 4. 31.
 • Ex. 12. 37, 61.
 & 13. 3, 14, 16.
 ch. 5. 15.
 • ch. 4. 34.
 • Ex. 3. 8.
 • ch. 12. 7, 12, 18.
 & 16. 11.

XXVI. Two liturgical enactments having a clear and close reference to the whole of the preceding legislation, form a most appropriate and significant conclusion to it, viz. (1) the formal acknowledgment in deed and symbol of God's faithfulness, by presentation of a basket filled with firstfruits, and in word by recitation of the solemn formula prescribed in v. 3 and vv. 5-10; and (2) the solemn declaration and profession on the part of each Israelite on the occasion of the third tithe (v. 12).

2. On the subject of firstfruits see notes on Lev. xliii. 9 seq. The firstfruits here in question are to be distinguished alike from those offered in acknowledgment of the blessings of harvest (cp. Ex. xxii. 29) at the Feasts of Passover and Pentecost, and also from the offerings prescribed in Num. xviii. 8 seq. The latter consisted of *preparations* from the produce of the earth, such as oil, flour, wine, &c.; whilst those here meant are the raw produce: the former were

national and public offerings, those of this chapter were private and personal. The whole of the firstfruits belonged to the officiating priest.

5. *A Syrian ready to perish was my father*] The reference is shown by the context to be to Jacob, as the ancestor in whom particularly the family of Abraham began to develop into a nation (cp. Isai. xliii. 22, 28, &c.). Jacob is called a *Syrian* (lit. Aramean), not only because of his own long residence in Syria with Laban (Gen. xxix.-xxx.), as our Lord was called a Nazarene because of his residence at Nazareth (Matt. ii. 23), but because he there married and had his children (cp. Hos. xii. 12); and might be said accordingly to belong to that more than to any other land.

12. See marg. ref. to Numbers and note. A strict fulfilment of the onerous and complicated tithe obligations was a leading part of the righteousness of the Pharisees: cp. Matt. xxiii. 23.

* Lev. 27. 30.
Num. 18. 21
—24.
• ch. 14. 28,
29.

† Ps. 119.
141, 153, 176.
• Lev. 7. 20.
• 21. 1, 11.
Hos. 9. 4.

• Isai. 63.
15.
Zech. 2. 13.

• Ex. 20. 10.

† Ex. 6. 7.
• 19. 5.
ch. 7. 6.
• 14. 2.
• 28. 9.
• ch. 4. 7, 8.
• 28. 1.
Ps. 148. 14.
• Ex. 19. 6.
ch. 7. 6.
• 28. 9.
1 Pet. 2. 9.
• Josh. 4. 1.
• Josh. 8. 32.

tithing all the *tithes of thine increase the third year, *which is* *the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat
13 within thy gates, and be filled; then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, *neither have I forgotten *them*:
14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded
15 me. *Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk
16 and honey. ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.
17 Thou hast *avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his command-
18 ments, and his judgments, and to hearken unto his voice: and *the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his
19 commandments; and to make thee *high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be *an holy people unto the LORD thy God, as he hath spoken.

CHAP. 27. AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command
2 you this day. And it shall be on the day *when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that *b*thou shalt set thee up great stones, and plaister them with
3 plaister: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the

14. *I have not eaten thereof in my mourning*] When the Israelite would be unclean (cp. marg. reff.).

nor given ought thereof for the dead] The reference is not so much to the superstitious custom of placing food on or in tombs as to the funeral expenses, and more especially the usual feast for the mourners (cp. Jer. xvi. 7; Ez. xxiv. 17; Hos. ix. 4; Tob. iv. 17). The dedicated things were to be employed in glad and holy feasting, not therefore for funeral banquets; for death and all associated with it was regarded as unclean.

16-19. A brief and earnest exhortation by way of conclusion to the second and longest discourse of the book.

17. *Thou hast avouched*] Lit. "made to say:" so also in the next verse. The sense is: "Thou hast given occasion to the Lord to say that He is thy God," i.e. by promising that He shall be so. Cp. Ex. xxiv. 7; Josh. xxiv. 14-25.

XXVII. Moses in a third discourse (xxvii.-xxx.), proceeds more specially to dwell on the sanctions of the Law. In these

chapters he sets before Israel in striking and elaborate detail the blessings which would ensue upon faithfulness to the Covenant, and the curses which disobedience would involve. The xxviii chapter introduces this portion of the book by enjoining the erection of a stone monument on which the Law should be inscribed as soon as the people took possession of the promised inheritance (vv. 1-10); and by next prescribing the liturgical form after which the blessings and cursings should be pronounced (vv. 11-26).

2. The stones here named are not those of which the altar (v. 5) was to be built, but are to serve as a separate monument witnessing to the fact that the people took possession of the land by virtue of the Law inscribed on them and with an acknowledgment of its obligations.

3. *all the words of this law*] i.e. all the laws revealed from God to the people by Moses, regarded by the Jews as 613 (cp. Num. xv. 38 note). The exhibition of laws in this manner on stones, pillars, or tables, was familiar to the ancients. The laws were

- land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath
 4 promised thee. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, 'in mount Ebal, and thou shalt plaister them with
 5 plaister. And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^cthou shalt not lift up *any* iron tool ^d upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto
 7 the LORD thy God: and thou shalt offer peace offerings, and 8 shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly.
 9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; ^ethis day thou art
 10 become the people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments ^f and his statutes, which I command thee this day. ¶ And Moses
 12 charged the people the same day, saying, These shall stand ^g upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and
 13 Joseph, and Benjamin: and ^hthese shall stand upon mount Ebal ⁱ to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and
 14 Naphtali. And ^jthe Levites shall speak, and say unto all the 15 men of Israel with a loud voice, ¶ ^kCursed be the man that
 1 Heb. *for a cursing.*

^c ch. 11. 29.
Josh. 8. 30.

^d Ex. 20. 25.
Josh. 8. 31.

^e ch. 26. 18.

^f ch. 11. 29.
Josh. 8. 33.
Judg. 9. 7.
^g ch. 11. 29.
Josh. 8. 33.
^h ch. 33. 10.
Josh. 8. 33.
Dan. 9. 11.
ⁱ Ex. 20. 4.
Lev. 19. 4.
ch. 4. 10, 23.
^j 5. 8.
Isai. 44. 9.
Hos. 13. 2.

probably graven in the stone ["very plainly" (v. 8) is by some rendered "scoop it out well"], as are for the most part the Egyptian hieroglyphics, the "plaister" being afterwards added to protect the inscription from the weather.

4. *in mount Ebal*] (p. marg. reff. The Samaritan Pentateuch and Version read here Gerizim instead of Ebal; but the original text was probably, as nearly all modern authorities hold, altered in order to lend a show of scriptural sanction to the Samaritan temple on mount Gerizim.

The erection of the Altar, the offering thereon Burnt offerings and Peace offerings (vv. 6, 7), the publication of the Law in writing, form altogether a solemn renewal of the Covenant on the entrance of the people into the Promised Land, and recall the ceremonies observed on the original grant of the Covenant at Sinai (cp. Ex. xxiv. 5). And Ebal [the mount of "barrenness"], the mount of cursing, was the fitting spot on which to celebrate them. For the curses were the penalties under which the children of Israel bound themselves to keep the Law. Suitably also was the same place selected as that in which were to be set up both the monumental stones containing the Law, and the Altar at which the Covenant was to be renewed. We must note too the fact that vv. 15 sqq. set out verbatim the curses only, the blessings being omitted. The law because of man's sinfulness brings on him first and chiefly a curse: cp. xxxi. 16, 17; Gal. iii. 10.

11-26. Cp. Josh. viii. 32-35. The solemn

nity was apparently designed only for the single occasion on which it actually took place.

12, 13. The tribes appointed to stand on Gerizim to bless the people all sprang from the two wives of Jacob, Leah and Rachel. All the four tribes which sprang from the handmaids Zilpah and Bilhah are located on Ebal. But in order, as it would seem, to effect an equal division, two tribes are added to the latter from the descendants of the wives, that of Reuben, probably because he forfeited his primogeniture (Gen. xlix. 4); and of Zebulun, apparently because he was the youngest son of Leah.

The transaction presents itself as a solemn renewal of the covenant made by God with Abraham and Isaac, but more especially with Jacob and his family. Accordingly the genealogical basis of the "twelve patriarchs" (cp. Acts vii. 12; Rev. vii. 4 seq.), the sons of Jacob, is here assumed. The tribes of Ephraim and Manasseh are merged in the name of Joseph, their father; and Levi regains on this occasion his place collaterally with the others. "The Levites" of v. 14 are no doubt "the priests the Levites" (cp. Josh. viii. 33), in whom the ministerial character attaching to the tribe was more particularly manifested. It is noteworthy that the group of tribes which stood on Gerizim far exceeded the other in numbers and in importance, thus perhaps indicating that even by the Law the blessing should at length prevail.

15. The "Amen" attested the conviction of the utterers that the sentences to which

* See Num.
5. 22.

Jer. 11. 5.
14.

16.

¹ Lev. 20. 12.

² Lev. 19. 3.
ch. 21. 18.

³ ch. 19. 14.
Prov. 22. 28.

⁴ Lev. 19. 14.
⁵ Ex. 22. 21.

ch. 10. 18.
Mal. 3. 6.

⁶ Lev. 18. 8.
ch. 22. 30.

⁷ Lev. 18. 23.
⁸ Lev. 18. 9.

⁹ Lev. 18. 17.
¹⁰ Ex. 20. 13.

Lev. 24. 17.
Num. 35. 31.

ch. 19. 11.
¹¹ Ex. 23. 7.

ch. 10. 17.
Ez. 22. 12.

¹² ch. 28. 15.
Ps. 119. 21.

Jer. 11. 3.
¹³ Ex. 15. 26.

Lev. 26. 3.
Isai. 65. 2.

¹⁴ ch. 20. 19.
¹⁵ ver. 15.

Zech. 1. 6.
¹⁶ Ps. 128. 1.

4.
¹⁷ Gen. 30. 5.

¹⁸ ver. 11.
Gen. 22. 17.

ch. 7. 13.
Ps. 107. 38.

Prov. 10. 22.
¹⁹ 1 Tim. 4. 8.

²⁰ Ps. 121. 8.
²¹ Lev. 26. 7.

8.
2 Sam. 22.

38, 39, 41.
Ps. 89. 23.

²² Lev. 25. 21.
²³ ch. 15. 10.

maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. *And all the people shall answer and say, Amen.

16 ¹Cursed be he that setteth light by his father or his mother.

17 And all the people shall say, Amen. ²Cursed be he that removeth his neighbour's landmark. And all the people shall

18 say, Amen. ³Cursed be he that maketh the blind to wander out

19 of the way. And all the people shall say, Amen. ⁴Cursed be

he that perverteth the judgment of the stranger, fatherless, and

20 widow. And all the people shall say, Amen. ⁵Cursed be he

that lieth with his father's wife; because he uncovereth his

21 father's skirt. And all the people shall say, Amen. ⁶Cursed be

he that lieth with any manner of beast. And all the people

22 shall say, Amen. ⁷Cursed be he that lieth with his sister, the

daughter of his father, or the daughter of his mother. And

23 all the people shall say, Amen. ⁸Cursed be he that lieth with

his mother in law. And all the people shall say, Amen.

24 ⁹Cursed be he that smiteth his neighbour secretly. And all the

25 people shall say, Amen. ¹⁰Cursed be he that taketh reward to

slay an innocent person. And all the people shall say, Amen.

26 ¹¹Cursed be he that confirmeth not all the words of this law to do

them. And all the people shall say, Amen.

CHAP. 28. AND it shall come to pass, ¹if thou shalt hearken dili-

gently unto the voice of the LORD thy God, to observe and to do

all his commandments which I command thee this day, that the

LORD thy God ²will set thee on high above all nations of the

2 earth: and all these blessings shall come on thee, and ³overtake

thee, if thou shalt hearken unto the voice of the LORD thy God.

3 ⁴Blessed shalt thou be in the city, and blessed shalt thou be ⁵in

4 the field. Blessed shall be ⁶the fruit of thy body, and the fruit

of thy ground, and the fruit of thy cattle, the increase of thy

5 kine, and the flocks of thy sheep. Blessed shall be thy basket

6 and thy ⁷store. ⁸Blessed shalt thou be when thou comest in,

7 and blessed shalt thou be when thou goest out. The LORD

⁹shall cause thine enemies that rise up against thee to be smit-

ten before thy face: they shall come out against thee one way,

8 and flee before thee seven ways. The LORD shall ¹⁰command the

blessing upon thee in thy ¹¹storehouses, and in all that thou ¹²set-

¹ Or, dough, or, kneadingtrough.

² Or, barns, Prov. 3. 10.

they responded were true, just, and certain; so in Num. v. 22, and in our own Communion Office, which is modelled after this ordinance of Moses.

15-28. Twelve curses against transgressions of the Covenant. The first eleven are directed against special sins which are selected by way of example, the last comprehensively sums up in general terms and condemns all and every offence against God's Law. Cp. the marg. ref.

XXVIII. A comparison of this chapter with Ex. xxiii. 20-23 and Lev. xxvi. will shew how Moses here resumes and amplifies the promises and threats already set forth in the earlier records of the Law. The language rises in this chapter to the sublimest strains, especially in the latter part of it; and the prophecies respecting the dispersion

and degradation of the Jewish nation in its later days are amongst the most remarkable in scripture. They are plain, precise, and circumstantial; and the fulfilment of them has been literal, complete, and undeniable.

1-14. The Blessing. The six repetitions of the word "blessed" introduce the particular forms which the blessing would take in the various relations of life.

5. The "basket" or bag was a customary means in the East for carrying about whatever might be needed for personal uses (cp. xxvi. 2; John xiii. 29).

The "store" is rather the kneading-trough (Ex. viii. 3, xii. 34). The blessings here promised relate, it will be observed, to private and personal life: in v. 7 those which are of a more public and national character are brought forward.

- test thine hand unto; and he shall bless thee in the land which
 9 the LORD thy God giveth thee. ¹The LORD shall establish thee
 an holy people unto himself, as he hath sworn unto thee, if thou
 shalt keep the commandments of the LORD thy God, and walk
 10 in his ways. And all people of the earth shall see that thou
 art ^mcalled by the name of the LORD; and they shall be ⁿafraid
 11 of thee. And ^othe LORD shall make thee plenteous ¹in goods,
 in the fruit of thy ²body, and in the fruit of thy cattle, and in
 the fruit of thy ground, in the land which the LORD sware unto
 12 thy fathers to give thee. The LORD shall open unto thee his
 good treasure, the heaven ^pto give the rain unto thy land in his
 season, and ^qto bless all the work of thine hand: and ^rthou
 13 shalt lend unto many nations, and thou shalt not borrow. And
 the LORD shall make thee ^sthe head, and not the tail; and thou
 shalt be above only, and thou shalt not be beneath; if that thou
 hearken unto the commandments of the LORD thy God, which
 14 I command thee this day, to observe and to do *them*: ^tand thou
 shalt not go aside from any of the words which I command thee
 this day, *to the right hand, or to the left, to go after other gods*
 15 *to serve them.* ^u¶ But it shall come to pass, ^vif thou wilt not
 hearken unto the voice of the LORD thy God, to observe to do all
 his commandments and his statutes which I command thee this
 day; that all these curses shall come upon thee, and ^wovertake
 16 thee: Cursed *shalt thou be* ^xin the city, and cursed *shalt thou be*
 17 *18, in the field.* Cursed *shall be* thy basket and thy store. Cursed
shall be the fruit of thy body, and the fruit of thy land, the in-
 19 crease of thy kine, and the flocks of thy sheep. Cursed *shalt thou be*
 when thou comest in, and cursed *shalt thou be* when thou
 20 goest out. The LORD shall send upon thee ^ycursing, ^zvexation,
 and ^arebuke, in all that thou settest thine hand unto ^bfor to do,
 until thou be destroyed, and until thou perish quickly; because
 of the wickedness of thy doings, whereby thou hast forsaken me.
 21 The LORD shall make ^cthe pestilence cleave unto thee, until he
 have consumed thee from off the land, whither thou goest to
 22 possess it. ^dThe LORD shall smite thee with a consumption,
 and with a fever, and with an inflammation, and with an ex-
 treme burning, and with the ^esword, and with ^fblasting, and
 with mildew; and they shall pursue thee until thou perish.
 23 And ^gthy heaven that *is* over thy head shall be brass, and the
 24 earth that *is* under thee *shall be* iron. The LORD shall make the
 rain of thy land powder and dust: from heaven shall it come

¹ Or, *for good*.² Heb. *belly*.³ Heb. *which thou wouldst do*.⁴ Or, *drought*.

9. The oath with which God vouchsafed to confirm His promises to the patriarchs (cp. Gen. xxii. 16; Heb. vi. 13, 14) contained by implication these gifts of holiness and eminence to Israel (cp. marg. reff.).

15-68. The curses correspond in form and number (vv. 15-19) to the blessings (vv. 3-6), and the special modes in which these threats should be executed are described in five groups of denunciations (vv. 20-68).

20-26. First series of judgments. The curse of God should rest on all they did, and should issue in manifold forms of disease, in famine, and in defeat in war.

20. *vexation*] Rather, *confusion*: the word in the original is used (vii. 23; 1 S. xiv. 20) for the panic and disorder with which the curse of God smites His foes.

22. "Blasting" denotes (cp. Gen. xli. 23) the result of the scorching east wind; "mildew" that of an untimely blight falling on the green ear, withering it and marring its produce.

24. When the heat is very great the atmosphere in Palestine is often filled with dust and sand; the wind is a burning sirocco, and the air comparable to the glowing heat at the mouth of a furnace.

¹ Ex. 19. 5, 6.
ch. 7. 6.^m Num. 6,
27.
ⁿ C^o Dan. 9. 18.^p ch. 11. 25.^q ver. 4.^r ch. 30. 9.^s Prov. 10. 22.^t Lev. 20. 4.^u ch. 14. 29.^v ch. 15. 6.^w Isai. 9. 14.^x 15.^y ch. 5. 32.^z & 11. 16.^a Lev. 26. 14.^b Lam. 2. 17.^c Dan. 9. 11.^d Mal. 2. 2.^e ver. 2.^f ver. 3, &c.^g Mal. 2. 2.^h 1 Sam. 14.ⁱ 20.^j Zech. 14. 13.^k Ps. 80. 16.^l Isai. 30. 17.^m & 51. 20.ⁿ & 66. 15.^o Lev. 26. 25.^p Jer. 24. 10.^q Lev. 26. 16.^r Amos 4. 9.^s Lev. 26. 19.

² ver. 7.
 Lev. 26. 17.
 ch. 32. 30.
 Isai. 30. 17.
³ Jer. 15. 4.
 & 24. 9.
 Ez. 23. 46.
⁴ 1 Sam. 17.
 44. 46.
 Ps. 79. 2.
 Jer. 7. 33.
⁵ ver. 35.
⁶ Ps. 78. 66.
⁷ Jer. 4. 9.
⁸ Job 5. 14.
 Isai. 50. 10.
⁹ Job 31. 10.
 Jer. 8. 10.
¹⁰ Job 31. 8.
 Jer. 12. 13.
 Amos 5. 11.
 Mic. 6. 15.
 Zeph. 1. 13.
¹¹ ch. 20. 6.

¹² Ps. 119. 82.

¹³ ver. 51.
 Lev. 26. 16.
 Jer. 5. 17.
¹⁴ ver. 67.
¹⁵ ver. 27.

¹⁶ 2 Kin. 17.
 4. 6.
 2 Chr. 33.
 11.
¹⁷ ch. 4. 28.
 ver. 64.
 Jer. 16. 13.
¹⁸ 1 Kin. 9.
 7. 8.
 Jer. 24. 9.
¹⁹ Zech. 8. 13.
²⁰ Ps. 44. 14.
²¹ Mic. 6. 15.
 Hag. 1. 6.
²² Joel 1. 4.

25 down upon thee, until thou be destroyed. ¹The LORD shall
 cause thee to be smitten before thine enemies: thou shalt go out
 one way against them, and flee seven ways before them: and
 26 ²thou shalt be ³removed into all the kingdoms of the earth. And
⁴thy carcase shall be meat unto all fowls of the air, and unto
 the beasts of the earth, and no man shall fray *them* away.
 27 The LORD will smite thee with ⁵the botch of Egypt, and with
⁶the emerods, and with the scab, and with the itch, whereof
 28 thou canst not be healed. The LORD shall smite thee with
 29 madness, and blindness, and ⁷astonishment of heart: and thou
 shalt ⁸grope at noonday, as the blind gropeth in darkness, and
 thou shalt not prosper in thy ways: and thou shalt be only op-
 pressed and spoiled evermore, and no man shall save *thee*.
 30 ⁹Thou shalt betroth a wife, and another man shall lie with her:
¹⁰thou shalt build an house, and thou shalt not dwell therein:
¹¹thou shalt plant a vineyard, and shalt not ¹²gather the grapes
 31 thereof. Thine ox *shall be* slain before thine eyes, and thou
 shalt not eat thereof: thine ass *shall be* violently taken away
 from before thy face, and ¹³shall not be restored to thee: thy
 sheep *shall be* given unto thine enemies, and thou shalt have
 32 none to rescue *them*. Thy sons and thy daughters *shall be* given
 unto another people, and thine eyes shall look, and ¹⁴fail *with*
longing for them all the day long: and *there shall be* no might in
 33 thine hand. ¹⁵The fruit of thy land, and all thy labours, shall a
 nation which thou knowest not eat up; and thou shalt be only
 34 oppressed and crushed alway: so that thou shalt be mad ¹⁶for the
 35 sight of thine eyes which thou shalt see. The LORD shall ¹⁷smite
 thee in the knees, and in the legs, with a sore botch that cannot
 be healed, from the sole of thy foot unto the top of thy head.
 36 The LORD shall ¹⁸bring thee, and thy king which thou shalt set
 over thee, unto a nation which neither thou nor thy fathers have
 known; and ¹⁹there shalt thou serve other gods, wood and stone.
 37 And thou shalt become ²⁰an astonishment, a proverb, ²¹and a by-
 word, among all nations whither the LORD shall lead thee.
 38 ²²Thou shalt carry much seed out into the field, and shalt gather
 39 *but* little in; for ²³the locust shall consume it. Thou shalt plant
 vineyards, and dress *them*, but shalt neither drink *of* the wine,
 40 nor gather *the grapes*; for the worms shall eat them. Thou shalt
 have olive trees throughout all thy coasts, but thou shalt not
 anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

¹ Heb. *for a removing*.

² Heb. *profane*, or, *use it*

as common meat: as ch.
20. 6.

³ Heb. *shall not return to thee*.

25. *shall be removed*] See margin. The threat differs from that in Lev. xxvi. 33, which refers to a dispersion of the people amongst the heathen. Here it is meant that they should be tossed to and fro at the will of others, driven from one country to another without any certain settlement.

27-37. Second series of judgments on the body, mind, and outward circumstances of the sinners.

27. The "botch" (rather "boil;" see Ex. ix. 9), the "emerods" or tumours (1 S. v. 6, 9), the "scab" and "itch" represent the various forms of the loathsome skin diseases which are common in Syria and

those sore bodily plagues, and should (vv. 29-34) reduce the sufferers to powerlessness before their enemies and oppressors.

blindness] Most probably mental blindness; cp. Lam. iv. 14; Zeph. i. 17; 2 Cor. iii. 14 seq.

30-33. See marg. ref. for the fulfilment of these judgments.

38-48. Third series of judgments, affecting every kind of labour and enterprise until it had accomplished the total ruin of the nation, and its subjection to its enemies.

39. *worms*] i.e. the vine-weevil. Naturalists prescribed elaborate precautions against its ravages.

40. *cast, &c.*] Some prefer "shall be spoiled" or "plundered."

Mental maladies shall be added to

41 Thou shalt beget sons and daughters, but ¹thou shalt not enjoy
 42 them; for ²they shall go into captivity. All thy trees and fruit
 43 of thy land shall the locust ²consume. The stranger that *is*
 44 within thee shall get up above thee very high; and thou shalt
 45 come down very low. ³He shall lend to thee, and thou shalt
 not lend to him: ⁴he shall be the head, and thou shalt be the tail.
 45 ¶ Moreover ⁵all these curses shall come upon thee, and shall
 pursue thee, and overtake thee, till thou be destroyed; because
 thou hearkenedst not unto the voice of the LORD thy God, to
 keep his commandments and his statutes which he commanded
 46 thee: and they shall be upon thee ⁶for a sign and for a wonder,
 47 and upon thy seed for ever. ⁷Because thou servedst not the
 LORD thy God with joyfulness, and with gladness of heart, ⁸for
 48 the abundance of all *things*; therefore shalt thou serve thine
 enemies which the LORD shall send against thee, in hunger, and
 in thirst, and in nakedness, and in want of all *things*: and he
 49 shall put a yoke of iron upon thy neck, until he have destroyed
 thee. ⁹The LORD shall bring a nation against thee from far,
 from the end of the earth, ¹⁰as swift as the eagle flieth; a nation
 50 whose tongue thou shalt not ³understand; a nation ⁴of fierce
 countenance, ⁵which shall not regard the person of the old, nor
 51 shew favour to the young: and he shall ⁶eat the fruit of thy
 cattle, and the fruit of thy land, until thou be destroyed: which
 also shall not leave thee *either* corn, wine, or oil, *or* the increase
 of thy kine, or flocks of thy sheep, until he have destroyed thee.
 52 And he shall ⁷besiege thee in all thy gates, until thy high and
 fenced walls come down, wherein thou trustedst, throughout all
 thy land: and he shall besiege thee in all thy gates throughout
 53 all thy land, which the LORD thy God hath given thee. And
⁸thou shalt eat the fruit of thine own ⁹body, the flesh of thy
 sons and of thy daughters, which the LORD thy God hath given
 thee, in the siege, and in the straitness, wherewith thine enemies
 54 shall distress thee: *so that the man that is tender among you,*
 and very delicate, ¹⁰his eye shall be evil toward his brother, and
 toward ¹¹the wife of his bosom, and toward the remnant of his
 55 children which he shall leave: so that he will not give to any of
 them of the flesh of his children whom he shall eat: because he
 hath nothing left him in the siege, and in the straitness, where-
 56 with thine enemies shall distress thee in all thy gates. The
 tender and delicate woman among you, which would not adven-
 ture to set the sole of her foot upon the ground for delicateness
 and tenderness, ¹²her eye shall be evil toward the husband of

^a Lam. 1. 5.

^e ver. 12.

^f ver. 13.

Lam. 1. 5.

^g ver. 15.

^h Isai. 8. 18.

Ex. 14. 8.

ⁱ Neh. 9. 35,

36, 37.

^j ch. 32. 15.

^k Jer. 28. 14.

^l Jer. 5. 15.

Luke 19. 43.

^m Jer. 48. 40.

ⁿ 40. 22.

Lam. 4. 19.

Ez. 17. 3, 12.

Hos. 8. 1.

^o 2 Chr. 36.

17.

Isai. 47. 6.

^p ver. 33.

Isai. 1. 7.

& 62. 8.

^q 2 Kin. 25.

1, 2, 4.

^r Lev. 26. 20.

2 Kin. 6. 28,

29.

Jer. 19. 9.

Lam. 2. 20.

^s ch. 15. 9.

^t ch. 13. 6.

^u ver. 54.

¹ Heb. *they shall not be thine.*

² Or, *possess.*

³ Heb. *hear.*

⁴ Heb. *strong of face*, Prov.

7. 13. Eccles. 8. 1. Dan.

8. 23.

⁵ Heb. *belly.*

43, 44. Contrast *ver.* 12 and 13.

46. *for ever*] Yet "the remnant" (Rom. ix. 27, xi. 5) would by faith and obedience become a holy seed.

49-56. Fourth series of judgments, descriptive of the calamities and horrors which should ensue when Israel should be subjugated by its foreign foes.

49. The description (cp. marg. reffs.) applies undoubtedly to the Chaldeans, and in a degree to other nations also whom God raised up as ministers of vengeance upon

apostate Israel (*e.g.* the Medes). But it only needs to read this part of the denunciation, and to compare it with the narrative of Josephus, to see that its full and exact accomplishment took place in the wars of Vespasian and Titus against the Jews, as indeed the Jews themselves generally admit.

49. *the eagle*] The Roman ensign; cp. Matt. xxiv. 28; and consult throughout this passage the marg. reff.

54. *evil*] *i.e.* grudging; cp. xv. 9.

- ^a Gen. 49. 10. 57 her bosom, and toward her son, and toward her daughter, and toward her ¹young one that cometh out ^afrom between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.
- ^v Ex. 6. 3. 58 ¶ If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear ^vthis glorious and
- ^a Dan. 9. 12. 59 fearful name, THE LORD THY GOD; then the LORD will make thy plagues ^awonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and
- ^a ch. 7. 15. 60 of long continuance. Moreover he will bring upon thee all ^athe diseases of Egypt, which thou wast afraid of; and they shall
- ^b ch. 4. 27. 61 cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD ²bring
- ^c ch. 10. 22. 62 upon thee, until thou be destroyed. And ye ^bshall be left few in number, whereas ye were ^cas the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.
- ^d ch. 30. 9. 63 And it shall come to pass, *that* as the LORD ^drejoiced over you to do you good, and to multiply you; so the LORD ^ewill rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess
- ^e Prov. 1. 26. 64 it. And the LORD ^fshall scatter thee among all people, from the one end of the earth even unto the other; and ^ethere thou shalt serve other gods, which neither thou nor thy fathers have
- ^f ver. 30. 65 known, *even* wood and stone. And ^hamong these nations shalt thou find no ease, neither shall the sole of thy foot have rest: ⁱbut the LORD shall give thee there a trembling heart, and failing
- ^h Amos 9. 4. 66 of eyes, and ^ksorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have
- ⁱ Lev. 26. 36. 67 none assurance of thy life: ⁱin the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning! For the fear of thine heart wherewith thou shalt fear, and ^mfor the sight of thine eyes which thou shalt see.
- ^m ver. 34. 68 And the LORD ⁿshall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ^oThou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.
- ⁿ Jer. 43. 7. Hos. 8. 13. & 9. 3. ^o ch. 17. 16.

¹ Heb. *after birth*.² Heb. *cause to ascend*.

57. *young one*] The "afterbirth" (see margin). The Hebrew text in fact suggests an extremity of horror which the A. V. fails to exhibit. Cp. 2 K. vi. 29.

58-68. Fifth series of judgments. The uprooting of Israel from the Promised Land, and its dispersion amongst other nations. Examine the marg. ref.

58. *in this book*] i.e. in the book of the Law, or the Pentateuch in so far as it contains commands of God to Israel. Deuteronomy is included, but not exclusively intended. So v. 61; cp. xxvii. 3 and note, xxxi. 9.

66. *thy life shall hang in doubt before thee*] i.e. shall be hanging as it were on a thread, and that before thine own eyes. The Fathers regard this passage as suggesting in a secondary or mystical sense Christ hanging on the cross, as the life of the Jews who would not believe in Him.

68. This is the climax. As the Exodus from Egypt was as it were the birth of the nation into its Covenant relationship with God, so the return to the house of bondage is in like manner the death of it. The mode of conveyance, "in ships," is added to heighten the contrast. They crossed the sea from Egypt with a high hand, the waves being parted before them. They should go back again cooped up in slave-ships.

there ye shall be sold] Rather, "there shall ye offer yourselves, or be offered for sale." This denunciation was literally fulfilled on more than one occasion: most signally when many thousand Jews were sold into slavery and sent into Egypt by Titus; but also under Hadrian, when numbers were sold at Rachel's grave (Gen. xxxv. 19).

no man shall buy you] i.e. no one shall venture even to employ you as slaves, re-

- **CHAP. 29.** THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside ^athe covenant which he made with them ^a ch. 5. 2, 3. in Horeb. ¶ And Moses called unto all Israel, and said unto them, ^bYe have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and ^b Ex. 19. 4. unto all his land; ^cthe great temptations which thine eyes have ^c ch. 4. 34. seen, the signs, and those great miracles: yet ^dthe LORD hath ^d & 7. 19. not given you an heart to perceive, and eyes to see, and ears to ^e See Isai. 6. 9, 10, hear, unto this day. ^fAnd I have led you forty years in the ^f & 63. 17. wilderness: ^gyour clothes are not waxen old upon you, and ^g John 8. 43. 6th shoe is not waxen old upon thy foot. ^hYe have not eaten ^h Acts 28. 20. bread, neither have ye drunk wine or strong drink: that ye ⁱ Eph. 4. 18. might know that I *am* the LORD your God. And when ye ^j 2 Thes. 2. came unto this place, ^kSihon the king of Heshbon, and Og the ^k 11, 12. king of Bashan, came out against us unto battle, and we smote ^l ch. 1. 3. them: and we took their land, and ^mgave it for an inheritance ^l & 8. 2. unto the Reubenites, and to the Gadites, and to the half tribe of ⁿ ch. 8. 4. Manasseh. ^oKeep therefore the words of this covenant, and do ^o See Ex. 16. 12. them, that ye may ^pprosper in all that ye do. ¶ Ye stand this ^p ch. 8. 3. day all of you before the LORD your God; your captains of your ^q Ps. 78. 24. tribes, your elders, and your officers, ^rwith all the men of Israel, ^r Num. 21. 23, 24, 33. your little ones, your wives, and thy stranger that ^s ch. 2. 32. is in thy camp, from ^tthe hewer of thy wood unto the drawer of thy ^t & 3. 1. water: that thou shouldest ^uenter into covenant with the LORD ^u Num. 32. thy God, and ^vinto his oath, which the LORD thy God maketh ^v ch. 3. 12, 13. with thee this day: that he may ^westablish thee to day for a ^w ch. 4. 6. people unto himself, and ^xthat he may be unto thee a God, ^x as he hath said unto thee, and ^yas he hath sworn unto thy fathers, to ^y Josh. 1. 7. Abraham, to Isaac, and to Jacob. ¶ Neither with you only ^z 1 Kin. 2. 3. do I make this covenant and this oath; but with ^z Josh. 1. 7. him that standeth here with us this day before the LORD our God, ^{aa}and also with ^{aa} See Josh. 9. 21, 23, 27. ^{ab}him that is not here with us this day: (for ye know how we ^{ab} Neh. 10. have dwelt in the land of Egypt; and how we came through ^{ac} ch. 28. 9. the nations which ye passed by; and ye have seen their abomi- ^{ad} Ex. 6. 7. nations, and their ^{ae}idols, wood and stone, silver and gold, which ^{ae} Gen. 17. 7. were among them: ^{af}lest there should be among you man, or ^{af} Jer. 31. 31, woman, or family, or tribe, ^{ag}whose heart turneth away this day ^{ag} 32, 33. ^{ah} Heb. 8. 7, 8. ^{ai} 1 Cor. 7. 14. ^{aj} ch. 11. 16.

¹ Heb. *pass.*² Heb. *dungy gods.*

garding you as accursed of God, and to be shunned in everything.

XXIX. This and the following chapter contain the address of Moses to the people on the solemn renewal of the Covenant. Consult the marg. ref. for proof of historical statements or explanation of obscure words.

4. Ability to understand the things of God is the gift of God (cp. 1 Cor. ii. 13, 14); yet man is not guiltless if he lacks that ability. The people had it not because they had not felt their want of it, nor asked for it. Cp. 2 Cor. iii. 14, 15.

9. *that ye may prosper*] Literally, "that ye may act wisely." The connexion of the two ideas of wisdom in conduct and prosperity in circumstances is noteworthy.

11. The Covenant was national, and therefore embraced all the elements which make

up the nation. The "little ones" would of course be represented by their parents or guardians; the absent (*v.* 15) by those present; nor were the servants and proselytes to be excluded (cp. Acts ii. 39). The text is fairly alleged in justification of the Church's practice of admitting little ones into Covenant with God by Baptism, and accepting promises made on their behalf by sponsors.

15. *with him that is not here with us*] *i.e.* as the Jews explain, posterity; which throughout all generations was to be taken as bound by the act and deed of those present and living.

17. *idols*] See margin, "*dungy gods*;" *i.e.* clods or stocks which can be rolled about (cp. Lev. xxvi. 30).

18. The word here and in xxxii. 32 rendered "*gall*," is in Hos. x. 4 translated

- from the LORD our God, to go and serve the gods of these nations; ¹lest there should be among you a root that beareth ¹²gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk ¹³in the ¹⁴imagination of mine heart, ¹⁵to add ¹⁶'drunkenness to thirst': ¹⁷the LORD will not spare him, but then ¹⁸the anger of the LORD and ¹⁹'his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD ²⁰shall blot out his name from under heaven. And the LORD ²¹shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that ²²are written in this book of the law: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses ²³which the LORD hath laid upon it; *and that the whole land thereof is brimstone, ²⁴and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, ²⁵like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: even all nations shall say, ²⁶'Wherefore hath the LORD done thus unto this land? What ²⁷meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and ²⁸whom he had not ²⁹given unto them: and the anger of the LORD was kindled against this land, ³⁰to bring upon it all the*
- ¹ Or, a poisonous herb. ⁴ Heb. the drunken to the ⁷ hath made it sick.
² Heb. rash. ⁵ Heb. is written. ⁸ Or, who had not given to
³ Or, stubbornness, Jer. 3. ⁶ Heb. wherewith the LORD ⁹ Heb. divided.
17. & 7. 24.

"hemlock." It is the name of a plant of intense bitterness, and of quick growth; and is therefore repeatedly used in conjunction with "wormwood" (cp. Jer. ix. 15; Lam. iii. 19; Amos vi. 12), to express figuratively the nature and effects of sin

probably: "Himself, drinking iniquity like water, (Job xv. 16), he corrupts and destroys others, who are thirsting for it or prone to it."

The sense of the whole passage from v. 16 onward to v. 20 may be exhibited thus: "Ye have seen the abominations of idolatry

be opium. This would explain its employment in the stupefying drink given to criminals at the time of execution (cp. Ps. lxi. 21; Matt. xxvii. 34), and the use of the word as synonymous with poison (cp. xxxii. 33; Job xx. 16).

wormwood is the plant "absinthium." It is used to denote metaphorically the distress and trouble which result from sin.

"The root that beareth gall and wormwood," means in this place any person lurking amongst them who is tainted with apostasy.

19. Cp. on the thought Jer. xxiii. 17. The secret and presumptuous sinner is meant who flatters himself that all is well and will be well with him, since he follows his own devices and prospers. Cp. Ps. lxxiii. 11 seq.

to add drunkenness to thirst] The sense is

n. Do you therefore here be no secret idolatry, a root of bitterness to all about him. Let there be no one, I say, who when he hears the curses of the Law against this sin, flatters himself, saying within himself, 'All will be well, for I walk unmolested in my own self-chosen path;' and thus acting, not only takes his own fill of sin, but destroys likewise every tempted brother within his reach; for the LORD will not spare him," &c.

23. The description is borrowed from the local features of the Dead Sea and its vicinity. The towns of the vale of Siddim were fertile and well watered (cp. Gen. xiii. 10) until devastated by the wrath of God (Gen. xix. 24, 25). The ruin of Israel and its land should be of the like sort (cp. Lev. xxvi. 31, 32; Ps. cvii. 34; Zeph. ii. 9). The desolate state of Palestine at present, and the traces of former fertility and prosperity, are attested by every traveller.

- 28 curses that are written in this book: and the LORD ^arooted
 • them out of their land in anger, and in wrath, and in great
 indignation, and cast them into another land, as *it is* this day.
 29 The secret *things* belong unto the LORD our God: but those
things which are revealed belong unto us and to our children for
 ever, that *we* may do all the words of this law.
- CHAP. 30.** AND ^cit shall come to pass, when ^ball these things are
 come upon thee, the blessing and the curse, which I have set
 before thee, and 'thou shalt call *them* to mind among all the
 2 nations, whither the LORD thy God hath driven thee, and shalt
^dreturn unto the LORD thy God, and shalt obey his voice accord-
 ing to all that I command thee this day, thou and thy children.
 3 with all thine heart, and with all thy soul; ^ethat then the LORD
 thy God will turn thy captivity, and have compassion upon thee,
 and will return and ^fgather thee from all the nations, whither the
 4 LORD thy God hath scattered thee. ^gIf *any* of thine be driven
 out unto the outmost *parts* of heaven, from thence will the LORD
 5 thy God gather thee, and from thence will he fetch thee: and
 the LORD thy God will bring thee into the land which thy fathers
 possessed, and thou shalt possess it; and he will do thee good,
 6 and multiply thee above thy fathers. And ^hthe LORD thy God
 will circumcise thine heart, and the heart of thy seed, to love the
 LORD thy God with all thine heart, and with all thy soul, that
 7 thou mayest live. And the LORD thy God will put all these
 curses upon thine enemies, and on them that hate thee, which
 8 persecuted thee. And thou shalt return and obey the voice of
 the LORD, and do all his commandments which I command thee
 9 this day. ⁱAnd the LORD thy God will make thee plenteous in
 every work of thine hand, in the fruit of thy body, and in the
 fruit of thy cattle, and in the fruit of thy land, for good: for the

^a 1 Kin. 14.
 15.
^b 2 Chr. 7. 20.
 Ps. 52. 5.
^c Prov. 2, 22.

^a Lev. 26. 40.
^b ch. 28.

^c ch. 4. 29.
^d 1 Kin. 8. 47.

^e Neh. 1. 9.
^f Isai. 55. 7.

^g Lam. 1. 1.
^h Joel 1.

ⁱ Ps. 6. 10.

^a Lam. 3. 22.
 32.

^b Ps. 147. 2.
^c ch. 28. 64.

^d Neh. 1. 9.

^e ch. 10. 16.

^f ch. 28. 11.

29. *the secret things belong unto the LORD our God*] This verse seems to be added as a solemn admonition on the part of Moses, in order to close the series of blessings and curses which he has delivered. The sense seems to be this: "The future, when and how these good and evil things will take effect, it lies with the Lord our God to determine; it pertains not to man's sphere and duty. God's revealed will is that which we must carry out." The 17th of our Articles of Religion concludes with much the same sentiment.

XXX. The rejection of Israel and the desolation of the promised inheritance were not to be the end of God's dispensations. The closing words of the address therefore are words of comfort and promise. Cp. marg. ref. and iv. 29 seq.; 1 K. viii. 46-50.

1-10. The chastisements of God would lead the nation to repent, and thereupon God would again bless them.

3. *will turn thy captivity*] Will change or put an end to thy state of captivity or distress (cp. Ps. xiv. 7, lxxxv. 7; Jer. xxx. 18). The rendering of the Greek version is significant; "the Lord will heal thy sins."

The promises of this and the following verses had no doubt their partial fulfilment in the days of the Judges; but the fact that various important features are re-

peated in Jer. xxxii. 37 seq., and in Ezek. xi. 19 seq., xxxiv. 13 seq., xxxvi. 24 seq., shews us that none of these were regarded as exhausting the promises. In full analogy with the scheme of prophecy we may add that the return from the Babylonian Captivity has not exhausted their depth. The New Testament takes up the strain (e.g. in Rom. xi.), and foretells the restoration of Israel to the covenanted mercies of God. True these mercies shall not be, as before, confined to that nation. The "turning again of the captivity" will be when Israel is converted to Him in Whom the Law was fulfilled, and Who died "not for that nation only," but also that he might "gather together in one the children of God that were scattered abroad" (John xi. 51, 52). Then shall there be "one fold and one shepherd" (John x. 16). But whether the general conversion of the Jews shall be accompanied with any national restoration, any recovery of their ancient prerogatives as the chosen people; and further, whether there shall be any local replacement of them in the land of their fathers, may be regarded as of "the secret things" which belong unto God (xxix. 29); and so indeed our Lord Himself teaches us (Acts i. 6, 7).

6. *circumcise thine heart*] Cp. x. 16 note; Jer. xxxii. 39; Ez. xi. 19.

^a ch. 28. 63.
Jer. 32. 41.

^f Isai. 45. 19.

^m Rom. 10.
6, &c.

ⁿ ver. 1. 19.
ch. 11. 26.

^c ch. 4. 26.
& 8. 19.

^r ch. 4. 26.
& 31. 28.
^q ver. 15.

^r Ps. 27. 1.
& 68. 9.
John 11. 25.

^a Ex. 7. 7.
ch. 34. 7.
^b Num. 27.
17.
ⁱ Kin. 8. 7.

LORD will again ^arejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul. ¶ For this commandment which I command thee this day, ⁱit is not hidden from thee, neither *is* it far off. ^mIt is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. ¶ See, ⁿI have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; ^oI denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. ^pI call heaven and earth to record this day against you, *that* ^qI have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy ^rlife, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. 31. AND Moses went and spake these words unto all Israel.

2 And he said unto them, I ^aam an hundred and twenty years old this day; I can no more ^bgo out and come in: also the

10-20. Ignorance of the requirements of the law cannot be pleaded (*vv.* 10-14); hence (*vv.* 15-20) life and death, good and evil, are solemnly set before the people for their own choice; and an earnest exhortation to choose the better part concludes the address.

11-14. "The righteousness which is of faith" is really and truly described in these words of the Law; and, under St. Paul's guidance (see marg. *reff.*) we affirm was intended so to be. For the simplicity and accessibility which Moses here attributes to the Law of God neither is nor can be experimentally found in it except through the medium of faith; even though outwardly and in the letter that Law be written out for us so "that he may run that readeth," and be set forth in its duties and its sanctions as plainly as it was before the Jews by Moses. The seeming ease of the commandment, and yet its real impossibility to the natural man, form part of the qualifications of the Law to be our schoolmaster to bring us unto Christ.

11. *not hidden from thee*] Rather, not too

hard for thee, as in xvii. 8.

neither is it far off] Cp. Luke xvii. 21.

13. The paraphrase of this verse in the Jerusalem Targum is noteworthy, and should be compared with St. Paul's rendering in Rom. x. 7: "Neither is the law beyond the great sea, that thou shouldest say, Oh that we had one like Jonah the prophet who could descend into the depths of the sea and bring it to us!"

14. *in thy mouth, and in thy heart*] Cp. vi. 6, xi. 18-20.

20. *that thou mayest love the LORD*] Cp. vi. 5. Love stands first as the essential and only source of obedience.

he is thy life] Or, "that" (*i.e.* "to love the Lord") "is thy life;" *i.e.* the condition of thy life and of its prolongation in the Promised Land. Cp. iv. 40, xxxii. 47.

XXXI. 2. *I am an hundred and twenty years old*] The forty years of the wandering had passed since Moses, then fourscore years old, "spake unto Pharaoh" (Ex. vii. 7. Cp. xxxiv. 7).

I can no more go out and come in] Render I shall not longer be able to go out and

- LORD hath said unto me, "Thou shalt not go over this Jordan.
- 3 The LORD thy God, ^ahe will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, ^aas the LORD
- 4 hath said. ^aAnd the LORD shall do unto them ^aas he did to Sihon and to Og, kings of the Amorites, and unto the land of
- 5 them, whom he destroyed. And ^athe LORD shall give them up before your face, that ye may do unto them according unto all
- 6 the commandments which I have commanded you. ^aBe strong and of a good courage, ^afear not, nor be afraid of them: for the LORD thy God, ^ahe *it is* that doth go with thee; ^ahe will not
- 7 fail thee, nor forsake thee. ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, ^aBe strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them;
- 8 and thou shalt cause them to inherit it. And the LORD, ^ahe *it is* that doth go before thee; ^ahe will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.
- 9 ¶ And Moses wrote this law, ^aand delivered it unto the priests the sons of Levi, ^awhich bare the ark of the covenant of the
- 10 LORD, and unto all the elders of Israel. And Moses commanded them, saying, At the end of *every* seven years, in the solemnity
- 11 of the ^ayear of release, ^ain the feast of tabernacles, when all Israel is come to ^aappear before the LORD thy God in the place which he shall choose, ^athou shalt read this law before
- 12 all Israel in their hearing. ^aGather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:
- 13 and *that* their children, ^awhich have not known *any thing*, ^amay hear, and learn to fear the LORD your God, as long as ye live in
- 14 the land whither ye go over Jordan to possess it. ¶ And the LORD said unto Moses, ^aBehold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^aI may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of
- 15 the congregation. And ^athe LORD appeared in the tabernacle in

^a Num. 20. 12.
^a 27. 13.
^a ch. 3. 27.
^a ch. 9. 3.
^a Num. 27. 21.
^a ch. 3. 28.
^a ch. 3. 21.
^a Num. 21. 24. 33.
^a ch. 7. 2.
^a Josh. 10. 25.
^a 1 Chr. 22. 13.
^a ch. 1. 23.
^a 7. 18.
^a ch. 20. 4.
^a Josh. 1. 5.
^a Heb. 13. 5.
^a ver. 23.
^a Josh. 1. 6.
^a Ex. 13. 21.
^a 33. 14.
^a ch. 9. 3.
^a Josh. 1. 5.
^a 1 Chr. 23. 20.
^a ver. 25.
^a ch. 17. 18.
^a Num. 4. 15.
^a Josh. 3. 3.
^a 1 Chr. 15. 12, 15.
^a ch. 15. 1.
^a Lev. 23. 34.
^a ch. 16. 16.
^a Josh. 8. 34.
^a 2 Kin. 23. 2.
^a Neh. 8. 1.
^a ch. 4. 10.
^a ch. 11. 2.
^a Ps. 78. 6.
^a Num. 27. 13.
^a ch. 34. 5.
^a ver. 23.
^a Ex. 33. 9.

come in: *i.e.* discharge my duties among you. There is no inconsistency with xxxiv. 7. Moses here adverts to his own age as likely to render him in future unequal to the active discharge of his office as leader of the people: the writer of the xxxivth chapter, one of Moses' contemporaries, remarks of him that up to the close of life "his eye was not dim, nor his natural force abated" (r. 7); *i.e.* that he was to the last, in the judgment of others, in full possession of faculties and strength.

7, 8. Moses hands over to Joshua that office as leader of the people, to which he had already been designated (i. 38; Num. xxvii. 23). He assigns also to the Levitical priests and the elders, as the ecclesiastical and civil heads of the nation, the responsibility of teaching the law and enforcing its observance (rr. 10-13). Both these were symbolical acts, designed to mark the responsibility of the parties con-

cerned after the death of Moses.

11. Cp. marg. refl. It is not to be supposed that the whole of the Pentateuch was read, nor does the letter of the command require that it should be so. This reading could not be primarily designed for the information and instruction of the people, since it only took place once in seven years; but was evidently a symbolical transaction, intended, as were so many others, to impress on the people the conditions on which they held possession of their privileges and blessings.

14-23. The transaction recorded in these verses may be regarded as the solemn inauguration of Joshua to the office to which he had some time before (Num. xxvii. 22) been called, and his recognition in it by God, which were manifested by his being summoned into the Tabernacle with Moses whilst the Lord appeared in the pillar of cloud (cp. Num. xi. 25, xii. 5).

• Ex. 32. 6.

/ Ex. 34. 15.

Judg. 2. 17.

• ch. 32. 15.

Judg. 2. 12.

& 10. 6, 13.

h Judg. 2.

20.

• 2 Chr. 15.

2.

k ch. 32. 20.

Ps. 104. 29.

Isai. 8. 17.

& 64. 7.

Ez. 30. 23.

• Judg. 6. 13.

• Num. 14.

42.

• ver. 17.

• ver. 26.

• ch. 32. 15.

Neh. 9. 25,

26.

Hos. 13. 6.

• ver. 16.

• ver. 17.

• Hos. 5. 3.

& 13. 5, 6.

• Amos 5. 25,

26.

• ver. 14.

• ver. 7.

Josh. 1. 6.

• ver. 9.

• See 2 Kin.

22. 8.

a pillar of a cloud: and the pillar of the cloud stood over the door
16 of the tabernacle. ¶ And the LORD said unto Moses, Behold, •
thou shalt ¹sleep with thy fathers; and this people will ²rise up,
and ³go a whoring after the gods of the strangers of the land,
whither they go to be among them, and will ⁴forsake me, and
17 ⁵break my covenant which I have made with them. Then my
anger shall be kindled against them in that day, and ⁶I will for-
sake them, and I will ⁷hide my face from them, and they shall
be devoured, and many evils and troubles shall ⁸befall them;
so that they will say in that day, ⁹Are not these evils come upon
18 us, because our God ¹⁰is ¹¹not among us? And ¹²I will surely hide
my face in that day for all the evils which they shall have
19 wrought, in that they are turned unto other gods. Now there-
fore write ye this song for you, and teach it the children of
Israel: put it in their mouths, that this song may be ¹³a witness
20 for me against the children of Israel. For when I shall have
brought them into the land which I swear unto their fathers,
that ¹⁴floweth with milk and honey; and they shall have eaten
and filled themselves, ¹⁵and waxen fat; ¹⁶then will they turn
unto other gods, and serve them, and provoke me, and break my
21 covenant. And it shall come to pass, ¹⁷when many evils and
troubles are befallen them, that this song shall testify ¹⁸against
them as a witness; for it shall not be forgotten out of the
mouths of their seed: for ¹⁹I know their imagination ²⁰which
they ²¹go about, even now, before I have brought them into the
22 land which I swear. ¶ Moses therefore wrote this song the
23 same day, and taught it the children of Israel. ²⁴And he gave
Joshua the son of Nun a charge, and said, ²⁵Be strong and of a
good courage: for thou shalt bring the children of Israel into
the land which I swear unto them, and I will be with thee.
24 ¶ And it came to pass, when Moses had made an end of ²⁶writing
the words of this law in a book, until they were finished, that
Moses commanded the Levites, which bare the ark of the cove-
26 nant of the LORD, saying, Take this book of the law, ²⁷and put

¹ Heb. lie down, 2 Sam. 7. 12.

² Heb. find them, Neh. 9. 32.

³ Heb. before.

⁴ Heb. do.

16. The future apostasy of the people is announced in the presence of Joshua that the latter might be fully aware of the danger and strive in his day to avert it. This he faithfully did (cp. Josh. xxiv. 31); but we find him in his own last address to Israel repeating (Josh. xxiii. 15, 16) the self-same prediction and warning.

19. *a witness for me against them* i.e. an attestation from their own mouths at once of God's benefits, their own duties, and their deserts when they should fall away. Being in verse it would be the more easily learned and kept in memory. The use of songs for such didactic purposes was not unknown to the legislators of antiquity. (Cp. also the advice of St. Paul, "teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. iii. 16).

23. *he gave* i.e. the Lord gave.

24-29. Moses completes the writing out of the book of the Law, and directs it to be placed by the Ark of the Covenant.

24. The "book" here spoken of would contain the whole Pentateuch up to this verse, and be "the book of Moses," called generally by the Jews "the Law" (cp. St. Matt. xxii. 40; Gal. iv. 21).

25. *the Levites, which bare the ark* i.e., as in v. 9, "the priests the sons of Levi." The non-priestly Levites could not so much as enter the Sanctuary or touch the Ark (cp. Num. iv. 15). Though in the journeys through the wilderness the Ark was borne by the non-priestly Kohalites, yet on occasions of a more solemn and public character it was carried by the priests themselves (Josh. iii. 3 seq., iv. 9, 10, vi. 6, 12, viii. 33; 1 K. viii. 3).

26. *put it in the side of the ark* Rather, *by the side of the ark*. The two tables of the Decalogue were in the Ark (1 K. viii. 9); the book of the Law was to be laid up in the Holy of Holies close by the Ark of the Covenant, probably in a chest. Cp. 2 K. xxii. 8.

- it in the side of the ark of the covenant of the LORD your God,
 27 that it may be there ^afor a witness against thee. ^bFor I know
 thy rebellion, and thy ^cstiff neck: behold, while I am yet alive
 with you this day, ye have been rebellious against the LORD;
 28 and how much more after my death? Gather unto me all the
 elders of your tribes, and your officers, that I may speak these
 words in their ears, ^dand call heaven and earth to record against
 29 them. For I know that after my death ye will utterly ^ecorrupt
 yourselves, and turn aside from the way which I have com-
 manded you; and ^fevil will befall you ^gin the latter days;
 because ye will do evil in the sight of the LORD, to provoke him
 30 to anger through the work of your hands. ¶ And Moses spake
 in the ears of all the congregation of Israel the words of this
 song, until they were ended.

CHAP. 32. GIVE ^aear, O ye heavens, and I will speak;

- And hear, O earth, the words of my mouth.
 2 ^bMy doctrine shall drop as the rain,
 My speech shall distil as the dew,
^cAs the small rain upon the tender herb,
 And as the showers upon the grass:
 3 Because I will publish the name of the LORD:
^dAscribe ye greatness unto our God.
 4 ¶ ^eHe is ^fthe Rock, ^ghis work is perfect:

^a ver. 10.
^b ch. 9. 21.
^c & 32. 20.
^d Ex. 9. 9.
 ch. 9. 6.
^e ch. 30. 19.
 & 32. 1.
^f ch. 32. 5.
 Judg. 2. 19.
^g ch. 28. 15.
 v Gen. 49. 1.
 ch. 4. 30.
^a ch. 4. 20.
 Ps. 50. 4.
 Isai. 1. 2.
 Jer. 2. 12.
^b Isai. 55. 10.
 1 Cor. 3. 6.
^c Ps. 72. 6.
 Mic. 5. 7.
^d 1 Chr. 29.
 11.
^e 2 Sam. 22.
 3. & 23. 3.
 Ps. 18. 2, 31,
 46.
 Hab. 1. 12.
^f 2 Sam. 22.
 31.

27. *how much more after my death*] Hence *rr.* 24 and the rest of the book (with the exception of the song, *r.* 19) must be regarded as a kind of appendix added after Moses' death by another hand; though the Blessing (xxxiii.) is of course to be regarded as a composition of Moses.

XXXII. 1-43. Song of Moses.

If *rr.* 1-3 be regarded as the introduction, and *r.* 43 as the conclusion, the main contents of the song may be grouped under three heads, viz. (1) *rr.* 4-18, the faithfulness of God, the faithlessness of Israel; (2) *rr.* 19-33, the chastisement and the need of its infliction by God; (3) *rr.* 34-42, God's compassion upon the low and humbled state of His people.

The Song differs signally in diction and idiom from the preceding chapters; just as a lyrical passage is conceived in modes of thought wholly unlike those which belong to narrative or exhortation, and is uttered in different phraseology.

There are, however, in the Song numerous coincidences both in thoughts and words with other parts of the Pentateuch, and especially with Deuteronomy; while the resemblances between it and Ps. xc, "A Prayer of Moses," have been rightly regarded as important.

The Song has reference to a state of things which did not ensue until long after the days of Moses. In this it resembles other parts of Deuteronomy and the Pentateuch which no less distinctly contemplate an apostasy (*e.g.* Deut. xxviii. 15; Lev. xxvi. 14), and describe it in general terms. If once we admit the possibility that Moses might foresee the future apostasy of Israel,

it is scarcely possible to conceive how such foresight could be turned to better account by him than by the writing of this Song. Exhibiting as it does God's preventing mercies, His people's faithlessness and ingratitude, God's consequent judgments, and the final and complete triumph of the Divine counsels of grace, it forms the summary of all later Old Testament prophecies, and gives as it were the framework upon which they are laid out. Here as elsewhere the Pentateuch presents itself as the foundation of the religious life of Israel in after times. The currency of the Song would be a standing protest against apostasy; a protest which might well check waverers, and warn the faithful that the revolt of others was neither unforeseen nor unprovided for by Him in Whom they trusted.

That this Ode must on every ground take the very first rank in Hebrew poetry is universally allowed.

1-3. Introduction.

1. Heaven and earth are here invoked, as elsewhere (see marg. *reff.*), in order to impress on the hearers the importance of what is to follow.

4. *He is the Rock, his work is perfect*] Rather, **the Rock, perfect is His work.** This epithet, repeated no less than five times in the Song (*rr.* 15, 18, 30, 31), represents those attributes of God which Moses is seeking to enforce, immutability and impregnable strength. Cp. the expression "the stone of Israel" in Gen. xlix. 24; and see 1 S. ii. 2; Ps. xviii. 2; Matt. xvi. 18; John i. 42. Zur, the original of "Rock," enters frequently into the composition of proper names of the Mosaic time, *e.g.* Num. i. 5, 6, 10, ii. 12, iii.

^a Dan. 4. 37.
^b Rev. 15. 2.

^c Job 34. 10.

^d Ps. 92. 15.

^e ch. 31. 20.

^f Matt. 17.

^g Luke 9. 41.

^h Phil. 2. 15.

ⁱ Ps. 110. 12.

^j Isai. 63. 16.

^k Ps. 74. 2.

^l Isai. 27. 11.

^m & 44. 2.

ⁿ Ex. 13. 14.

^o Ps. 44. 1.

^p Zech. 9. 2.

^q Acts 17. 26.

^r Gen. 11. 8.

^s Ex. 15. 16.

^t 1 Sam. 10. 1.

^u Ps. 78. 71.

^v ch. 8. 15.

^w Jer. 2. 6.

^x Hos. 13. 5.

^y Deut. 4.

^z 36.

^{aa} Ps. 17. 8.

^{ab} Prov. 7. 2.

^{ac} Zech. 2. 8.

^{ad} Ex. 19. 4.

^{ae} ch. 1. 31.

^{af} Isai. 31. 5.

^{ag} Hos. 11. 3.

For ^aall his ways *are* judgment:

^bA God of truth and ^cwithout iniquity,

Just and right *is* he.

5 ¶ ¹^kThey have corrupted themselves, ²their spot *is* not the spot of his children:

They are a ¹perverse and crooked generation.

6 Do ye thus ^mrequite the Lord,
O foolish people and unwise?
Is not he ⁿthy father *that* hath ^obought thee?
Hath he not ^pmade thee, and established thee?

7 ¶ Remember the days of old,
Consider the years of ³many generations:

^qAsk thy father, and he will shew thee;

Thy elders, and they will tell thee.

8 When the Most High ^rdivided to the nations their inheritance,

When he ^sseparated the sons of Adam,

He set the bounds of the people

According to the number of the children of Israel.

9 For ^tthe Lord's portion *is* his people;

Jacob *is* the ^ulot of his inheritance.

10 He found him ^vin a desert land,

And in the waste howling wilderness;

He ^wled him about, he ^xinstructed him,

He ^ykept him as the apple of his eye.

11 ^zAs an eagle stirreth up her nest,

Fluttereth over her young,

Spreadeth abroad her wings, taketh them,

Beareth them on her wings:

12 *So* the Lord alone did lead him,

And *there was* no strange god with him.

¹ Heb. *he hath corrupted* children, that is *their blot*.

² Or, that they are *not his* ³ Heb. *generation and generation*.

⁴ Heb. *cord*.

⁵ Or, *compassed him about*.

35, &c. Our translators have elsewhere rendered it according to the sense "everlasting strength" (Isai. xxvi. 4), "the Mighty One" (Isai. xxx. 29); in this chapter they have rightly adhered to the letter throughout.

5. Render, "It" (*i.e.* "the perverse and crooked generation") "hath corrupted itself before Him (cp. Isai. i. 4); they are not His children, but their blemish:" *i.e.* the generation of evil-doers cannot be styled God's children, but rather the shame and disgrace of God's children. The other side of the picture is thus brought forward with a brevity and abruptness which strikingly enforces the contrast.

6. *hath bought thee* Rather perhaps, "hath acquired thee for His own," or "possessed thee:" cp. the expression "a peculiar people," marg. "a purchased people," in 1 Pet. ii. 9.

8. That is, whilst nations were being constituted under God's providence, and the bounds of their habitation determined under His government (cp. Acts xvii. 26), He had even then in view the interests of His elect, and reserved a fitting inheritance "according to the number of the children of Israel;"

i.e. proportionate to the wants of their population. Some texts of the Greek Version have "according to the number of the Angels of God;" following apparently not a different reading, but the Jewish notion that the nations of the earth are seventy in number (cp. Gen. x. 1 note), and that each has its own guardian Angel (cp. Eccus. xvii. 17). This was possibly suggested by an apprehension that the literal rendering might prove invidious to the many Gentiles who would read the Greek version.

10-14. These verses set forth in figurative language the helpless and hopeless state of the nation when God took pity on it, and the love and care which He bestowed on it.

10. *in the waste howling wilderness* Lit. "in a waste, the howling of a wilderness," *i.e.* a wilderness in which wild beasts howl. The word for "waste" is that used in Gen. i. 2, and there rendered "without form."

11. Cp. Ex. xix. 4. The "so," which the A. V. supplies in the next verse, should be inserted before "spreadeth," and omitted from v. 12. The sense is, "so He spread out His wings, took them up," &c.

12. *with him* *i.e.* with God. The Lord

- ¹³ "He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck ^bhoney out of the rock,
And oil out of the flinty rock;
- ¹⁴ Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
^cWith the fat of kidneys of wheat;
And thou didst drink the pure ^dblood of the grape.
- ¹⁵ ¶ But ^eJeshurun waxed fat, and ^fkicked:
^g"Thou art waxen fat, thou art grown thick, thou art covered
with fatness;
Then he ^hforsook God *which* ⁱmade him,
And lightly esteemed the ^kRock of his salvation.
- ¹⁶ ^jThey provoked him to jealousy with strange *gods*,
With abominations provoked they him to anger.
- ¹⁷ ^mThey sacrificed unto devils, ⁿnot to God;
To gods whom they knew not,
To new *gods* that came newly up,
Whom your fathers feared not.
- ¹⁸ "Of the Rock *that* begat thee thou art unmindful,
And hast ^oforgotten God that formed thee.
- ¹⁹ ¶ ^pAnd when the LORD saw *it*, he ^qabhorred *them*,
^r"Because of the provoking of his sons, and of his daughters.
- ²⁰ And he said, ^s"I will hide my face from them,
I will see what their end *shall be*:
For they *are* a very froward generation,
^t"Children in whom *is* no faith.
- ²¹ ^u"They have moved me to jealousy with *that which is* not God;

^a Isai. 58. 14.
Ez. 36. 2.

^b Job 29. 6.
Ps. 81. 16.

^c Ps. 81. 10.
^d Gen. 49.
11.

^e ch. 33. 5.
^f 1 Sam. 2.
20.

^g ch. 31. 20.
Neh. 9. 25.
Ps. 17. 10.

^h Jer. 2. 7.
Hos. 13. 6.
ⁱ ch. 31. 16.

Isai. 1. 4.
^j ver. 6.
Isai. 51. 13.

^k 2 Sam. 22.
47.
Ps. 89. 26.

^l 1 Kin. 14.
22.
1 Cor. 10. 22.

^m Lev. 17. 7.
Ps. 106. 37.
1 Cor. 10. 20.

Rev. 9. 20.
ⁿ Isai. 17. 10.
^o Jer. 2. 32.

^p Judg. 2.
14.
^q Isai. 1. 2.

^r ch. 31. 17.
^s Isai. 30. 9.
Matt. 17. 17.

^t ver. 16.
^u Ps. 78. 58.

¹ Or, which were *not* God,
ver. 21.

² Or, *despised*, Lam. 2. 6.

alone delivered Israel; Israel therefore ought to have served none other but Him.

13. *i.e.* God gave Israel possession of those commanding positions which carry with them dominion over the whole land (cp. xxxiii. 29), and enabled him to draw the richest provision out of spots naturally unproductive.

14. *breed of Bashan*] Bashan was famous for its cattle. Cp. Ps. xxii. 12; Ezek. xxxix. 18.

fat of kidneys of wheat] *i.e.* the finest and most nutritious wheat. The fat of the kidneys was regarded as being the finest and tenderest, and was therefore specified as a part of the sacrificial animals which was to be offered to the Lord: cp. Ex. xxix. 13, &c.

the pure blood of the grape] Render, **the blood of the grape, even wine**. The Hebrew word seems (cp. Isai. xxvii. 2) a poetical term for wine.

15. *Jeshurun*] This word, found again only in xxxiii. 5, 26, and Isai. xlv. 2, is not a diminutive but an appellative (containing an allusion to the root, "to be righteous"); and describes not the character which belonged to Israel in fact, but that to which Israel was called. Cp. Num. xxiii. 21. The

prefixing of this epithet to the description of Israel's apostasy contained in the words next following is full of keen reproof.

16. *They provoked him to jealousy*] The language is borrowed from the matrimonial relationship, as in xxxi. 16.

17. *devils*] Render, **destroyers**. The application of the word to the false gods points to the trait so deeply graven in all heathen worship, that of regarding the deities as malignant, and needing to be propitiated by human sufferings.

not to God] Rather, "not God," *i.e.* which were not God; see margin and v. 21. Cp. xiii. 7, xxix. 25.

19. The anger of God at the apostasy of His people is stated in general terms in this verse; and the results of it are described, in words as of God Himself, in the next and following verses. These results consisted negatively in the withdrawal of God's favour (c. 20), and positively in the infliction of a righteous retribution.

daughters] The women had their full share in the sins of the people. Cp. Isai. iii. 16 seq., xxxii. 9 seq.; Jer. vii. 18, xlv. 15 seq.

20. *I will see what their end shall be*] Cp. the similar expression in Gen. xxxvii. 20.

21. God would mete out to them the same

- " 1 Sam. 12. 21.
 1 Kin. 10. 13, 20.
 Ps. 31. 6.
 Jer. 8. 10.
 Acts 14. 15. 22
 " Hos. 1. 10.
 Rom. 10. 19.
 " Jer. 15. 14.
 & 17. 4.
 Lam. 4. 11. 23
 " Isai. 28. 15.
 " Ps. 7. 12, 13. 24
 Ez. 5. 16.
 " Lev. 26. 22.
 " Lam. 1. 20 25
 Ez. 7. 15.
 2 Cor. 7. 5.
 " Ez. 20. 13, 14, 23. 26
 " Jer. 10. 4. 27
 " Ps. 140. 8.
 " Isai. 27. 11. 28
 Jer. 4. 22.
 " ch. 5. 29. 29
 & reff.
 " Isai. 47. 7. 30
 Lam. 1. 9.
 " Lev. 26. 8.
 " Ps. 41. 12.
 Isai. 50. 1.
 " 1 Sam. 2. 2. 31
 " Jer. 40. 3.

They have provoked me to anger "with their vanities :
 And "I will move them to jealousy with *those which are not*
a people ;
 I will provoke them to anger with a foolish nation.
 ¶ For "a fire is kindled in mine anger,
 And "shall burn unto the lowest hell,
 And "shall consume the earth with her increase,
 And set on fire the foundations of the mountains.
 I will "heap mischiefs upon them ;
 "I will spend mine arrows upon them.
They shall be burnt with hunger, and devoured with "burn-
ing heat,
 And with bitter destruction :
 I will also send "the teeth of beasts upon them,
 With the poison of serpents of the dust.
 "The sword without,
 And terror "within, shall "destroy
 Both the young man and the virgin,
 The suckling *also* with the man of gray hairs.
 "I said, I would scatter them into corners,
 I would make the remembrance of them to cease from among
 men :
 Were it not that I feared the wrath of the enemy,
 Lest their adversaries "should behave themselves strangely,
 And lest they should "say, "Our hand *is* high,
 And the LORD hath not done all this.
 For they *are* a nation void of counsel,
 "Neither *is there any* understanding in them.
 ¶ "O that they were wise, *that* they understood this,
 "That they would consider their latter end !
 How should "one chase a thousand,
 And two put ten thousand to flight,
 Except their Rock "had sold them,
 And the LORD had shut them up ?
 For "their rock *is* not as our Rock,
 "Even our enemies themselves *being* judges.

¹ Or, *hath burned.*

² Or, *hath consumed.*

³ Heb. *burning coals:* Hab. 3. 5.

⁴ Heb. *from the chambers.*

⁵ Heb. *bereave.*

⁶ Or, *Our high hand, and not the Lord, hath done all this.*

measure as they had done to Him. Though chosen by the one God to be His own, they had preferred idols, which were no gods. So therefore would He prefer to His people that which was no people. As they had angered Him with their vanities, so would He provoke them by adopting in their stead those whom they counted as nothing. The terms, "not a people," and "a foolish nation," mean such a people as, not being God's, would not be accounted a people at all (cp. Eph. ii. 12 ; 1 Pet. ii. 10), and such a nation as is destitute of that which alone can make a really "wise and understanding people" (iv. 6), viz. the knowledge of the revealed word and will of God (cp. 1 Cor. i. 18-28).

24. *burning heat* i.e. the fear of a pestilential disease. On the "four sore judgments," famine, plague, noisome beasts, the

sword, cp. Lev. xxvi. 22 ; Jer. xv. 2 ; Ezek. v. 17, xiv. 21.

26, 27. Rather, I would utterly disperse them, &c., were it not that I apprehended the provocation of the enemy, i.e. that I should be provoked to wrath when the enemy ascribed the overthrow of Israel to his own prowess and not to my judgments. (cp. ix. 28, 29 ; Ezek. xx. 9, 14, 22.

behave themselves strangely)] Rather, *misunderstand it*, i.e. mistake the cause of Israel's ruin.

30. The defeat of Israel would be due to the fact that God, their strength, had abandoned them because of their apostasy.

31. *our enemies*] i.e. the enemies of Moses and the faithful Israelites ; the heathen, more specially those with whom Israel was brought into collision, whom Israel was

- *32 For ¹their vine ¹is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes *are* grapes of gall,
Their clusters *are* bitter:
- 33 Their wine ²is ²the poison of dragons,
And the cruel ³venom of asps.
- 34 *Is* not this ⁴laid up in store with me,
And sealed up among my treasures?
- 35 ⁵To me *belongeth* vengeance, and recompence;
Their foot shall slide in *due* time:
For ⁶the day of their calamity *is* at hand,
And the things that shall come upon them make haste.
- 36 ¶ ⁷For the LORD shall judge his people,
⁸And repent himself for his servants,
When he seeth that *their* ⁹power is gone,
And ¹⁰there *is* none shut up, or left.
- 37 And he shall say, ¹¹Where *are* their gods,
Their rock in whom they trusted,
Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be ¹²your protection.
- 39 See now that ¹³"I, *even* I, *am* he, and ¹⁴there *is* no god with me:
¹⁵"I kill, and I make alive;
I wound, and I heal:
Neither *is there any* that can deliver out of my hand.
- 40 ¹⁶For I lift up my hand to heaven,
And say, I live for ever.
- 41 ¹⁷If I whet my glittering sword,
And mine hand take hold on judgment;
¹⁸I will render vengeance to mine enemies,
And will reward them that hate me.
- 42 I will make mine arrows ¹⁹drunk with blood,
And my sword shall devour flesh;
And *that* with the blood of the slain and of the captives,
From the beginning of ²⁰revenges upon the enemy.
- Isai. 1. 10.
•
• Ps. 58. 4.
• Ps. 140. 3.
Rom. 3. 13.
• Job 14. 17.
Jer. 2. 22.
Hos. 13. 12.
Rom. 2. 5.
• Ps. 94. 1.
Rom. 12. 19.
Hob. 10. 30.
• 2 Pet. 2. 3.
• Ps. 135. 14.
• Judg. 2. 18.
Ps. 106. 45.
Jer. 31. 20.
Joel 2. 14.
• 1 Kin. 14. 10.
2 Kin. 9. 8.
• Judg. 10. 14.
Jer. 2. 28.
• Ps. 102. 27.
Isai. 41. 4.
• ch. 4. 35.
Isai. 45. 5.
• 1 Sam. 2. 6.
2 Kin. 5. 7.
Job 5. 18.
Ps. 68. 20.
Hos. 6. 1.
• Ex. 6. 8.
Num. 14. 30.
• Isai. 27. 1.
Ez. 21. 9, 10, 14.
• Isai. 1. 24.
Nah. 1. 2.
• Jer. 46. 10.
• Job 13. 24.
Jer. 30. 14.
Lam. 2. 5.

¹ Or, *is worse than the vine of Sodom, &c.*

² Heb. *hand*.

³ Heb. *an hiding for you*.

commissioned to "chase," but to whom, as a punishment for faithlessness, Israel was "sold," (v. 30). Moses leaves the decision, whether "their rock" (i.e. the false gods of the heathen to which the apostate Israelites had fallen away) or "our Rock" is superior, to be determined by the unbelievers themselves. For example, see Ex. xiv. 25; Num. xxiii. and xxiv.; Josh. ii. 9 seq.; 1 S. iv. 8 and v. 7 seq.; 1 K. xx. 28. That the heathen should thus be constrained to bear witness to the supremacy of Israel's God heightened the folly of Israel's apostasy.

32. *their vine* i.e. the nature and character of Israel: cp. for similar expressions Ps. lxxx. 8, 14; Jer. ii. 21; Hos. x. 1.

Sodom...Gomorrah] Here, as elsewhere, and often in the prophets, emblems of utter depravity: cp. Isai. i. 10; Jer. xxiii. 14. *gall*] Cp. xxix. 18 note.

35. Rather: "Vengeance is mine and re-

compence, at the time when their foot slideth.

36. *repent himself for*] Rather, **have compassion upon**. The verse declares that God's judgment of His people would issue at once in the punishment of the wicked, and in the comfort of the righteous.

none shut up, or left] A proverbial phrase (cp. 1 K. xiv. 10) meaning perhaps "married and single," or "guarded and forsaken," but signifying generally "all men of all sorts."

40-42. Render: **For I lift up my hand to heaven and say, As I live for ever, if I whet, &c.** On v. 40, in which God is described as swearing by Himself, cp. Isai. xlv. 23; Jer. xxii. 5; Heb. vi. 17. The lifting up of the hand was a gesture used in making oath (cp. Gen. xiv. 22; Rev. x. 5).

42. *from the beginning of revenges upon the enemy*] Render, (drunk with blood) **from the head** (i.e. the chief) **of the princes of the enemy**.

ⁱ Rom. 15. 43
^{10.}
¹ Rev. 6. 10.
¹ ver. 41.
^m Ps. 85. 1.

¹⁴Rejoice, O ye nations, *with his people*:
 For he will ¹avenge the blood of his servants,
 And ¹will render vengeance to his adversaries,
 And ^mwill be merciful unto his land, *and to his people.*

ⁿ ch. 6. 6.
 & 11. 18.
 Ez. 40. 4.

^o ch. 30. 19.
 Lev. 18. 5.
 Prov. 3. 2,
 22. & 4. 22.
 Rom. 10. 5.
^p Num. 27.
 12, 13.
^q Num. 33.
 47, 48.
 ch. 34. 1.

^r Num. 20.
 25, 28.
 & 33. 38.
^s Num. 20.
 11, 12, 13.
^t See Lev.
 10. 3.
^u Num. 27.
 12.
 ch. 34. 4.
^v Gen. 40.
 28.

^b Ps. 90,
 title.

44 ¶ And Moses came and spake all the words of this song in the
 45 ears of the people, he, and ²Hoshen the son of Num. And
 Moses made an end of speaking all these words to all Israel:
 46 and he said unto them, ^mSet your hearts unto all the words
 which I testify among you this day, which ye shall command
 47 your children to observe to do, all the words of this law. For it
^{is} not a vain thing for you; ^obecause it ^{is} your life: and through
 this thing ye shall prolong *your* days in the land, whither ye go
 48 over Jordan to possess it. ¶ And the LORD spake unto Moses
 49 that selfsame day, saying, Get thee up into this ^qmountain
 Abarim, *unto* mount Nebo, which ^{is} in the land of Moab, that ^{is}
 over against Jericho; and behold the land of Canaan, which I
 50 give unto the children of Israel for a possession: and die in the
 mount whither thou goest up, and be gathered unto thy people;
 as ^rAaron thy brother died in mount Hor, and was gathered
 51 unto his people: because ^sye trespassed against me among the
 children of Israel at the waters of ³Meribah-Kadesh, in the
 wilderness of Zin; because ye ^tsanctified me not in the midst of
 52 the children of Israel. ^uYet thou shalt see the land before *thee*;
 but thou shalt not go thither unto the land which I give the
 children of Israel.

CHAP. 33. AND this ^athe blessing, wherewith Moses ^bthe man

¹ Or, *Praise his people, ye nations: or, Sing ye.*

² Or, *Joshua.*

³ Or, *Strife at Kadesh.*

43. Rejoice, O ye nations, with His people]
 Some prefer the marginal rendering.

In this profound passage, there is shadowed forth the purpose of God to overrule (1) the unbelief of the Jews to the bringing in of the Gentiles; and (2) the mercy shewn to the Gentiles to the eventual restoration of the Jews (cp. Rom. xi. 25-36).

The Song closes as it began (rr. 1-3), with an invitation to praise. It has reached, through a long series of Divine interpositions, its grandest theme in this call to the Gentiles, now heathen no more, to rejoice over God's restored people, the Jews.

44-52. These verses were, no doubt, added by the author of the supplement to Deuteronomy. For the statements contained in them, consult the marg. reff.

XXXIII. The Blessing contains (1) an Introduction, rr. 1-5; (2) the Benedictions pronounced on the tribes individually, rr. 6-25; (3) a Conclusion, rr. 26-29.

It was no doubt spoken by Moses, probably on the same day and to the same assembly as the Song (xxxii. 1-43), as soon as he received the renewed notice of his approaching decease (xxxii. 48), and just before he ascended Mount Nebo. Like the Blessing of Jacob (Gen. xlix.), to which it has an intimate though independent correspondence throughout, it is the solemn farewell of the earthly head of the race. A comparison with Genesis (see the marg. reff.)

will shew how the blessings uttered by Moses over the several tribes partly repeat, partly enlarge and supplement, and sometimes modify or even reverse, the predictions of the dying Jacob.

This chapter, in striking contrast with the last, is pervaded by a tone of happy augury; and the total absence of warning and reproof has been rightly noted as indicating that Moses is here speaking of the ideal Israel, of the people of God as they might and would have been but for their perverseness, rather than foretelling what would in fact be the fate and fortunes of the twelve tribes. As the Song sets forth the calamities with which God's justice will visit Israel's fall, so does the Blessing describe the glory and greatness which would from His mercy crown Israel's faithfulness. The Song and the Blessing are therefore correspondent, and mutually supplementary. The form into which the Blessing is thrown exhibits the several tribes co-operating, each according to its peculiar characteristics and circumstances, for the accomplishment of the national mission.

1. The title "the man of God" in the Old Testament is one who is favoured with direct revelations, but not necessarily an official prophet. The occurrence of the title here is no doubt a token that the Blessing was not, as was the Song, transcribed by Moses himself. Cp. xxxi. 27.

- 2 of God blessed the children of Israel before his death. And he said,

“The LORD came from Sinai,
And rose up from Seir unto them ;
He shined forth from mount Paran,
And he came with ^aten thousands of saints :
From his right hand *went* ¹a fiery law for them.

- 3 Yea, ^ehe loved the people ;

^fAll his saints *are* in thy hand ;
And they ^gsat down at thy feet ;
Every one shall ^hreceive of thy words.

- 4 ⁱMoses commanded us a law,
^k*Even* the inheritance of the congregation of Jacob.

- 5 And he was ^lking in ^mJeshurun,
When the heads of the people *and* the tribes of Israel were
gathered together.

- 6 ¶ Let Reuben live, and not die ;
And let *not* his men be few.

- 7 ¶ And this *is the blessing* of Judah : and he said,
Hear, LORD, the voice of Judah,
And bring him unto his people :
ⁿLet his hands be sufficient for him ;
And be thou ^oan help to *him* from his enemies.

- 8 ¶ And of Levi he said,
^p*Let* thy Thummin and thy Urim *be* with thy holy one,

¹ Heb. *a fire of law*.

2. By “Seir” is to be understood the mountain-land of the Edomites, and by “mount Paran” the range which forms the northern boundary of the desert of Sinai (cp. Gen. xiv. 6 note). Thus the verse forms a poetical description of the vast arena upon which the glorious manifestation of the Lord in the giving of the Covenant took place.

[*with ten thousands of saints*] Render, **from amidst ten thousands of holy ones**: lit. from myriads of holiness, *i.e.* holy Angels (cp. Zech. xiv. 5). God is represented as leaving heaven where He dwells amidst the host of the Angels (1 K. xxii. 19) and descending in majesty to earth (Mic. i. 3).

[*a fiery law*] more lit. as in margin, with perhaps an allusion to the pillar of fire (Ex. xiii. 21). The word is much disputed.

3. *the people* are the twelve tribes, not the Gentiles; and *his saints* refer to God's chosen people just before spoken of. Cp. vii. 18, 21; Ex. xix. 6; Dan. vii. 8-21.

5. *he was king*] *i.e.* not Moses but the Lord became king.

6. *let not his men be few*] Lit. “a number,” *i.e.* “a small number,” such as could be easily counted (cp. Gen. xxiv. 30 note). While the verse promises that the tribe shall endure and prosper, yet it is so worded as to carry with it a warning. The Reubenites, occupied with their herds and flocks, appear, soon after the days of Joshua, to have lost their early energy, till in later

times its numbers, even when counted with the Gadites and the half of Manassah, were fewer than that of the Reubenites alone at the census of Num. i. (Cp. 1 Chr. v. 18 with Num. i. 20.) No judge, prophet, or national hero arose out of this tribe.

The tribe of Simeon, which would according to the order of birth come next, is not here named. This omission is explained by reference to the words of Jacob concerning Simeon (Gen. xlix. 7). This tribe with Levi was to be “scattered in Israel.” The fulfilment of this prediction was in the case of Levi so ordered as to carry with it honour and blessing; but no such reversal of punishment was granted to Simeon. Rather had this latter tribe added new sins to those which Jacob denounced (cp. Num. xxvi. 5 note). Accordingly, though very numerous at the Exodus, it had surprisingly diminished before the death of Moses (cp. Num. i. 22, 23 with Num. xxvi. 12-14); and eventually it found territory adequate for its wants within the limits of another tribe, Judah. Cp. Josh. xix. 2-9.

7. *bring him unto his people*] Moses, taking up the promise of Jacob, prays that Judah, marching forth at the head of the tribes, might ever be brought back in safety and victory; and intimates that God would grant help to accomplish this.

8. *thy holy one*] *i.e.* Levi, regarded as the representative of the whole priestly and

^e Ex. 10. 18.
Judg. 6. 4.
Hab. 3. 3.

^d See Ps. 68.
17.
Dan. 7. 10.
Acts 7. 63.
Heb. 2. 2.
Rev. 5. 11.
^e Ex. 10. 5.
ch. 7. 7, 8.
Ps. 47. 4.
Hos. 11. 1.
Mal. 1. 2.
^f ch. 7. 6.
1 Sam. 2. 9.
Ps. 50. 5.
^g Luke 10.
30.
Acts 22. 3.
^h Prov. 2. 1.
ⁱ John 1. 17.
& 7. 19.
^k Ps. 110.
111.
^l See Gen.
36. 31.
Judg. 9. 2.
& 17. 6.
^m ch. 32. 15.
ⁿ Gen. 49. 8.
^o Ps. 140. 5.
^p Ex. 28. 30.

^a Ex. 17. 7.
Num. 20. 13.
ch. 8. 2. 3.

Ps. 81. 7.
^r Gen. 28. 32.
1 Chr. 17.

17.
Job 37. 24.
^s Ex. 32. 26,
27, 28.

^t See Jer. 18.
18.
Mal. 2. 5. 6.

^u Lev. 10. 11.
ch. 17. 9.
& 24. 8.

Ez. 44. 23,
24.
Mal. 2. 7.

^x Ex. 30. 7,
8.
Num. 16. 40.

1 Sam. 2. 28.
^y Lev. 1. 9.
Ps. 51. 19.

Ez. 43. 27.
^z 2 Sam. 24.
23.

Ps. 20. 3.
Ez. 20. 40,
41.

^a Gen. 40. 25.
^b Gen. 27. 28.

^c Gen. 40. 26.
^d Hab. 3. 6.

^e Ex. 3. 2.
Acts 7. 30,
35.

^f Gen. 40. 26.

^g 1 Chr. 5. 1.
^h Num. 23.
22.

Ps. 2. 10.

^a Whom thou didst prove at Massah,
And with whom thou didst strive at the waters of Meribah;
9 Who said unto his father and to his mother, I have not ^r seen
him;

^s Neither did he acknowledge his brethren, nor knew his own
children:

For ^t they have observed thy word, and kept thy covenant.

10 ^u They shall teach Jacob thy judgments,
And Israel thy law:

^v They shall put incense ³ before thee,

^w And whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance,

And ^x accept the work of his hands:

Smite through the loins of them that rise against him,

And of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said,

The beloved of the LORD shall dwell in safety by him;

And the LORD shall cover him all the day long,

And he shall dwell between his shoulders.

13 ¶ And of Joseph he said,

^a Blessed of the LORD be his land,

For the precious things of heaven,

For ^b the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun,

And for the precious things ^c put forth by the ^d moon,

And for the chief things of ^e the ancient mountains,

And for the precious things ^f of the lasting hills,

15 And for the precious things of the earth and fulness thereof,

And for the good will of ^g him that dwelt in the bush:

Let the blessing ^h come upon the head of Joseph,

And upon the top of the head of him that was separated from

his brethren.

17 His glory is like the ⁱ firstling of his bullock,

And his horns are like ^k the horns of ^l unicorns:

¹ Or, Let them teach, &c.

² Or, let them put incense.

³ Heb. at thy nose.

⁴ Heb. thrust forth.

⁵ Heb. moons.

⁶ Heb. an unicorn.

Levitical stock which sprang from him. The contrast between the tone of this passage and that of Gen. xlix. 5-7 is remarkable. Though the prediction of Jacob respecting the dispersion of this tribe held good, yet it was so overruled as to issue in honour and reward. The recovery of God's favour is to be traced to the faithfulness with which Moses and Aaron, who came of this tribe, served God in their high offices; and to the zeal and constancy which conspicuous persons of the tribe (e.g. Phinehas, Num. xxv. 11 seq.), and the whole tribe itself (cp. Ex. xxxii. 26), manifested on critical occasions in supporting the leaders of the people. The same reasons led to Levi's being selected for the special service of God in the Sanctuary (ch. x. 8 seq., and Num. viii. 5 seq.); and for the office of instructing their brethren in the knowledge of the Law. The

to represent the whole series of trials by which God proved and exercised the faith and obedience of this chosen tribe.

9. Who said unto his father and to his mother] Cp. Matt. x. 37; Luke xiv. 26.

11. smite through the loins] Rather, smite the loins, i.e. the seat of their strength.

12. he shall dwell between his shoulders] i.e. be supported by God as a son who is carried by his father (cp. i. 31). Benjamin was specially beloved of his father (Gen. xxxv. 18, xlv. 20); Moses now promises no less love to him from God Himself.

13-17. Comparing the words of Moses with those of Jacob, it will be seen that the patriarch dwells with emphasis on the severe conflicts which Joseph, i.e. Ephraim and Manasseh, would undergo (cp. Gen. xlix. 23, 24); while the lawgiver seems to look beyond, and to behold the two triumphant

- With them ¹he shall push the people together to the ends of ¹the earth : ¹ 1 Kin. 22. 11.
 And ²they *are* the ten thousands of Ephraim, Ps. 44. 5.
 And they *are* the thousands of Manasseh. ² Gen. 48. 10.
- 18 ¶ And of Zebulun he said,
¹Rejoice, Zebulun, in thy going out; ¹ Gen. 40. 13,
 And, Issachar, in thy tents. 14, 15.
- 19 They shall ³call the people unto the mountain ; ³ Isai. 2. 3.
 There ⁴they shall offer sacrifices of righteousness : ⁴ Ps. 4. 5.
 For they shall suck *of* the abundance of the seas,
 And *of* treasures hid in the sand.
- 20 ¶ And of Gad he said,
 Blessed *be* he that ⁵enlargeth Gad : ⁵ See Josh. 13. 10, &c.
 He dwelleth as a lion,
 And teareth the arm with the crown of the head.
- 21 And ⁶he provided the first part for himself, ⁶ Num. 32. 16, 17, &c.
 Because there, *in* a portion of the lawgiver, *was he* ¹seated ;
 And ⁷he came with the heads of the people, ⁷ Josh. 4. 12.
 He executed the justice of the LORD,
 And his judgments with Israel.
- 22 ¶ And of Dan he said,
 Dan *is* a lion's whelp :
⁸He shall leap from Bashan. ⁸ Josh. 10. 47.
- 23 ¶ And of Naphtali he said, Judg. 18. 27.
 O Naphtali, ⁹satisfied with favour, ⁹ Gen. 40. 21.

¹ Heb. *cicled*.

ence being to Ephraim, who was raised by Jacob to the honours of the firstborn (Gen. xlviii. 20), and is here likened to the firstling of Joseph's oxen, *i.e.* of Joseph's offspring. The ox is a common emblem of power and strength.

18, 19. Zebulun possessed a commodious sea-shore and the fisheries of the Lake of Tiberias: and was therefore to thrive by commerce, and to rejoice in his "going out," *i.e.* in his mercantile enterprises. Issachar possessed a fertile inland district, and would therefore dwell at home and prosper in agriculture. Both tribes distinguished themselves in the contest with Jabin (cp. Judg. v. 14, 15, 18): and of Zebulun it is particularly noted that it produced the officers and tacticians who led and marshalled the host which vanquished Sisera (see Judg. v. 14, and cp. 1 Chr. xii. 33).

19. *unto the mountain*] Cp. Ex. xv. 17. *sacrifices of righteousness*] Sacrifices offered in a righteous spirit, and therefore well pleasing to God (cp. Ps. iv. 5, li. 19). *treasures hid in the sand*] The riches of the seas in general. It is however noteworthy that the sand of these coasts was specially valuable in the manufacture of glass; and glass was a precious thing in ancient times (cp. Job xxviii. 17). The murex from which the highly-prized purple

dye was extracted, **was also** found here. A typical reference to the conversion of the Gentiles is strongly suggested by Isai. lx. 5, 6, 16, and lxvi. 11, 12.

20. *i.e.* Blessed be God Who shall grant to Gad a spacious territory. Cp. the blessing of Shem (Gen. ix. 26).

with the crown] Rather, **yes, the crown**. The warlike character of this tribe is shewn by their leading the van in the long campaigns of Joshua (cp. Josh. iv. 12, 13, xxii. 1-4). Cp. also 1 Chr. v. 18-22, xii. 8 seq., and the acts of Jehu, the Gadite, in 2 K. ix. x.

21. The first fruits of the conquest made by Israel were assigned to Gad and Reuben by Moses, at their own request.

because...seated] Render, **because there was the leader's portion reserved**, *i.e.* there was reserved the fitting portion for Gad as a leader in war.

and he came, &c.] *i.e.* he joined the other leaders to fulfil the commands of God respecting the conquest of Canaan (cp. Num. xxxii. 17, 21, 32; Josh. i. 14). Moses regards the promise of the Gadites to do this as already redeemed.

22. Dan shall be like a lion which leaps forth from his covert] in Bashan. Cp. Song of Solomon, iv. 8.

23. *satisfied with favour*] Cp. Gen. xlix. 21 and note.

the west and the south] *i.e.* taking the

And full with the blessing of the LORD :

‘Possess thou the west and the south.

‘ See Josh.
19. 32, &c.

24 ¶ And of Asher he said,

“ Gen. 49.
20.

“ See Job
20. 6.

“ ch. 8. 9.
“ Ex. 15. 11.

Ps. 86. 8.
Jer. 10. 6.

“ ch. 32. 15.
“ Ps. 68. 4,

33. 34.
“ 104. 3.

Hab. 3. 8.
“ Ps. 90. 1.

“ ch. 9. 3, 4.
“ Num. 23. 9.

Jer. 23. 6.
“ 33. 16.

“ ch. 8. 7, 8.
“ Gen. 27. 28.

ch. 11. 11.
“ Ps. 144. 15.

“ 2 Sam. 7.
23.

“ Ps. 115. 9,
10, 11.

“ 2 Sam. 22.
45.

“ Ps. 18. 44.
“ ch. 32. 13.

“ Num. 27.
12.

“ 33. 47.
ch. 32. 49.

“ ch. 3. 27.
“ Gen. 14. 14.

“ Let Asher be blessed with children ;

Let him be acceptable to his brethren,

And let him “dip his foot in oil.

25 ‘Thy shoes *shall be* “iron and brass ;

And as thy days, *so shall thy strength be.*

26 ¶ *There is* “none like unto the God of “Jeshurun,

“Who rideth upon the heaven in thy help,

And in his excellency on the sky.

27 The eternal God *is thy* “refuge,

And underneath *are the everlasting arms :*

And “he shall thrust out the enemy from before thee ;

And shall say, Destroy *them.*

28 “Israel then shall dwell in safety alone :

“The fountain of Jacob *shall be* upon a land of corn and wine ;

Also his “heavens shall drop down dew.

29 “Happy *art* thou, O Israel :

“Who *is* like unto thee, O people saved by the LORD,

“The shield of thy help, and who *is* the sword of thy excellency !

And thine enemies “shall be found liars unto thee ;

And “thou shalt tread upon their high places.

CHAP. 34. AND Moses went up from the plains of Moab “unto the mountain of Nebo, to the top of “Pisgah, that *is* over against Jericho. And the LORD “shewed him all the land of Gilead, 2 “unto Dan, and all Naphtali, and the land of Ephraim, and

1 Or, Under *thy shoes* shall 2 Or, *shall be* subtiled, 3 Or, *The hill,*
be *iron.*

words as referring not to geographical position but to natural characteristics, “the sea and the sunny district.” The possession of Naphtali included nearly the whole west coast of the Sea of Galilee, the Lake of Merom, the modern *Bahr el Hulch*, and the well-watered district near the springs of Jordan. It contained some of the grandest scenery and some of the most fertile land in Palestine. Josephus speaks of the shore of Gennesaret as “an earthly paradise ;” and Porter describes it as “the garden of Palestine.” The modern name for this district, “land of good tidings,” is significant.

24. Rather, “Blessed above the sons” (i.e. of Jacob=most blessed amongst the sons of Jacob) “be Asher ; let him be the favoured one of his brethren,” i.e. the one favoured of God. The plenty with which this tribe should be blessed is described under the figure of dipping the foot in oil (cp. marg. ref.).

25. The strength and firmness of Asher is as if he were shod with iron and brass (cp. Rev. i. 15). The territory of this tribe probably contained iron and copper. Cp. marg. ref.

as thy days, so shall thy strength be i.e.

“thy strength” (some prefer “thy rest”) “shall be continued to thee as long as thou shalt live : thou shalt never know feebleness and decay.”

26. Rather, **There is none like unto God, O Jeshurun!** See marg. ref. and note.

27. *thy refuge*! Rather, “dwellingplace.” Cp. Ps. xc. 1, xci. 9.

28. *the fountain of Jacob shall be upon a land of corn and wine*! The A. V. does not preserve the symmetry of the clauses. Render, “Israel shall dwell in safety ; alone shall the fountain of Jacob be” (cp. Ps. lxxiii. 26 ; Isai. xlviii. 1) ; “in a land,” &c.

29. *be found liars unto thee*! Perhaps rather, “cringe before thee.” The verb means to shew a feigned or forced obedience : see marg. ref.

tread upon their high places! i.e. occupy the commanding positions in their land, and so have it in subjection.

XXXIV. 1. *Dan*! This can hardly be the Dan (Dan-Laish) of Judg. xviii. 27 seq., which was not in Gilead. It is probably a town of this name which stood in the north of Peræa ; perhaps the same as Dan-jaan, 2 S. xxiv. 6, and the Dan of Gen. xiv. 14.

- 3 Manasseh, and all the land of Judah, ^dunto the utmost sea, and the south, and the plain of the valley of Jericho, ^ethe city of palm trees, unto Zoar. And the LORD said unto him, ^fThis *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : ^gI have caused thee to see *it* with thine eyes, but thou shalt not go over thither.
- 5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor : but ^hno man knoweth of his sepulchre unto this day. ⁱAnd Moses *was* an hundred and twenty years old when he died : ^jhis eye *was* not dim, nor his ^knatural force ^labated. And the children of Israel wept for Moses in the plains of Moab ^mthirty days : so the days of weeping *and* mourning for Moses were ended.
- 9 ¶ And Joshua the son of Nun was full of the ⁿspirit of wisdom ; for ^oMoses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the LORD commanded
- 10 Moses. ¶ And there ^parose not a prophet since in Israel like unto Moses, ^qwhom the LORD knew face to face, in all ^rthe signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his
- 12 land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

¹ Heb. *moisture*.

² Heb. *sted*.

3. *unto Zoar*] Cp. Gen. xix. 22.

4. *I have caused thee to see it*] The sight thus afforded to Moses, like that of "all the kingdoms of the world in a moment of time" (Luke iv. 5), was no doubt supernatural.

5. *according to the word of the LORD*] It denotes that Moses died, not because his vital powers were exhausted, but by the sentence of God, and as a punishment for his sin. (p. xxxii. 51).

6. *no man knoweth of his sepulchre*] Hardly lest the grave of Moses should become an object of superstitious honour, for the Jews were not prone to this particular form of error. Bearing in mind the appearance of Moses at the Transfiguration (Matt. xvii. 1-10), and what is said by St. Jude (r. 9), we may conjecture that Moses after death

passed into the same state with Enoch and Elijah ; and that his sepulchre could not be found because he was shortly translated from it.

9. *spirit of wisdom*] The practical wisdom of the ruler is specially meant.

10. *there arose not a prophet since in Israel*] Words like these can only have been written some time, but not necessarily a long time, after the death of Moses. They refer more particularly to the wonders wrought by the hand of Moses at the Exodus and in the desert ; and do but re-echo the declaration of God Himself (Num. xii. 6 seq.). They may naturally enough be attributed to one of Moses' successors, writing perhaps soon after the settlement of the people in Canaan.

^d ch. 11. 24.
^e Judg. 1. 16.
^f Chr. 28.
^g Gen. 12. 7.
^h ch. 3. 27.
ⁱ See Jude 9.
^j ch. 32. 50.
^k Josh. 1. 1.
^l See Jude 9.
^m ch. 31. 2.
ⁿ See Gen. 27. 1.
^o Josh. 14. 10, 11.
^p Gen.
^q Num. 20. 29.
^r Isai. 11. 2.
^s Dan. 6. 3.
^t Num. 27. 18, 23.
^u See chap. 18. 15, 18.
^v Ex. 33. 11.
^w Num. 12. 6, 8.
^x ch. 5. 4.
^y ch. 4. 24.
^z & 7. 19.

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